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Nov. 12, 2014

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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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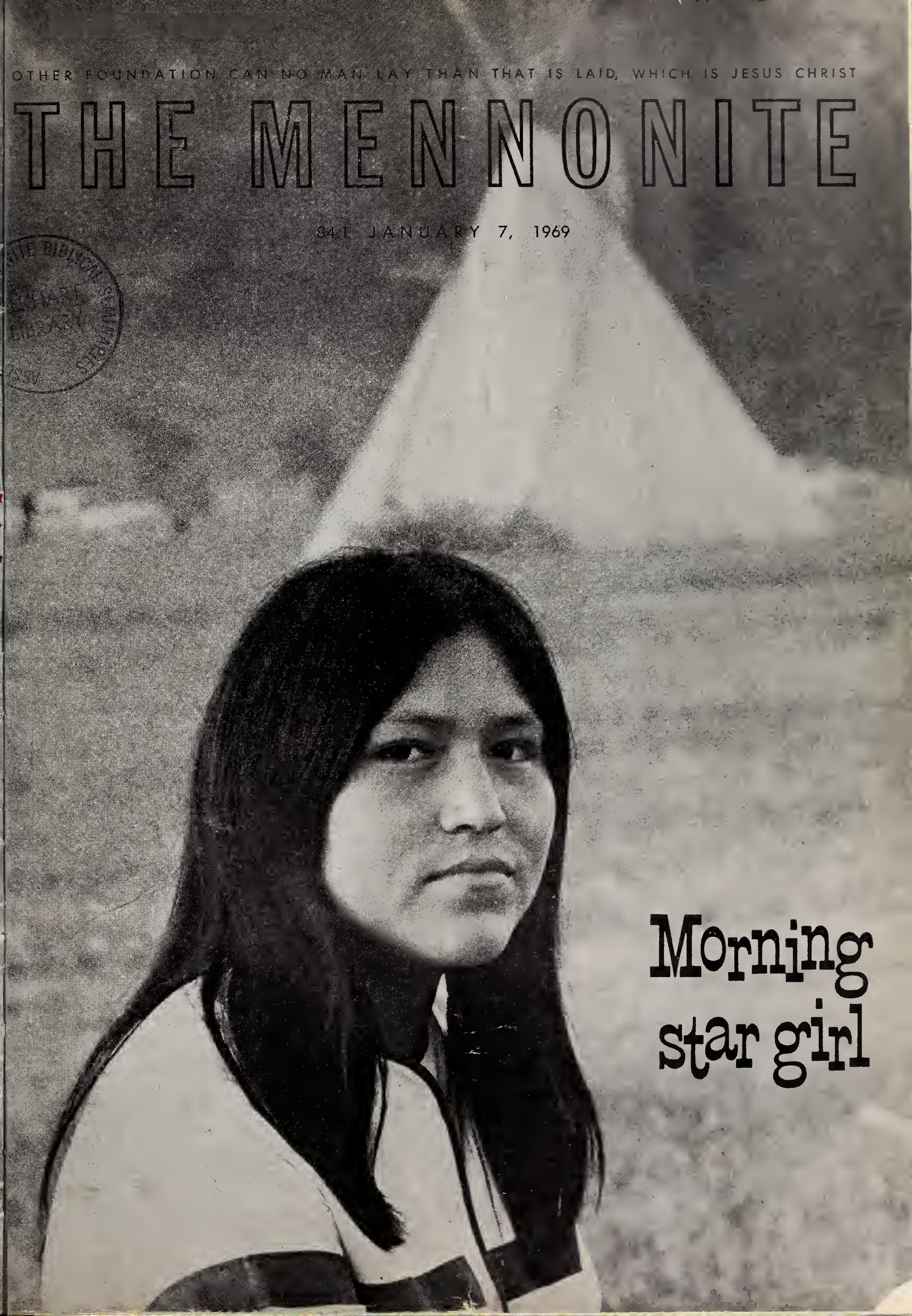

Morning star girl

Morning star girl

Rohn and Jeri Engh

ADDY'S STACK OF records includes the Dave Clark Five, Paul Revere and the Raiders, Roger Miller—"and my favorites, The Animals," says Addy. Like many fourteen year olds her interests include sports; she plays first base on her school softball team, and forward on the basketball team. She's a crack cheerleader, on the *A* squad.

But this is only one part of Addy's life. Her full name is Adeline Wooden Legs, and as a member of the Northern Cheyenne Indian tribe in Montana, she proudly wears the tra-

Addy races her father's palomino. "I'd rather ride than eat," she says.

Addy and some of her friends will be leaving their homes in Lame Deer, Montana, to go away to school next year, in South Dakota. "My father believes in having us go off the reservation and learn independence," says Addy.

Addy lives in the log cabin her grandmother first came to as a young bride. Behind the cabin flows the Rosebud Creek, and the trail which was followed by Custer and his men on their ill-fated way to the Little Bighorn.

ditional fringed deerskin dress for important tribal ceremonies. The dress, intricately made from the soft skin of a young deer, is kept carefully clean by Addy's grandmother, who rubs it white with flour. Addy's name, Wooden Legs, has long been honored in the tribe as one whose members have served the tribe as fine and just leaders; today, Addy's uncle is the president of the tribal Council.

"We call ourselves the Morning Star people," says Addy. "The Morning Star has always been a special star to the Cheyennes, ever since anyone can remember. It has a special name in our language: *Wohehiv.*"

Addy and her family live on the Cheyenne reservation, in southeastern Montana. It is isolated, rugged country, suitable mostly for grazing hardy beef cattle. Addy's father raises cattle, and several head of horses, as well.

"My Dad is breaking a horse for me to ride in the barrel races at rodeos," says Addy softly, speaking in the gentle, traditional way of Cheyenne girls and women, her quiet voice belying the iron stamina and wild exuberance she exhibits when she rides one of her father's horses, hard across the valley near her home. "I learned to ride when I was just a little girl," she says, "I'd rather ride than eat."

When Addy goes riding, her horses' hooves cover ground drummed by the ponies of the warriors of her people and the horses of the U.S. Seventh Cavalry, during the desperate Indian wars in the eighteen seventies. The site of the Custer massacre isn't far from where her father's cattle graze, and her home is next to the Rosebud Creek, along the trail which Custer and his men followed on his way to the Little Bighorn River. "We go swimming in the creek, at a spot where Custer probably watered his horses."

During the Indian wars, the Cheyennes, as well as the Sioux and other Indian tribes, made a frantic last attempt to save their lands and their ways of life from falling before the ever-pressing white man. When at last the Indians' resistance was broken, the Cheyennes were sent south to live in the Indian Territory, what is now the state of Oklahoma.

"But our people were used to the high, dry climate of Montana and Wyoming," says Addy. "Many sickened and died in the hot climate of the south."

The Northern Cheyenne chiefs tried

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to negotiate with the government officials to be allowed to live back up north, but to no avail. They were denied permission to leave Oklahoma. But so many were dying in the south, that three hundred of the Indians, under chiefs Dull Knife and Little Wolf, decided they would leave, anyway. They told the government of their decision, and then broke out of the reservation. The three hundred Cheyennes included less than one hundred warriors; the rest were women, children, and elderly members of the tribe. The U.S. Army gave chase and killed many of them. Part of the group, with Little Wolf, escaped north; the rest were captured and imprisoned at Fort Robinson, Nebraska. In the middle of the winter, after having been denied food and heat in their barracks prison, they broke out of the fort to, once again, try to reach their former lands in Wyoming and Montana. This time, the Army reduced their numbers still more, and very few escaped—only to face heavy winter snows and bitter winds. Incredibly, some survived, and eventually joined Little Wolf's band, who had also suffered terribly from the long march and cold winter. Impressed by their perseverance and the justice of the Indians' request, General Nelson A. Miles interceded for them, and the Northern Cheyenne were, at last, granted a special reservation in southeastern Montana.

Addy's reservation is more isolated than most, being off the beaten tourist routes. It wasn't until 1956 that a paved road went through the reservation and, as a result, the Cheyennes have had less contact with the world outside the reservation than many other Indian tribes. Many older Cheyennes still speak only their Indian language, and while Addy and her friends all speak English in school, many of them speak only Cheyenne at home.

When Addy turns on her record player, she does so in the two-room log cabin that she and her family live in. Television has come to the reservation in recent years, and while Addy doesn't have one at home, she often goes down the road to her cousins' house to watch "programs that keep us up to date with what other kids are doing."

There's no movie theater in Addy's hometown of Lame Deer, "but sometimes we drive to Forsythe or Hardin," about an hour's drive. Addy drives her father's pickup around home; "I learned to drive when I was twelve," she says. "On the reservation, you don't need a driver's license."

Sometimes, too, the teen-agers hold dances at the rec hall in Lame Deer. "Several Cheyenne boys have their own rock groups," says Addy. "The Lancers and the Moon Dogs are two, and sometimes The Maniacs come over to play at our dances—they're from the Crow Indian reservation to the west of us."

Addy wears Bermudas and dances the swim and bougaloo, but she's also proud to dance the ancient dances of her people. She likes hamburgers and french fries, but her mother also still makes pemmican. "It used to be made with bone marrow grease, but now we use lard and sugar," says Addy. "You mix the lard and sugar with pulverized, dried deer meat and chokecherries, and pack it away in plastic bags. We used to use skin bags in the old days." Pemmican made this way keeps indefinitely and, in food value, one pound is worth ten pounds of fresh meat.

Up the Rosebud Creek a few miles lives Addy's cousin, Pat Highwalker. Addy's not sure what she wants to do after high school, yet, but Pat, sixteen, plans on being a nurse. "I was thinking of going to business college," Pat says, "but this summer I worked as an assistant to the lab technician at the medical clinic at the Bureau of Indian Affairs at the reservation, and I liked it so well that I've changed to the idea of nursing."

When Pat does become a nurse, she thinks she'll return to the reservation. "It's really hard to go away from the reservation, because here you know everyone, you have a big family, everyone's related. Lots of kids leave to go away to school, but they usually quit school and come back home. You feel, here on the reservation, that you *belong*."

Pat went to the national Girl Scout Jamboree, "and the questions they asked me there made me feel stupid—like 'Do you still live live in tepees? Do you still hunt with bows and arrows?' —everyone seemed to think Indians are backward. We dress in the latest fads, do all the modern dances—kids here do the same things as kids everywhere."

Addy will leave Lame Deer next year to go to school in Hot Springs, South Dakota. "My Dad believes in sending us away to school so we get outside the reservation, and get used to being independent," Addy says.

Right now, though, Addy's thoughts are filled with a different excitement—at the recent Great Cheyenne Pow-wow at Ashland, Montana, she was chosen Pow-wow Queen. "This means I can go to other Indian Pow-wows, in Wyoming and Washington and Oregon, and make the traditional welcome speech to invite other tribes to our Pow-wow next year." Addy's not sure how she'll like making speeches, but the honor is one to be proud of. She'll also dance ancient Cheyenne dances at each Pow-wow. These large, festive gatherings of the Indians are traditional and full of fun and goodwill—families usually take a large canvas tent with them and camp for the duration of the Pow-wow.

Addy's grandmother is, once more, rubbing her deerskin dress with flour in preparation for Addy's speechmaking, while Addy herself is preparing for the events by doing what she enjoys most—riding her father's big palomino stallion along the pine-clad ridges of her Montana valley.

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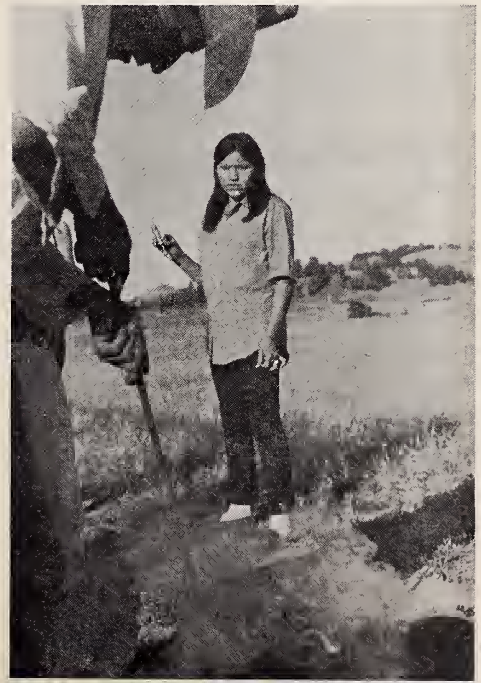
CHEYENNE KID
"BIG ENEMY"
HOW TO HYPNOTIZE

Addy smiles at a typical wild west comic. This one was about a white man who was friend to the Indian; a change from most of the cowboy and Indian comic books.



When her father brands his cattle, Addy stands at the ready to vaccinate them.

When students meet school power

VIOLENCE HAS ENTERED the ordered halls of higher learning. Sit-ins and seizures of buildings that had to be disbanded by policemen wielding clubs have appeared at Berkeley and Columbia.

These eruptions came as a shock. Schools give themselves to the role of reason. What then is unreason doing here?

No one expected violence from the young, especially those members of a generation who received so much more, opportunities denied their parents and grandparents. But student discontent has come to the country's large universities.

One part of this restlessness arises out of the kind of education they are getting (or perhaps not getting). Public institutions have not kept up with public expectations. So many more students have turned up in their classrooms that old-fashioned ways of teaching no longer can be used. But students are distressed with things outside of school. War, race, poverty, and politics interest them and disturb them.

And some of the most disturbed feel that things are so bad, that the only hope for society is to destroy everything before anything good can be formed.

Says Laban Peachey, president of Hesston College, Hesston, Kan., "There are malcontents who are trying to break society down. They aren't worried at the moment how they are going to pick it up. And our society has enough loose ends, so that a very small number of people can tie up our machinery."

These things have happened to the big public schools. But what about the small private church colleges? What is the mood of these schools? Are eruptions in the machinery possible at these places in this time?

Visits to the three Mennonite colleges of Kansas during this school year indicate that these schools and their students are different from their larger sister schools.

But there are similarities, too. Many students at Mennonite schools are concerned about the quality of their education, though they probably receive a better and more personal type of instruction for which students at the huge universities are agitating. More freedom and participation in shaping their academic and social lives are desired by church college students, though again they already have an edge over university students even here.

Violence, of course, is not in the picture. Responsible student leaders on church college campuses do not approve.

"I don't see the need for being so destructive of all the things that have been developed," says Stan Histand, a second-year student at Hesston and president of the school's student body.

Says Richard Friesen, Bethel College student council president, "I deplore the violence. Even more, I deplore that some think it necessary. I would challenge those who ask for violence to consider whether they have tried other ways first, whether they have bothered to build up support from the students."

Political frustration is this year's new ingredient in student life which may trigger new disturbances.

"There are going to be a lot of outbreaks of violence on college campuses this year," Richard predicts, speaking of colleges in general. "Students were trying to find something positive they could be doing with McCarthy and with Rockefeller. But there's no place to turn right now."

Frustration will probably express itself quietly on the Mennonite campus, but it will continue to appear in varying forms.

Stan sees no evidence of physical confrontation in the offing. Student dispositions are different at a church school than at a public institution.

"We have a totally different kind of student body here," he says. "We don't have kids that go to extremes."

But they do have students with beards and Stan views this as one evidence of discontent.

"I think we have students who are sort of frustrated by the war in Vietnam and this may be how they show it."

Al Berg, student body president at Tabor College, Hillsboro, views the beards as an expression of a value system that differs from that of an older generation who "were concerned about such things and about what people wear."

He adds, "Students today don't see it as that important a thing. I wouldn't recommend that a person with a beard shave it for the sake of an older person feeling better."

But students see a need for responsibility and power as one of the things that is important. They want greater involvement in school affairs and all those things that touch their lives. This is one expression of student power. "The word is student power," says Richard, "and that's the program."

"The slogan 'student power' is only two years old," he said recently in a convocation address, "but is on everyone's tongue. It has focused attention on another problem in our country just as the 'black power' slogan has. It has caused students to be conscious of their existence as students. It has proved to be a rallying point as students develop an authentic life style of their own, relevant to the whole world.

"Student leaders are rising up who can verbalize the frustrations of students just as black leaders are now illustrating their problems in every form in every part of the country."

And here students meet considerable challenge. They apparently see themselves differently than do college administrators. Students want to change not only social rules for campus living but also educational policies. They feel they have tried but rarely succeeded. They feel themselves powerless and discriminated against.

Al Berg says with feeling, "At many colleges, for years and years and years, the administration has been telling students that somehow they are not ready to accept this responsibility. They are seen as too immature.

"I know this is one of the arguments used continually when you talk to the administration about social rules and regulations. Students at Tabor College and every place else are far more mature than the administration would like to think."

As to student maturity, college administrators generally grant that this student generation is an improvement over the past. "I think they are coming with better judgment as freshmen than we did when we came twenty-five years ago," says Roy Just, president of Tabor College.

And he sees the concern for student power as a searching for more maturity, though he has questions about talk of "complete autonomy and deciding something completely on your own." He says, "I appreciate the kind of maturity that is being sought by being made responsible for judgment and for decisions."

But he questions the expressions of student power that show an unwillingness to negotiate, but demand autonomy as an absolute right.

Asks Just, "If a student demands total autonomy in terms of what he does on or off campus—what he does in the residence hall, when he comes in at night, what he does when he goes to Wichita—what does this do to our status as brothers in the church?

"That same student asks us to speak out against ghetto conditions in Wichita. If we don't, we're apathetic. We have to speak out against race relations, we have to speak out about Vietnam. Yet, apparently it is nobody's business but the student's what he does in Wichita.

"Now this seems incongruous to me. The college is supposed to speak to issues in society and it is supposed to have a moral ring. Now if a student is violent in Wichita, well, that's his own business, because he has to have autonomy and the ability to make his own choices, otherwise he'll stay a child forever."

A similar inconsistency was also attributed to students by Orville Voth, president of Bethel College. He says, "Students have said, 'We want you to write down a justification for the rules.' Then when I ask them to write down their justification for their changes, they say that the very fact that they want change is enough."

CONGRESS HOTEL
CHICAGO

Confrontation in Chicago during the Democratic National Convention: "Political frustration is this year's new ingredient in student life."

He does concede that "young people today are better informed than we might give them credit for" and "we've had some good suggestions here that have come from the students and I think they can be done."

He does question the value of the use of excessive pressure—"a mob approach"—because "it isn't going to bring about reform."

"To provoke the establishment," he says, "is not the Christian way. The mature person will accept defeat. I don't care how worthy the goal, it doesn't justify the means."

Though committed to working within established channels, the student is aware of his limitations and lack of power.

Al Berg sees the school's power structure as one that does not include the students. "They showed me a diagram of structure—the different groups and how they are organized administratively. Students weren't listed."

He adds, "We'd like to get on the chart."

But he believes that through the exercise of student concern, an impact can be made. "Students don't have power on this campus any more than the faculty has power. Every decision of the student council, every decision the students make, every decision the faculty makes is all subject to administration disapproval, and if the administration approves, the board of education can disapprove and so on up.

"But as far as small issues are concerned, student power can be felt in a student consensus. We feel the students are exerting power when, for example, they synthesize a handbook and pass it out to students, students get excited about it, they support it."

But he adds, "Right now, we have not made any advances in student power."

Student power has met school power and the contest is a standoff. Confrontations will come—they are already here, for these are the patterns of the time. They can be the substance of education, also, which is what school is supposed to be about anyway.

Laban Peachey suggests the need for a wider view of this situation when he says, "I get the feeling that we sit here in a western world and our frame of reference goes back only to 1776.

"I think our young people are coming to today's world problems as though these were the first and that they have the wisdom to cope with them. And it is really a short kind of wheelbase that they are operating from.

"And it makes some of them look very foolish, although albeit no more foolish than their elders who are no more sophisticated."

Thus student activism will continue to be puzzling. But even when we cannot understand it, we can conclude (and pray) that here is education looking for some place to happen. *Maynard Shelly.*

The second article in a series of three.

Church films win awards
Animated by Czech artists

Precedent took a tumble when a church-produced film was not only exhibited at two secular film festivals but reaped an award at each. Now its companion piece has been included in an exhibition that brings together the best animated films of the year from all over the world.

The two films, *Homo Homini* and *Acceleration*, were commissioned by the World Council of Churches for its Fourth (Uppsala) Assembly last July. They opened the first night discussion of the world and its problems, and represented a decided departure from the success stories usually favored for such occasions.

Both films were made in Czechoslovakia, and John Taylor, the World Council's chief of film and photography, took numerous trips to Prague to confer with Vaclav Bedrich and Pavel Prochazka on their content.

"Homo Homini," a ten-minute color film, was selected for showing at the internationally famous Edinburgh Film Festival, where it received the Interfilm Award. Shortly afterward, it was given the Human Rights Film Award at the national festival of the Netherlands. Taylor has been invited to receive the prize at next year's Dutch festival in Laren.

Now, *Acceleration*, less than three minutes long and in a lighter vein, has been included in the International Animated Film Exhibition to be held in the Los Angeles County Museum of Art next April. A selection from that show will then tour museums, universities, and film clubs under the auspices of the International *Tournée d' Animation*, a nonprofitmaking organization dedicated to the encouragement of animation as a major film art.

Acceleration is the only church-produced film ever included in the Animated Film Exhibition, which features all forms of animation from paint-on-film and stop-motion puppets to pixillation and other effects.

Taylor paid special tribute to the team of Czech artists who worked on both productions. He said, "I have the greatest respect for the Czechs who make short films, both because of their artistic integrity and their incredible talent." He mentioned, particularly, Vaclav Bedrich, creator of *Homo Homini;* surrealist Jaroslav Vasnik; and Pavel Prochazka, director of the minifilm *Acceleration*, which his wife animated.

Two other Prochazka shorts were shown on opening night at Uppsala: *The Health of Man*, which won the grand prize at Montreal's Expo, and a fifty-second film entitled *Fly*. Closing the bill was Pojar's *Orator*, which gently reminded delegates that not all talk communicates. These films carried no spoken commentary.

New liberty in Colombia
Evangelism brings unity

"Shall we evacuate our missionaries in Colombia?" was the question in 1957.

Today we could well paraphrase J. B. Phillips' "Your God is too small" to "your Great Commission is too limited!" Mennonite Brethren missionary Herman Buller, San Jose, California, writes that today there is hardly a place in Colombia where one does not find liberty to preach the gospel. Contrast this with the critical situation in 1957, when churches were burned and missionaries persecuted.

Statistics are often dry, but the following figures live:

By October 20 a total of 11,365 decisions for Christ were recorded during this year of Evangelism-in-Depth in Colombia. In preparation for the total campaign, 17,000 prayer cells met in churches, homes, factories, offices, and stores.

A special visitation program was planned, and on the first day 4946 pairs went out. They visited 33,918 homes and distributed 105,934 Scripture portions. They led 1339 souls to Christ, with another 8552 showing interest.

The final campaign was held in the Colombian capital, Bogota, December 1-15, with radio and television coverage. A procession of all evangelical Christians on December 14 was preceded by a national prayer vigil on November 29.

Missionaries sense a unity between nationals and foreigners in this work. A retreat followed the Cali campaign for the purpose of review and evaluation. Some comments from attending pastors:

"Evangelism-in-Depth has marked an era of transition in the work of evangelism. We need to employ methods particularly adaptable to each group of our society; children, youth, women, and men."

"We have had excellent opportunities to reach the Roman Catholics and have left them with a better impression of the gospel message."

"We have learned the value of uniting the efforts of all evangelicals for a maximum impact." *Mennonite Brethren News Service.*

Aiding families in Korea It takes lots of time

Andrew Leatherman, program director, Korea Family Child Assistance, wrote the following report.

Family life is highly esteemed in the Oriental tradition but, too often, severe poverty and war have fragmented bonds in Vietnam, Korea, and Hong Kong. The Mennonite Central Committee's Family Child Assistance Program has one primary purpose—to help needy families to become economically independent.

The Korean FCA program is no exception. We attempt to assist families, in danger of breaking apart because of poverty, to regain their own strength by using their own resources together with ours. Thus, they regain hope in themselves to build again a life of their own choice and making. Our agency resources consist primarily of regular casework to clients; business loans, and medical, educational, and housing assistance.

Every would-be client must have an adequate plan for becoming self-supporting before he is accepted by the program. Korean caseworkers assist the family in making such plans and in following through with biweekly contacts after the family has been accepted into the program.

A typical family applying for assistance might be made up of thirty-year-old parents with three children; a grandfather and grandmother would also be living with them. Let us look at one interesting, though hardly typical case.

Six years ago, the father, Mr. Kim worked as a sea-policeman. He quit that job because his superior had left his position. He joined another man in handling animal skins, only to have the arrangement dissolve shortly afterward because of financial disagreement with his partner.

Two years ago, the father moved his family to Taegu and began working as a temporary day laborer. At first, the seven-member family lived in a one-room house. While most of the families had electricity, their community had only one public water tap. The conditions were having a detrimental effect on their health, particularly the mother and the youngest children, on whom the effects of malnutrition were noticeable.

A Korean worker inspects a mountain ax, the work of another craftsman who received a loan to set himself up in business.

In the caseworker's initial contact with the family, the father stated that he wanted to begin a small flower business. He admitted that he hadn't known at first what kind of business would be good to start. A neighbor urged him to tell the caseworker that a flower business was good. He wanted to support his family but hoped that our agency could give him some sort of help in starting a business.

The caseworker's report noted the problem: poor employment with some instability, poor housing, and bad health among some of the members of the family. The caseworker's plan for this family read as follows:

"To help the parents buy a rear-cart for their flower business. We will try to look for garden work for them, to make it possible for them to start a vegetable business in the winter season. The grandparents will take care of the children. Emergency problems to be solved are food for such a large family and housing for them. The parents need to have permanent work to improve their living situation."

The caseworker and the client set the length of assistance from MCC-FCA at eighteen months.

Available to this family was approximately $180 to be used to help them achieve economic independence within the allotted time. Actually, as it turned out, the family was assisted for twenty-four months, apparently because of the father's uncertain employment. At the end of the period of assistance, they had received the following amounts: $60 for daily living costs, $15 for educational expenses, $45 for business expenses, $45 for housing, with additional gifts of relief meat, food, and clothing.

In his final report, the caseworker noted that during the two-year period, the father had tried many kinds of employment. How true that was!

At first, the father sold flowers with a cart purchased with our funds. But this did not go well. He worked at this only a short time before switching to a business dealing with human excrement for fertilizer. After five months of this work, Kim had his cart and buckets confiscated by the city's sanitation department. He had not secured a permit for this type of business. The department had exclusive rights for the city to collect and dispose of all sewage in the city and were jealously protecting their monopoly. Only with appeals to the department from us were the cart and other articles returned to Kim.

He then sold his cart and, with the money, bought a bicycle with which to peddle about the city the internal organs of cows and pigs he secured from a local meat shop. He worked at this for five months, finally quitting because of his difficulties in obtaining customers.

Next, he sold fish powder for one unprofitable month. He moved on, then, to the job of hauling mud to a tile factory. Though difficult work, he stuck at it for six months. At the time of his termination from Family Child Assistance, he was peddling stainless steel vessels about the countryside, one of the most profitable jobs he had ever held.

During our assistance period, the elder daughter entered primary school, the mother gave birth to a second son, and the grandparents secured support from another relative. In addition, with FCA support and the father's efforts, the family built a new two-room house.

In reviewing the father's attitudes during our assistance period, the caseworker felt that Kim generally resented suggestions from FCA. After each of his failures with varied businesses, the father seemed confident about starting something new. The caseworker sensed that, because of the father's education (he had attended college at one time), he did not want us to become deeply involved with his personal problems.

Looking back, many questions can be raised in our handling of this case. Should the caseworker have accepted the client's flower business proposal at the very start, as was done? Should a caseworker permit a client to make a foolish decision that might eventually hurt him, so that the client can at least "learn his lesson"? Was there any time during the assistance period that we should have threatened to cut off aid?

Answers are not easy. Nevertheless, it is basic to social work that individuals be given opportunity to exercise self-determination and to fashion their lives in accordance with their own abilities and desires, with as little interference as possible.

Words and deeds

Joe T. Gilchrist, Oklahoma City, was convicted of resisting the draft and scheduled to be sentenced. Eight Oklahoma City ministers signed a statement appealing for leniency not only for Gilchrist but for all young men opposing the war in Vietnam as conscientious objectors. O'Ray Graber, General Conference Mennonite pastor of the Oklahoma City Fellowship, was quoted by *The Daily Oklahoman* (Nov. 25) as saying, "It appears that our courts have simply taken the posture for giving maximum penalties. I haven't heard a good reason why. . . ."

Fate of peace department Test comes on Feb. 10

From time to time, truly significant legislation is introduced on the floor of Congress. A bill proposing the establishment of a cabinet-level Department of Peace was one such bill. It was introduced in the Senate last September by Senator Vance Hartke (Ind.) as sponsor, and senators Mark Hatfield (Ore.) and Wayne Yarborough (Tex.) as co-sponsors.

But even outstanding and much needed legislation can be introduced, only to wither and die in committee for lack of public support. Such, it would seem, was to be the fate of Bill S. 4019 ("A Bill for a Department of Peace"), left to die in the Senate Government Operations Committee. Perhaps more accurately stated, the bill suffocated in the crush and congestion of the volumes of legislation which crowded the calendar on the last weeks of the ninetieth Congress.

The Department of Peace Bill is, as many had hoped, to be resurrected on February 10. Hopeful indications are that, during the brief interval since last September, a growing number of groups working in the interest of peace have heard of the bill and had time to study the significance of its contents.

For many years, our federal government has had a *secretary of war,* known in recent years as Secretary of Defense. It is not without significance that we should have provided for such a cabinet-level post while failing to focus with equal intensity and, particularity, on the importance of a *secretary of peace.* This may, indeed, be an indication of the seriousness with which America has studied and planned for strategies of war, while failing to be equally diligent with the task of working for peace.

It might be asked: Wouldn't a department of peace simply result in a duplication of agencies already in existence? Weren't the Arms Control and Disarmament Agency and the Peace Corps established in recent years in the interest of peace? The authors of the bill, as Title I indicates, were not unmindful of such questions. Briefly, the substance of the bill includes the following objectives:

Transfer of agencies: The following are among the agencies that would be transferred to the Department: the Agency for International Development, the Peace Corps, the Arms Control, and Disarmament Agency.

The effectiveness of each of these important peace-related agencies has been severely restricted under the aegis of the State Department. State Department foreign policy has often done more to frustrate the purposes of these agencies than to strengthen them. While a variety of peace endeavors are carried out by the government, all of these peace activities are subsidiary to the primary work of the Cabinet department or agency to which the program is attached.

International Peace Institute: The institute would prepare citizens for effective leadership in international peace objectives, through an advanced center for study, an International Peace Institute. Defense academies (West Point, Annapolis) have trained leadership for the branches of military service. The Peace Institute would, by contrast, equip leaders in competence in peacemaking and peacekeeping.

Peace by investment corporation: The basic premise of this provision would be to establish and expand people-to-people programs in the area of economic development. The need to eradicate hunger and poverty is crucial to the task of peacemaking.

The bill's author, Senator Hartke, stated in his speech on the Senate floor: "There is no office or department working at peace full time, to the exclusion of other responsibilities, and so we have repeatedly failed to convert a peacemaking into a peacekeeping capability.

"We must recognize," said Hartke, "that the State Department is not and can never properly be, a peace office."

The handling of foreign affairs by the executive branch has, since the nation's founding, been conducted strictly to the self-interest and advantage of the United States. This mandate, however, has not been adequate to serve the realities of peacemaking. The establishment of a department of peace would, for the first time, extend to foreign affairs a provision of checks and balances, such as has long been considered necessary in the governing of domestic affairs. There is, in the present scheme of things, no adequate check and balance to the policies of the State Department or the powers of the Department of Defense.

Persons interested in responding to the proposed bill may write their senators and representatives urging them to become co-sponsors of bill S.4019. (Members of the House of Representatives may be encouraged to co-sponsor the House version, companion bill H.R. 19650.) Further information describing the bill can be obtained by writing the office of Senator Vance Hartke, Senate Office Building, Washington, D.C. 20510. *Delton Franz.*

Eating bread with sugar Part of a year in Europe

During the last five years, small groups of Mennonite young people from the United States and Canada have spent a year as trainees in Germany, Holland, France, Switzerland, or Luxembourg.

Trainees live with a family and are responsible for a full-time job during their stay in Europe. They may work on a farm, in a flower nursery, a hospital, children's home or home for the aged, a factory, a printshop, or in a household. The trainee earns room and board, round-trip travel expenses from New York to Europe, and some pocket money.

This is an opportunity for young people to broaden their horizons. Now, more than ever before, the peoples of other nations are becoming neighbors and we must learn to get along with each other. The first step in getting along is learning to know each other.

Living and working in another country for a year gives the trainee a real chance to learn to know other people and to learn to know more about himself. It also provides an opportunity to learn another language. As our world becomes smaller and smaller, a second language becomes more and more important.

The program also brings American and Canadian young people into contact with Mennonite families in Europe. The trainee learns to know the Dutch, German, French, or Swiss Mennonites, their church life, their way of thinking, their problems, their way of being Mennonite. It also means that the trainee can contribute, as he represents his own church and what it stands for among European Mennonites.

"I must say the *Doopsgezinde* church here and the Mennonite church back home vary greatly outwardly, but I find their objectives are quite similar," says Gordon Janzen, a 1967-68 trainee. "I think the important thing is that people try to understand and accept each other for what they are instead of trying to find a happy medium. The other part of the trainee life was also interesting: learning a language, finding new friends, eating bread with sugar, working with flowers and touring through Europe."

Trainees must be between nineteen to thirty years of age. They usually work and live at two different places during their stay in Europe. The trainee year includes four weeks of vacation, in which the trainees have opportunity to see Europe with its cultural traditions, beautiful old cities, landscape covered with flowers, and historical monuments.

All this does not mean that a year in Europe will be purely pleasure, ease, and fun. It will provide much pleasure, adventure, and the thrill of new experiences. It may also bring loneliness, misunderstanding and, perhaps, hard and unpleasant work. But problems and troubles are a challenge; they can build your character, test your faith, make you more mature, and give you a better understanding.

For more information, write to Doreen Harms, Mennonite Central Committee, Akron, Pa. 17501. Application deadline is January 31. *Joh. W. Hilverda, Dutch Intermenno Trainee Committee.*

DISCUSSION

Are we climbing Mennonite hill?

The following statement was written by Hilda Troyer, Smithville, Ohio.

A plea is something we usually answer at once. A request for money or food is handled immediately. An appeal made six years ago, at General Conference, remains unanswered. The petition several years ago was for something more complicated — a change in General Conference Mennonite Church structure. A conference missionary stated: "I find myself in an embarrassing situation. I have considerable difficulty explaining to South American Mennonites the various divisions in our North American Mennonite bodies."

In areas in the United States where the General Conference Mennonite Church and Mennonite General Conference churches are working successfully together, we find a remarkable unity of purpose. Our rich heritage provides a common basis for mutual understanding and uninhibited growth. By avoiding communication with Mennonite General Conference, are we not, in effect, placing ourselves in the position of the Christian who welcomes his neighbors, but refuses to communicate with his own relatives? Three years ago, velocity on the merger with Mennonite General Conference had proceeded to the place that one could state, with all sincerity—next month or next week; the merger will come soon. What has happened to our good intentions? What is the hang up? Have we really considered the numerous advantages of a General Conference Mennonite Church-Mennonite General Conference merger? Are we waiting on the side lines, eyeing dual membership churches for flaws, before we contemplate merger?

Within our own General Conference Mennonite Church, we have many groups who do not think alike in regard to form of worship, type of church music, or translation of the Scriptures. Some churches insist they are Bible churches, and others state they are: the church of Jesus Christ. Some individuals believe in the literal translation of the Scriptures, and others believe in the implied meaning revealed by personal contact with a Living Lord. One might wonder what holds such a diversified group together. The answer is evident. We bear the mark of a Christian, by taking on faith that which we do not understand, and seeking revelation and guidance in Jesus Christ. It is our Christianity that holds us together. Only lack of Christianity can defeat us.

Should the merger go through, do we expect many changes on the local church level? For the average member interested in the status quo, very likely, no noticeable change, whatever, will be noted. Status quo will not change in a merger, a higher power is needed to make such a change.

Areas of inter-Mennonite church relatedness on a local level. Many ministerial groups welcome inter-Mennonite participation in social groups and Union Services. Mutual respect and admiration for qualities found in Mennonite General Conference and General Conference Mennonite Church groups keep inter-Mennonite fellowships alive.

In some areas, inter-Mennonite pulpit exchanges have occurred regularly, with happy relationships.

Dual conference churches number seven or more at the present time.

Have we been educated to see value in merger? Can we see strengthening of purpose, undergirding of projects, and a contributory alliance?

The Mennonite General Conference is quite active in the area of youth work. Several years ago, the General Conference Mennonite Church purchased rights to a Mennonite General Conference manual for boy's work (presently in use in General Conference Mennonite churches). We could profit from the use of youth leadership and the inspirational experiences found in youth sectional meeting of Mennonite General Conference. The WMSA is a women's group of the Mennonite General Conference, creating interest and drawing large attendance at regional meetings. The organization stresses spiritual growth and engages in mission auxiliary work. Our own WMA engages in mission study and mission auxiliary work. A combination of the two women's groups would provide stimulating impetus to the obligations of both societies. Both groups have active mission programs. We are presently duplicating programs in South American countries, Mexico, Japan, and in the Congo.

What can we expect in the way of increased benefits in a merger of The Mennonite General Conference and the General Conference Mennonite Church? We are now working in at least twenty areas as a combined unit: education and publication (Sunday school, daily vacation Bible school, study and leadership training materials), Associated Mennonite Seminary (with a joint coordinating committee), Institute of Mennonite Studies (research agency of the seminary), Herald Publishing Co. (*Mennonite Weekly Review*), Council of Mission Board Secretaries, Council of Mennonite Colleges, Association of Mennonite Hospitals and Homes, the Association of Mennonite Aid Societies, Mennonite Nurses' Association, Mennonite Economic Development Association (aid to South America and Africa), Mennonite Disaster Service, Mennonite Indemnity, Inc., Mennonite 1-W Coordinating Board, Menno Travel Service, Mennonite Research Fellowship, Mennonite Mental Health Service, Mennonite World Conference, Schowalter Foundation, Inc., Mennonite Camping Association, and Mennonite Central Committee.

If we stop to examine every stick or stone we find on our climb to the top of Mennonite hill, we will never reach the top. Both groups call themselves Mennonites, neither group worships ancestors or dead leaders. Christ, alone, can offer us eternal life. It was in Menno Simons that Mennonite forefathers saw Christ. They followed Christ in Menno Simons, not the man Menno Simons himself. The purpose of overcoming the stumbling in our heritage is to follow Christ. Christ in Menno Simons and Christ in us is the answer. With Christ in us, we can climb Mennonite Hill, and overcome the sticks, the stones, and the blades of grass.

RECORD

Calendar

Jan. 27-30 — School for Ministers, Hesston and North Newton, Kan.

Deaths

Beatrice Johnson Becker (Mrs. Waldo), First Church, Aberdeen, Idaho, was born Jan. 24, 1917, and died Dec. 12.

Dora Chapman, Meadows (Ill.) Church, was born Mar. 25, 1887, and died Dec. 16.

Lydia Glanzer, sixty-two, Hutterthal Church, Freeman, S.D., died Dec. 7.

Marriages

Larry Bliven and *Geraldine Classen,* both of Grace Church, Dallas, Ore., on Dec. 14.

Gary L. Stahl, Sedgwick, Kan., and *Karen Sue Keller,* First Church, Halstead, Kan., on Dec. 17.

John H. Wolfersperger, Jr., Peabody, Kan., and *Linda M. Dyck,* First Church, Halstead, Kan., on Dec. 15.

Ministers

Gerhard Peters has resigned from the pastorate of Hutterthal Church, Freeman, S.D., to be effective on June 1. He will become the pastor of Bergthal Church, Pawnee Rock, Kan.

Harold Regier has accepted the call of the Crossroads Church, Gulfport, Miss., to become pastor on Feb. 1. The Regiers will terminate a seven-and-one-half-year period of service with Camp Landon, a General Conference Mennonite mission program, to serve the church where they have worshiped the past years. They will continue with Camp Landon on a part-time basis. The Crossroads Church is affiliated with the South Central Conference of the Old Mennonite Church. George Reno, pastor of the church since 1963, terminated his duties on Oct. 31. He plans to remain in the community as a fisherman and to be active in the youth program of the church.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

The Every Home Plan is a brotherly way of sharing the cost of publication and the best plan I know for making church and conference news items available to the entire membership. It promotes unity and understanding. Christians owe it to themselves and their calling as disciples to be as informed as possible about what is happening in the church and in the world. *Cornelius J. Dyck, Elkhart, Ind.*

I regard *The Mennonite* as one of the most significant means of sharing our faith; thus our church has placed on its mailing list such recipients as: the public library, the local Council of Churches, the religion editor of our city's newspaper, and a few churches of our community with which we have contact. I was also quite surprised recently to discover *The Mennonite* being read in a local prison. The vigorous, open-ended faith evidenced in the editorial policy of *The Mennonite* gives me hope that our witness may yet be heard. *John A. Esau, Minneapolis.*

The Every Home Plan for *The Mennonite* is a good, right arm for congregational leaders who try to keep their members oriented to that larger program that buttresses and augments local efforts. The economy-minded member who says he doesn't need the paper and thus can save the church some money discovers that he has lost out on what is going on sooner than he thought he would. Even the member who says he never reads finds himself caught now and then by a challenging thought as *The Mennonite* goes through his hands. And we have been surprised to find out how, even marginal members and/or their spouses do dip into it, getting exposed to ideas not brought to them in any other way. *Rachel W. Kreider, Wadsworth, Ohio.*

The Children's Hymnary

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LETTERS

Ezekiel's spaceship

To the Editor: What position can a man of God take in society today and still remain a man of God?

The chasm between men of God and the political processes is fast approaching the Red Sea stage of the Old Testament: a new land and separation from all forms of political life that is not of God.

When Christians sought protection from other than God, they awoke to find themselves confined in political fences, milling around with all sorts of two-legged creatures. His hazardous security cost him his uniqueness for he turned the Word of God over to nonbelievers to decide what words of God, if any, they could live by.

God's love is not an effusive love embracing any and all ideas, both good and evil. His love is a moral love. He does not tolerate, he forgives. He is an entirety by himself; not an institution among institutions, nor a way among ways. His people when in minority cannot submit to a majority; likewise, when in majority, they cannot tolerate an opposing minority. Love is not self-perpetuating unless there are conditions of love. Evil needs good to feed upon for it is self-devouring when by itself. As it says in Job: "Wisdom is in the reverence of God and knowledge is in the avoidance of evil."

Allegiance to God makes political procedures possible only in religious communities such as the Isle of Iona.

To fall back on grace is a dubious honor; an honor the early Christian martyrs never seemed to consider. Modern churches use grace as a cushion of seduction so that they may remain praised institutions of political people.

The whirr in the air that some Christians claim is here, is not Christ but rather it is more likely the arrival of Ezekiel's spaceship (symbolic) and another marking of foreheads by seven men of God, the beginning of still another purging of souls; this time gentiles. *Paul Boese, Newton, Kan.*

Trying to save money

Dear Mr. Editor: I read the article in *The Mennonite,* Nov. 19, called "Isolating Trends." Hostetler says he feels badly because the Ninetieth Congress passed a foreign-aid bill less than $1 billion of what President Johnson had requested and is the smallest amount since the program began in 1948. . . . He would not pass judgment, he states further down in his article . . . he did pass judgment and he intended to . . . he says we're not giving enough. Well, if he says we're not, let him give more or, I should say, all of his money he wants to, but trying to say the U.S.A. is becoming an isolationist country because we are trying to save taxpayers' money is an awfully dirty remark!

What I would like to know is: Why is the Mennonite church magazine talking so much politics? This is against the religious principles of almost all Christian churches. *Andrew M. Wightman, 12765 Perris Blvd., Sunnymead, Calif. 92388.*

Come to Philadelphia

The following item is from the Mennonite Service Unit, 2918 North 6 St., Philadelphia 19133.

We need two more voluntary service fellows by January 1. As we advance deeper into the needs of human beings around us, it becomes increasingly clear that the task at hand is taking the patience of Job, and requires the energy and wisdom of a Solomon to do, yet we value our own peace in Christ enough that we must share this, even with those who seemingly do not want to know Him. There is easily work enough to keep two more fellows busy on a work-service basis.

Jesus Christ offers rest that goes beyond the tiredness of the workday, and gives existence with a real abundant meaning and purpose. This can be experienced by joining the voluntary service group located on North 6 Street, Philadelphia, where a team is now at work and could, very well, use two more fellows. Just now, we have two fellows and three girls and the houseparents. Besides employment, each worker takes responsibility in the Christian outreach in the community.

About our letters. *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

God is listening

The following meditation was submitted by Don Wiebe, 1334 N. 20 St., Lincoln, Nebr.

What we want we strive to get
Haven't we, or so it seems,
Asked an awful lot of God
When we seek to fill our dreams?

When we pray to God on high,
Reasonable our prayers should be.
Ask for what we really need,
Not for everything we see.

Pray for others—then ourselves,
Share a prayer and thought
Thus finding that the lift received
Beats any dreams we sought.

As out into the world we go,
To meet each daily task
We know that come whatever may
We only have to ask.

Our God is listening all the time.
He never turns away.
He knows we have our many faults.
He knows we swerve and sway.

So let's take heart in every prayer
And pray the way we should
'Cause God loves every one of us
And treats each as is good.

MEDITATION

Instruments for the glory of God

Perhaps at no time in the history of our General Conference have we faced more crucial times of testing than we do in this coming year. At a time when men are desperately crying for help from all over the world, we are in the midst of uncertainty, unsure of our purpose as a conference of churches, questioning what our mission is or should be in today's world.

I remember, a long time ago, reading the account of a serious train accident in Great Britain. Smoldering and twisted train cars, suffering and broken-limbed people, those writhing and moaning in pain lying all around the wreckage. Someone came running to the scene and recognizing a man standing in the midst who didn't seem to be wounded at all, asked him, "Aren't you Dr. Brown?" "Yes," replied the doctor, "that's my name."

"Well," cried the man, "Why don't you do something? Can't you see all these people in agony and dying?"

The doctor replied, with tears running down his face, "I would—but I have no instruments!" As a doctor, he owned all the instruments necessary for his work, but when he needed them there were none available in his hand.

Today, a bruised and dying world cries out to God, "Why don't You do something?" And must He reply, "I would, but I have no instruments!" No instruments available in His hand!

We like to think that God has had a special place and work for us as the Mennonite Church in the world. Certainly, He has poured out His favor upon us in a superabundant way. And why?

The words of Mordecai to Esther in the time when the Jews were standing in danger of extinction are timely for us today; "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Could it be that we are an instrument that God has been preparing for just this time in the world's history? And, if so, are we in the position that the Great Physician can use us?

The Bible gives us the account of a man who found himself in such a situation. He and his people had been in subjection and were persecuted by the people of Midian for seven years when God spoke to Gideon. After his willingness to be the instrument in God's Hand, we read this secret of his accomplishments: "But the Spirit of the Lord clothed Gideon with Himself and took possession of him" (Judg. 6:34, Amp.). What God accomplished through this man is one of the thrilling accounts in the history of Israel. God moving through this man among His people and for His people.

At this important time of crisis, it is needful for each one of us to ask ourselves some important personal questions. Am I willing to be an instrument in God's Hand? Am I willing to allow the Spirit of God to clothe me with himself? Am I willing to allow the Spirit of God to take possession of me?

The answer to these questions may well mean the difference between an instrument that is used for the glory of God or an instrument that is set aside for another! *Walter D. Fry.*

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*Supplemental reading for the Sunday school lesson of Jan. 12, "What Is This New Teaching?"

COVER

Adeline Wooden Legs is a Cheyenne Indian who lives in Lame Deer, Montana. Her grandfather is the tribe's medicine man.

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Rohn and Jeri Engh live at Pine Lake Farm, Star Prairies, Wis., but travel widely gathering material for publication: words by Jeri, pictures by Rohn. Background information on the Mennonite mission to the Cheyennes of Montano is available in "Cheyenne Trails" by Lois Habegger (Faith and Life Press, $2).

Walter D. Fry, 609 Main St., Schwenksville, Pa. 19473, is pastor of the Eden Church and president of the Eastern District Conference.

COVER

Cover, 2, 3, 5 Ron Engh; 7, Steve Stucky.

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Richness in 1969

Will there be a split in the General Conference?

I think not. But the possibility of a physical division rests uneasily just below the surface of many concerned conversations.

Our history as a General Conference shows that the direction of our life has been toward unity and away from division. The General Conference has experienced no rupture in its one hundred and ten years of history, a significant record when compared to the experience of other groups. We often identify Mennonites with a tendency toward splintering and this has been true—in other parts of the Mennonite family.

Yes, here and there, a few individual congregations have been lost, but they have been few. The development of Grace Bible Institute in 1943 produced a strain on the fellowship but no break, and has in itself contributed to a movement toward unity in spite of tensions and misunderstandings.

One can only conclude that those things which hold us together are much greater than that which drives us apart. I would even rather say that He who brings us together is stronger than we who may pull apart from each other.

Our history needs to be read for the miracle that it has been and nothing that may happen can lessen the fact of the miracle. Credit, of course, must be given to a whole generation of conference leaders who have had a vision of church unity and have followed that vision and encouraged the rest of us.

True, we are experiencing dissent from many different sides. But this is not a new experience. Only the names and faces have been changed—and once they were probably ours. The script is all in the history books, though things may be moving faster today, as everything moves faster.

One area of dissent is defined by the Committee of Christian Concerns. I believe we should welcome the formation of this group because it holds within it the possibility of enriching our faith life rather than detracting from it. Here are people who have felt powerless to influence the direction of conference life. They have felt that their individual voices have not been heard (though perhaps they have been heard more than they know) and so it is proper that they should organize so that they might speak collectively. If they speak and act responsibly, our church witness can only be strengthened.

We are rich in dissent, of course, for we have more than one minority group within our midst. (Let's be clear, that we are really only a collection of minority groups.) Perhaps our most vocal minority group is our youth. They may not be organized—for they don't all think alike—but they do make their voices heard. Then we have activists and traditionalists, intellectuals and anti-intellectuals, and many others. And many of us are members of more than one group.

For the world needs models of group life which shows how dissent can be handled and how people with varying points of view can live and work together. And, I believe, the General Conference has a contribution to make both from its past and from its present. So let us look forward to the coming months and years with eagerness rather than apprehension, knowing that we have much to learn and that God through His Holy Spirit has much to reveal to us.

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THE MENNONITE

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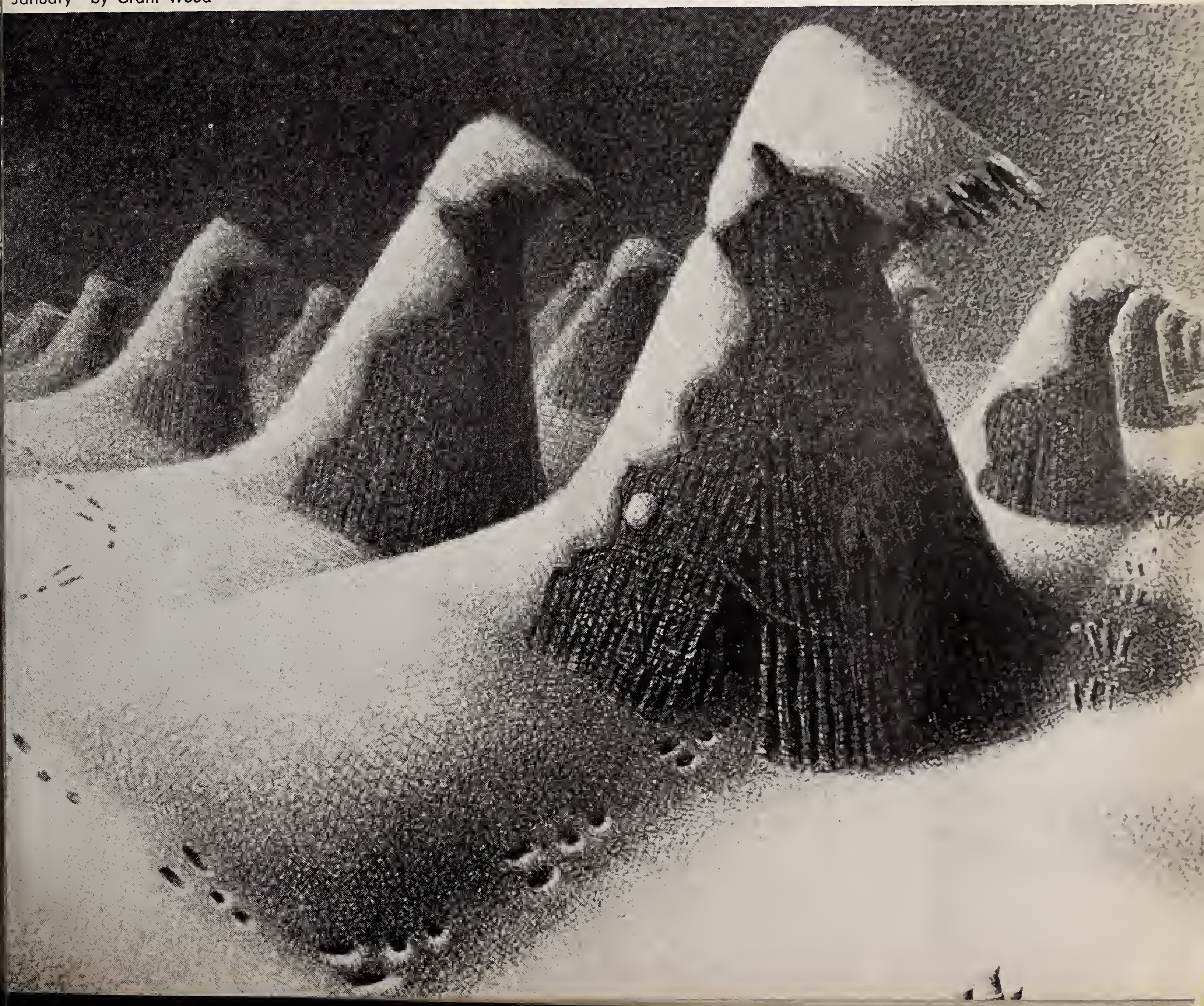


Winter twilight in Red Square: “Such visits remind us that we in America are not an island to ourselves.’

Another visit to the churches of the Soviet Union

Frank C. Peters

WHEN THE BAPTIST-Mennonite delegation left Moscow in 1966, it was hoped that another visit to the U.S.S.R. would be possible in a few years. Some of the brethren with whom we had had contact in Moscow wrote us expressing the hope that soon more visitors would return to visit their churches.

Two years passed by, but then Adolfs Klaupiks, Peter J. Dyck, and I did go. All three of us had been there before and, consequently, were somewhat acquainted with travel and conditions in the largest country of the world. All three of us obtained tourist visas without delay.

Our hope and prayer was for contact with Baptist-Mennonite and other Christian congregations in Russia, for better understanding of each other. Our travel arrangements allowed for visits to cities where larger Baptist-Mennonite congregations are located.

Our second objective was to extend an invitation to the Baptist Council to visit Canada next spring. Of course, if possible, a Mennonite should be in that group, especially since the Mennonite Brethren officially joined the All-Union Council of Evangelical Christians (Baptists) in 1963.

I believe that such visits have a strengthening effect of fellowship with our brethren in the Union, but they also remind us that we in America are not an island unto ourselves. It is so easy to assume that we will mind our own affairs at home and others will do the same. However, the high-priestly prayer of the Lord shatters such isolationism and counsels us to seek the praying hands of our brethren in other lands. To fail in this is to lack vision for the larger dimensions of the church's commission.

On the other hand, I believe our last visit and the reporting which grew out of it, did something for our church in Canada and the United States. Many Christians were encouraged to pray for and with our Christian brothers in the Soviet Union. The reports of a vibrant congregational life in the church in Russia caused many of us to reflect on the state of our own churches in America.

Our itinerary took us from New York to Copenhagen to Stockholm to Moscow. Our arrival formalities were without incident. We were met at the airport by the Intourist representative, and soon shook hands with the three brethren from the Union: Michael Zhidkov, Ilya Orlov, and Victor Krieger. The latter represents the Mennonites in the Council of Evangelical Christians.

We were invited the next day to take the noon meal with the brethren at the headquarters of the Council. This gave us an opportunity to discuss church matters with the leadership of the Council.

After a meal, we exchanged greetings and our invitation was extended to the Council to visit Mennonite and Baptist churches in Canada in the spring. It seemed to me that the brethren reacted quite favorably to the invitation, so we might see our hosts in Canada.

Brother Karev, Secretary of the Council, now spoke to us concerning the work of the All-Union Council of Evangelical Christians, stressing the fact that the Christians are called to plant gospel seeds in this world. This planting is being done by preaching and testimony. Then he turned to us and said, "Among the best sowers of this seed are also the Mennonites. They were known as good farmers in Russia and now they are also known as sowers of the Word."

The Mennonites, said Karev, with their excellent background, are well prepared to preach the Word in a more orderly way. Wherever they are found, there is a healthy church life.

Karev reported that more than five thousand converts had been baptized last year. Perhaps this number is not impressive, he continued, but in this setting, it is a real gain. It is not possible to keep adequate statistics and some in America have made fun of the seeming slow rate of growth as judged by baptisms, but Karev reminded us that there were many more converts than baptismal candidates. Not all who accept Christ are willing to follow Him in baptism.

It was with real joy that Karev referred to the addition which had come to the Union in 1963, when the Mennonite Brethren joined the ranks of the Evangelical Christians, the Baptists, and Pentecostals. "In our Union, they are the exemplary Christians," said the secretary. Of course, not all Mennonites had joined the Union and some of those who had joined are among those who have withdrawn.

This opened the door for a discussion of the division which has come to the ranks of the Baptists. The dissenters are set on having Sunday schools, which is not permitted by law. They also accuse the leadership of the Union of compromise.

Karev then continued to enumerate the blessings which the Union has experienced in the last years. The periodical, *Brotherly Messenger*, published by the Union, has doubled its subscriptions from three thousand to six thousand. A recent new printing of the hymnal gave the churches another thirty thousand copies. Government permission for the printing of twenty thousand Bibles had been received, and the large family-sized Bibles have already been printed. They are now in the process of being bound. This will be the fourth edition printed after the

Revolution. We saw a finished copy of one and were well pleased.

The brethren are especially happy to announce the Bible school correspondence courses which they are now conducting. One hundred students are enrolled, and in addition, a number of pastors are also taking the course. The materials are reproduced at the headquarters in Moscow. Five courses are presently offered: exegesis, homiletics, church history, dogmatics, and biblical introduction. In due time, they hope to call the students to Moscow for examinations. It is a two-year course, but they hope eventually to expand it to a four-year curriculum. A number taking the courses are Mennonites.

The brethren reported that it is now possible for them to occupy the entire building in Moscow, even though this will require considerable outlay for repairs. However, they are able to do all of this without receiving financial aid from abroad.

Karev then shared some of their special concerns with us. Heavy on his heart was the division to which I have referred. The dissenters are not always ready for a reconciliation, even though the leadership of the Union would welcome this. One of the objectives of the dissenters is to conduct Sunday schools, and since this is forbidden by law, a number have been imprisoned for violating the law. Karev reported that many have returned to the Union, the others stand in danger of becoming a very narrow Baptist sect. Some of the dissenters make an issue of cutting hair, using television, and having music in the church. A brother who has TV in his home is not allowed to preach, and sisters who cut their hair are excommunicated. The brethren of the Union foresee considerable difficulty in working together with these brethren as they return to the Union. All of this has been very harmful to the witness of the evangelical church in the Soviet Union. However, as Karev said, love will finally conquer and the kingdom will be built.

The visit in Moscow ended with a visit to the home of Michael Zhidkov. He had invited a few friends and we spent the afternoon in singing and fraternal fellowship. The Lord has given the church in Russia a number of excellent leaders who would be a credit to any congregation anywhere in the world. Some are old and seasoned, veterans in the spiritual warfare; others are young and energetic, ready to continue the work. All seem to possess the grace which God provides for leadership and without which, the work in the kingdom is really empty motion.

The first in a series of several articles.

A wonderful trip

It really was wonderful—in many ways. We were able to go to all the places we had requested. Intourist did an excellent job of handling our travel and accommodations. We visited churches, had opportunity to speak to many believers—especially Baptists and Mennonites, had meaningful discussions with the brethren of the All-Union Council of Evangelical Christians Baptists, in Moscow, were invited into homes for delicious meals and rich fellowship, and much more.

The first thing we did upon completion of our twenty-day visit as tourists of the largest country of the world was to send the following cable to Akron from Copenehagen: "Tour completed as planned with excellent Intourist services and profoundly grateful Lord's leading in contact and rich fellowship with many believers, Mennonites, Baptists, others, especially in Novosibirsk, Frunze, and Dushanbe. All send greetings in Christ, thanking for visit, rejoicing in common faith. Dyck, Klaupiks, Peters."

The three of us, Frank C. Peters of the Mennonite Brethren Church, Adolfs Klaupiks of the Baptist Church, and I — two Canadians and one American—returned to our homes and places of work but none of us are quite the same after this experience. How true the poet's words, "I am a part of all that I have met." And much of what we met, especially in the long worship services, spoke to us at a level where it matters, where the soul is confronted with eternal values.

Frank Peters has written a number of articles which will follow this one.

On my desk is a silver communion cup, eight and one-half inches high, on which is inscribed: "To the Mennonite Conference from the Moscow Baptist Church, October 25, 1968." A similar cup inscribed: "To the Mennonite Brethren Church" was given to Frank Peters as we called for the last time on the brethren of the Union in the Moscow offices. *Peter J. Dyck*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Students in an age of rebellion

STUDENTS WANT TO change the world. They are concerned about Vietnam, politics, race, and poverty—all large world problems just now.

But students are most concerned about their colleges and universities. No one can fault them for not beginning at the place where they are, for this is their world right now.

And what is happening on state university campuses is also taking place in the church school as well. Recent visits to the three Mennonite schools in Kansas indicate that students here have started to change their schools and they are hoping to do more. And this ferment which expresses itself in activities referred to as student power is, for the most part, a hopeful expression.

Roy Just, president of Tabor College, Hillsboro, expresses appreciation for the contributions made by students in his school. "I'm very happy for student involvement on this campus," he says. "They are involved in a good number of committees and their voice is heard."

He gives an example of how students have influenced college programs, especially in the development of Tabor's inter-term which began last year as a special all-school monthlong study of a single special subject.

"The faculty was interested in having our inter-term mandatory," he says, "because it was a good thing and we wanted our students to be here.

"But the students on the committee said, 'No, we don't want it mandatory,' and so the faculty joined that student voice unanimously and decided to make it optional."

He also notes that changes have been made in social and campus living rules "because students asked that it be the way it is now."

And while a lot of student energy is spent on social codes which, of course, affect them directly, they are concerned about educational policies and practices.

Al Berg, Tabor's student council president, reports on student interest in general education. Students on an institutional studies committee are

Students in a traditional setting: "There they are, the student sponges."

working on special recommendations. "There are students," Al says, "interested in having more courses for non-credit or pass/fail. And there's interest in an experimental college."

He also describes a student program aimed at educational improvement. "We are going to start a student course in teacher evaluation and probably submit results to the individual teachers and administration."

At Bethel College, North Newton, Richard Friesen talks about a freer kind of education. "To me, education is looking at yourself and seeing what you are and trying to figure out what you'd like to be and then trying to fill the gap," he says.

Richard, a senior from Reedley, Calif., majoring in philosophy, criticizes present educational patterns, which he feels take too low a view of the student. They see him either as a sponge or a savage.

In a recent convocation address, he elaborated on these views. "There they are, the student sponges. They come in all sizes, several colors, and some hold water better than others. The teacher squeezes the student-sponge by applying assorted pressure—threats, grades, tests. The student-sponge absorbs watered-down knowledge until he nearly drowns. Several weeks later, the teacher tests the sponge by squeezing it to see how much water is left over after evaporation."

If this is a low view of the student, a lower view, even yet, is seeing him as the student-savage who may destroy the school if not kept under proper control. "Consequently, many colleges resemble penal institutions," says Richard. "The premise is that they are not mature enough to be trusted with responsibility and that they lack experience."

Student power, says Richard, is the response to the student-sponge and student-savage ideas, providing the student with dignity and self-respect.

And student power itself can turn into domination, but this is not good. "I am fighting against power as domination," says Richard. "We have had that too long. To replace one ruler with another—to jump from the skillet to the fire—would not be a solution.

"I am fighting for the power of self-realization, with the understanding that I cannot realize myself unless you also realize yourself."

Seen in this way, student power is not a threat to anyone, but a fulfillment. "Those who speak of power in this sense are not trying to destroy the college but are trying to build it up." This is power as potency, potentiality, self-fulfillment, and self-realization.

But power as domination is a perversion of power as potency and possibility. Giving this a theological interpretation, Richard explains, "The power of God is in His power as meaning and purpose. Jesus Christ was a stumbling block to the Jews because they expected power as domination instead of power as potency. The temptations presented to Christ by Satan were temptations to set aside power as potency."

In explaining his ideas for educational reform, Richard talks about a "peaceful revolution." He'd like to see one term given over to an "interdependent study." He explains. "You would set up your goals, decide how you would want to go about it, and you would try to get there.

"You'd have a resource person, a faculty person, whose main job at the beginning would be to put his feet up on the desk and wait until the frustration gets so high that the students see that they are responsible and they have got to do something. And after that, if they come to him, then he could help them."

Richard admits that the course of study developed in this way might possibly be similar to present courses, but "with one important difference. You would feel more responsible for your own education. And some of that responsibility would carry over to your regular classroom situation."

Thus student power is at work on our college campuses and promises positive results from the educational experience. But it will continue to be an educational struggle. And Laban Peachey also sees it as a religious struggle with another type of confrontation in store for students and their helpers.

For urbanization is what the student is up against because the urbanization process has gone to the country. Says Peachey, "Lot of our parents don't know it and lot of our kids don't really know what it is that's bugging us."

And the process of becoming citified (even while living in the country) goes on relentlessly through the mass media and through almost every force that touches people, not least of which is the public school. And this has done something radical to the Mennonite heritage.

"Like the change of wood in fossilization to stone," says Peachey, "the American way of life has gradually made changes. It still has the Mennonite shape, but the substance is now something else."

This has happened because they have gone "to the urban high school and associated with the modern American kids." Their world view and value system may continue to have a Mennonite shape but its content may largely be the American way of life religion.

But Mennonitism is not completely lost. "Enough of the piety of their parents has rubbed off to make them concerned people and want to be responsible and want to do something."

Peachey adds, "And these people are authentically and deeply and genuinely troubled. And I feel for them for I feel some of those troubles, too."

However, he notes that this religious concern may come in another form which causes even more trouble. For these people, religion has been put in a package that is too small to use in the world. It is a "very legalistic, absolute kind of religious orientation" and the student "stakes everything on it."

His understanding of the world is good but limited. But when he discovers, usually in college, how limited it is, "he's lost, because the whole upbringing process that should give him ballast and structure and framework to live has to be suspect."

This kind of experience, of course, is not peculiar to Mennonites. Says Peachey, "We've assumed that this acculturation, ethnic, minority business is peculiar to us. Now we're finding out that, whether it's the Jewish kid or the Bible Belt fundamentalist, we all have the same kind of a pilgrimage in this fast-moving age."

The negative response to this feeling for Mennonite students is a "kind of anti-Mennonite rebellion." But not all students respond in this way, as was noted earlier.

The task of the older generation and the college, as Peachey sees it is "not to change them in their rebellion but to become sensitive and perceptive to what our kids are up against."

And what they are up against is the world. And when we look at the world and then look at their response, we can be both sympathetic and hopeful. *Maynard Shelly.*

The third in a series of three articles.

Kansas and Paraguay link Medical personnel sought

The Kansas-Paraguay Partners Committee appointed by Kansas Governor Robert Docking held its second meeting December 14 in Topeka.

Members attending the meeting included six men who are also members of Mennonite churches: Dwight Wiebe, Marion W. Kliewer, Frank J. Wiens, and Raymond C. Schlichting, Hillsboro, Kansas; Wilfred Unruh, Newton, Kansas; and Lyle E. Yost, Hesston, Kansas.

Marvin Harder, administrative assistant to Governor Docking and acting director of the Kansas-Paraguay Parners Committee, led the meeting. He is the son of the late Dr. Menno S. Harder who was on the faculty of Bethel and Tabor colleges. He announced that Lyle Yost has offered to give some time to the Partners program when he visits Paraguay in February.

Herbert R. Schmidt, Bethel Clinic, Newton, Kan., is now in Paraguay surveying health needs and filling in for his brother John R. Schmidt. Upon his return in January, he will report to the health committee, which will plan a project in Paraguay. John R. Schmidt is director of the Mennonite Central Committee leprosy program at Km. 81 in eastern Paraguay, and is in the States for furlough and study.

Doctors to Paraguay for short-term service is being explored by Dwight Wiebe. Negotiations are under way with Christian Medical Society. The feasibility of sending medical doctors, dentists, and optometrists this summer is under consideration.

The medical task force may be as small as thirty or as large as 250, depending upon health needs and available personnel and facilities.

Christian Medical Society sends doctors to Mexico regularly, and one hundred medical workers are sent to Dominican Republic, annually. Most of Paraguay's doctors practice in Asuncion, which has a population of three hundred thousand in a country of two million persons. So about 85 percent of its people live in rural areas without medical doctors.

The doctors-to-Paraguay project is being proposed in cooperation with the Partners Program. Partners is a program to involve private citizens to help Latin American countries through the Alliance for Progress of the United States Agency for International Development (AID).

Partners director James H. Boren, Washington, D.C., was the principal speaker at the Kansas-Paraguay Committee meeting in Topeka. He emphasized that the success of United States AID requires that peoples of the Americas work directly together. Or as the Partners' statement of purpose puts it: "The Partners feel that government-to-government relationships, while vital and necessary, do not and cannot provide the meaningful associations of people working directly with people to accomplish mutual goals."

The Kansas-Paraguay partnership was begun ten months ago. Previously thirty-eight other states had formed partnerships to work in sixteen countries in Latin America, including some of the following: Alabama with Guatemala; Arkansas with Santa Cruz, Bolivia; California with Baja Norte, Baja Sur, Sinaloa, and Nayarit, Mexico; Colorado with Minas Gerais, Brazil; Delaware with Panama; District of Columbia with Brasilia, Brazil; Florida with northern coast of Colombia; Idaho with mountain regions of Ecuador; Illinois with Sao Paulo, Brazil; Indiana with Rio Grande do Sul, Brazil; Iowa with Yucatan Peninsula, Mexico; Kentucky with coastal and jungle areas, Ecuador; Louisiana with El Salvador; Maryland with Rio de Janeiro, Brazil; Michigan with British Honduras; Minnesota with Uruguay; Missouri with Para, Brazil; North Carolina with Cochabamba, Bolivia; and Ohio with Parana, Brazil. *Mennonite Brethren News and Information.*

Words and deeds

A large new cooperative store was dedicated Nov. 16, by the Fernheim Colony, Paraguay. About two years ago, a large warehouse was begun. It was also used for sales until the completion of the adjoining store. Alfredo Stroessner, President of Paraguay, and other officials from Asuncion visited the colony for the event, and the President cut the ribbon during the ceremonies. Afterward guests visited exhibitions of crafts, art, produce, and cattle, including cattle recently imported from the United States.

A memorial fund contribution by Mr. and Mrs. Dennis Lehman of Berne, Indiana, for their son, Glenn, is being used to construct and furnish a cabin at Pine Lake Fellowship Camp in Mississippi. Groups from Camp Landon, the General Conference Mennonite ministry at Gulfport, Miss., use this camp, and North Gulfport high schoolers will be helping with construction of the camp under the supervision of an older couple. (Glenn drowned in a swimming mishap while a member of a Servanthood Work Camp in Mississippi on June 24.)

"I thank my God . . . for your partnership in the gospel . . ." (Phil. 1:3, 5).

EDUCATION
(7.5%)

Leadership training
Literature development
Publication

HOME
MINISTRIES
(19.7%)

Indian American ministries
Home missions (Canada and U.S.)
Voluntary service
Peace education
Evangelism
Radio and television

OVERSEAS
MISSION
(63.4%)

In mission in eleven countries
Undergirding field programs
Missionary allowances
Pax and overseas voluntary service
Relief and self-help
Many forms of mission
Missionary travel
MCC-related overseas programs

SEMINARY
(9.4%)

Training church leaders

Open Doors in 1969

The church is being given unparalleled opportunities in our day. Some Christians despair because certain opportunities for service are no longer available. But should we not, rather, focus on the open doors?

There is no place for defeatism, even in the face of the political and social revolutions of our world, the unrest of our youth, or the affluence that so often creates false values. It is this kind of world that "God so loved"; it is for the alienated, sinful persons of this world "that he gave his only Son, that whoever believes in him should not perish but have eternal life." It is in the nature of the good news that open doors are created, and power is given to enter them courageously.

Congregations — and individual Christians — are in mission in the community where they are. The same congregations — and individuals — are also witnessing and serving in literally hundreds of ways beyond their community. The person who makes possible a particular form of ministry is just as much a part of that act of service as the one who actually walks through that open door of opportunity.

Those forms of ministry are made possible by persons from our congregations that we send, and by the money we share. Following is a summary of the opportunities beyond our communities in 1969:

COMMISSION ON EDUCATION $160,000

Leadership training: workshops for teachers; ministries to youth and training their advisors; youth and adult education courses, such as peace or missions; studies in Mennonite history; workshops to introduce a new series of studies.

Literature development: new kindergarten Sunday school course; complete revision of the Living Faith Graded Sunday school series; writing and editing youth and adult Bible study guides; preparation of a new series of study courses on congregational life.

Publication: the *Educational Newsletter,* a resource for pastors and other church leaders; a new kindergarten Bible storybook; jointly with the Mennonite Church, the new *Mennonite Hymnal;* the six-course Christian Service Training series; a new Congregational Life Training series of courses; a completely revised *Minister's Manual;* Sunday school study guides in both English and German.

Higher education: a ministry to students, especially those in nonconference schools; and a new Department of Higher Education related to church-sponsored high-school and post-high-school education.

COMMISSION ON HOME MINISTRIES $420,000

This commission has been assigned all missions, service, and evangelism ministries *in North America.* These include:

American Indian churches; migrant ministries; home missions and city church support, research, and resourcing; long-term voluntary service; summer service and youth work camps; peace education; social services; Mennonite Disaster Service; evangelism; continuing education and recruitment of ministers; radio and television; mental health; vocational mission.

COMMISSION ON OVERSEAS MISSION ... $1,350,000
(missions and service)

This commission has administrative responsibility for all *overseas* (outside of Canada and the U.S.) ministries. Included are:

Missionary and service personnel support, and field programs in: India, Congo, Mexico, Colombia, Japan, Taiwan, Thailand, Paraguay, Uruguay, Brazil, and Korea.

Types of ministry: Evangelism and planting churches; medical (hospitals, mobile clinics); literature (writing, printing, distribution, bookstores, reading rooms); education on elementary, high school, and seminary levels; radio in Congo; Pax and overseas voluntary service.

MENNONITE BIBLICAL SEMINARY $200,000

Our seminary is a graduate-level training school for church vocations including the pastoral ministry, overseas missions and service workers, Christian education, and other church-related forms of service.

TOTAL PROGRAM $2,130,000

Winter shelter in Jordan Replacement for tents

The first shelters have been constructed to accommodate a few of the nearly eighty thousand persons who now live in tents in the Amman hills of northern Jordan.

The temporary housing project was inaugurated several months ago, when these people refused to return to the Dead Sea area to keep warm through the winter months as they had in previous years. Last year, they had received heavy shelling and bombing by the Israeli forces. This year, many refugees said that they would rather freeze in the relative safety of Jordan's mountains than face annihilation by bombs and artillery on the lower, warmer ground.

A United Nations Relief and Works Agency worker said, "These people can't go through a winter in tents." Mennonite Central Committee and other voluntary agencies working in the area picked up the challenge of providing winter shelters for these people.

Made of waterproof materials set on a concrete foundation, the shelter can easily be constructed by the family who will occupy it. It provides a durable shelter against the wind, rain, and snow, common in Jordan's winter highlands. Each shelter is approximately thirteen by fourteen feet and can be built for $250.

Poured concrete shelters could be built much more cheaply and conveniently but both the refugees and the Jordan Government say "no" to that, and the personnel of the voluntary agencies understand. "It's not advisable even to lay concrete floors," one volunteer explains. "Concrete smacks of permanence, and the refugees and displaced persons won't accept their present lot as permanent."

The temporary shelters aren't very pretty, but they are warmer than tents. The insulation should keep them relatively warm for there is no extra heat—only body heat to keep the residents warm. And they can be taken down quickly and moved if necessary. This is important, for the refugees have moved now many times, and they certainly hope to move again—back to their former homes across the Jordan River.

New homes in Jordan: "Not very pretty but warmer than tents."

Building plans in Congo Mukedi to be reopened

The Congo Inland Mission plans to repair, rebuild, and reinhabit the Mukedi station, during this year. Buildings were destroyed or vandalized during the Kwilu rebellion; the Mukedi hospital was destroyed by fire. Since that time, the Theodore Mbualunga family has lived there for three years coordinating the education program, and Congolese pastors have served the church. Missionaries have visited the station but have not been living there. It was not considered safe for Westerners until recently, after the Congolese army went to the area to destroy or break up lingering rebel colonies.

Dr. and Mrs. Merle Schwartz, now at Bloomington, Illinois, expect to return to Mukedi after their furlough to reopen medical services and rebuild the Mukedi hospital.

If funds are available, a dispensary will be built at Banga. The building of a headquarters for Eglise Mennonite au Congo is also planned if there is money available.

Village evangelism and the establishment of communities of believers will be continued. This is a special assignment of new missionaries Donovan and Naomi Unruh, Pawnee Rock, Kansas, and Beatrice, Nebraska, respectively.

The theological school now in Kimpese will open in Kinshasa. Another first for Kinshasa will be a meeting there August 4-8 of the presidium of the Mennonite World Conference. Some of the presidium members will be visiting the Eglise Mennonite au Congo. Another special Congo visit will take place in early 1970 when a CIM delegation comes for perspective on plans for the future, in keeping with the possibilities of the current situation.

More secondary schoolteachers, nurses, evangelists, and a builder-mechanic are needed. Interested persons may contact Congo Inland Mission, 251 West Hively Avenue, Elkhart, Indiana 46514.

Volunteers work in prison
Teaching in Minneapolis

C. N. Friesen, Altona, Manitoba, director of the Minneapolis Voluntary Service Unit, reports that as a result of the unit's involvement with prison, the Minneapolis Workhouse, a teaching program is being planned for prison inmates. He is spending four days a week at the Workhouse as a construction supervisor. As he becomes acquainted with the potential and skills of his inmate helpers, he encourages them to take on certain trades or training.

He also serves as business administrator for the Faith Church. His wife Laura is available for telephone answering for the church, and she and another volunteer, Judy Krehbiel, are working on a midweek club for girls who have trouble communicating in school with teachers and classmates. Other unit members are helping with activities for retarded adults, and participate in such church activities as the choir, Sunday school teaching, and church janitorial work.

Roger Krehbiel, Moundridge, Kansas, works full time at the Workhouse as clerk and as a supervisor of the prison canteen. His wife Judy works as an aide three days a week in the Women's Detention Home and as a secretary two days a week for Faith Church. Previously the Krehbiels served at Gulfport, Mississippi.

Harlin Preheim, Marion, South Dakota, and Arlow Becker, Mountain Lake, Minnesota, work full time at the Workhouse providing farm help and supervising inmate help. Previously Arlow had served in the Congo.

Melvin Wiens, Mountain Lake, Minnesota, and his wife Lorna are also unit members. Melvin is a Workhouse gardener and has, Friesen reports, "good opportunity for person-to-person dialogue" since he has inmates as helpers.

Tom Shelly, Washington, Illinois, is a clerk in the Workhouse's booking office, where he has opportunity for contacts with new inmates. His wife Carol, with two years' experience teaching special classes, is waiting for an opening as a teacher.

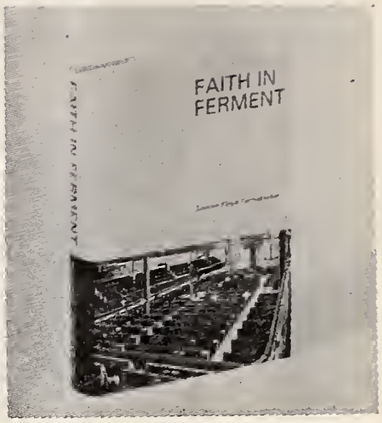
Pastor John Esau of the Faith Church, says Friesen, "had a vision of how we could become involved in the inner city, and with people who have, in the past, received very little attention from the church." The unit in Minneapolis, Friesen concludes, can "participate in God's action in the world by being redemptive in the spheres where we live, work, and spend our free time."

FOR ALL YOU LOVE
MAKE A WILL

Words and deeds

The Kenwood-Oakland Community Organization (KOCO) has been approved for a yearly one hundred thousand dollar grant, for five years, by the Chicago Community Renewal Society. Curtis Burrell, pastor of Woodlawn Church, is president of KOCO. Much of the money will be used to finance constructive projects of the Blackstone Rangers, Chicago South Side's most powerful youth organization. This grant has made it possible for Woodlawn Church's Quiet Place to reopen, now as a restaurant, operated by the Rangers. Donald Benedict is chairman of the Community Renewal Society, which solicits Chicago's businesses, foundations, and wealthy individuals, for funds to make possible more self-determination in Chicago's ghettos. Burrell has also been appointed by Mayor Daley to the Model Cities Planning Council.

Bluffton College has given the go-ahead to the building of a new science center and an addition to Founder's Hall. This action was made possible by assurance of federal funding for one third of the projected cost. The balance will come from gifts. Tuition, room, and board fees will be raised for 1969-70 to meet rising costs and improved educational programs; however, the college will also try to increase financial assistance to students who need it.



Faith in Ferment
by S. F. Pannabecker

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RECORD

Calendar

Pacific

Jan. 19—Phoenix, Ariz., First Church, homecoming, Wilfred Ulrich.

Western

Jan. 27-30—School for Ministers, Hesston and North Newton, Kan.

Marriages

David Augsburger, Methodist Church, Flanagan, Ill., and *Leanna Sue Ulrich,* Flanagan (Ill.) Church, on Nov. 22.

Robert Beck, Methodist Church, Monticello, Ind., and *Marjean Neuenschwander,* First Church, Berne, Ind., on Dec. 21.

Frank Brennan and *Deborah Ann Ward,* Deep Run Church, Bedminster, Pa., on Dec. 28.

David Erb and *Susanna Duncan* on Dec. 21. Reported by Hereford Church, Barto, Pa.

Richard Friesen, First Church, Reedley, Calif., and *Dorothy Nickel,* Bethel Church, Mountain Lake, Minn., on Dec. 27.

Emil Meyer, Peace Lutheran Church, and *Beth Ann Liechty,* First Church, both of Berne, Ind., on Nov. 17.

James D. Ogan, Southern Baptist Church, Newton, Kan., and *Carol June Kane,* New Hopedale Church, Meno, Okla., on Dec. 22.

Denise Ray Smith, West Liberty Church, Inman, Kan., and *Linda Marie Regehr,* Inman (Kan.) Church, on Dec. 14.

David Tipsword, Presbyterian Church, and *Cheryl Raber,* Meadows (Ill.) Church.

Stanley Von Gunten, First Church, Berne, Ind., and *Dianne Sue Juhnke,* Hopefield Church, Moundridge, Kan., on Dec. 28.

College basketball

Dec. 21: C of E 85—Bethel 70

Mennonite Classic, Moundridge, Kan.
Dec. 30: Bluffton 107—Tabor 87
*Bethel 87—Goshen 77
Dec. 31: Goshen 86—Tabor 68
*Bethel 80—Bluffton 79

Jan. 4: Bethel 97—Tabor 78
*Overtime

A. Jantzen

K. Jantzen

Ministers

Roland R. Goering became the pastor of First Church, Hillsboro, Kan., Jan. 1. He had been serving First Church, Reedley, Calif.

The Melvin Norquist family moved in December from Peoria, Ill., to Butterfield, Minn., where he will serve the Butterfield congregation. He served the Gospel Church, Peoria, since 1963, and previously assisted his father-in-law, Samuel Ummel, in the same church since 1945. Walter Regier assumed the pastorate of the Gospel Church, Oct. 15.

Deaths

Samuel Eigsti, Flanagan (Ill.) Church, was born July 1, 1887, and died Nov. 2. During almost sixty years of membership in the congregation, he held many leadership responsibilities.

Paul A. Eymann, First Church, Reedley, Calif., was born Sept. 13, 1906, and died Dec. 22.

Herman P. Heidebrecht, Inman (Kan.) Church, was born Aug. 13, 1896, and died Dec. 24.

Lena Liechty Lehman (Mrs. Emanuel), First Church, Berne, Ind., was born Aug. 15, 1879, and died Dec. 18.

Anne C. Sprunger, First Church, Berne, Ind., was born Aug. 1, 1911, and died Oct. 22.

Susanna Toews, First Church, Reedley, Calif., was born Nov. 30, 1879, in Russia, and died Dec. 23.

Workers

Aron and Kathryn Jantzen, Newton, Kan., left Jan. 9 for Calcutta. He has been serving the General Conference Mennonite Church as candidate secretary for the Commission on Overseas Mission. The Jantzens are beginning their fourth term of service in India. On arrival, he will resume his work as superintendent of Bethesda Homes and Hospitals, Champa, M.P. The Jantzen's home church and community is First Church, Paso Robles, Calif.

Jerry D. Schrag, Eden Church, Moundridge, Kan., is serving a 1-W assignment in the Good Samaritan Hospital, Phoenix, Ariz.

Wilfred Unruh, Newton, Kan., executive secretary of the Commission on Home Ministries, resigned that post at the recent annual meeting of the Council of Commissions and Divisions, after having served the Commission (formerly the Board of Christian Service) since 1957 except for a two-year leave of absence to study at Mennonite Biblical Seminary. Future plans are indefinite.

Orlando Waltner, North Newton, Kan., resigned from his position as executive secretary of the General Conference Mennonite Church during the December Council of Commissions meeting. He will terminate his services in July, completing six years in this office. The Waltners were missionaries in India from 1939 to 1956. Later he was associate secretary of the General Conference Mennonite Board of Missions. His co-workers express appreciation for his invaluable leadership in the church. His statesmanship in much wider church circles is known and appreciated by many who have associated with him and who have benefited from his sincere faith in God and undivided loyalty to the church.

Baptisms

First Church, Berne, Ind., on Dec. 15: Lilian Baumgartner Sprunger.

Audiovisuals

What is the Church? a thirty-minute filmstrip, produced by Family Films, tells the story of a local church which has assembled data from a survey of its immediate and surrounding area. The congregation faces new concerns for persons and must answer such questions as, What is the real business of our church? and How are we going to minister in ways we are not ministering now? Into this situation come two young fellows—a son of a leading church family and his roommate—home from college between semesters. The family and the church are, in effect, on trial as the basic question is probed: "Just what *is* the church?" The film is the story of a church beginning to find some answers to this question. The film can be used to help junior highs through adults gain new insights of the mission of the church. It is not a depth study but can be used to motivate and for discussion. A leaders' guide is included with the film which gives helps for procedure and discussion. Rental of this sound-color film is $15. Write to: Audio Visual Library, Box 347, Newton, Kansas 67114.

Quest for Life is a new filmstrip just released by the Commission on Overseas Mission. This seventy-six-frame color filmstrip was produced to help North American Mennonites understand something of the challenge that confronts the Mennonite church in Japan. It is a true-to-life fictionalized story of a young medical student drawn to Christianity but facing many forces that attempt to turn him from this attraction. It is a joint project of mission commissions of the General Conference Mennonite Church and the Old Mennonite Church. Photography for the filmstrip was done by Rod Hernley and the script was written by Verney Unruh. Tape narration is available. It is available on a freewill offering basis from the Audio Visual Library, Box 347, Newton, Kan. 67114.

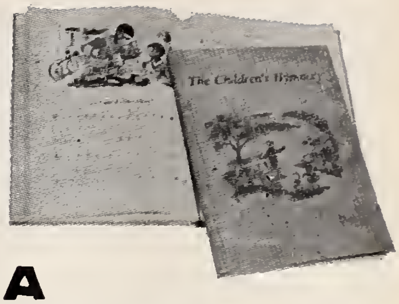
Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

Occasional criticism of the Every Home Plan has come to me, the most telling being that every person should order his own reading material and pay for it. While this reasoning has some merit, a host of merchandising concerns think that I need their reading matter and send it to me without my request. They must think it pays. Perhaps we have something here that our people should read whether they ask for it and pay for it or not. But aside from that, what would be the alternative to the Every Home Plan? Any other that I know of would decrease circulation without cutting expenses proportionately and would fail to serve the church properly. I can't think of anything better. *S. F. Pannabecker, Elkhart, Ind.*

The Every Home Plan for *The Mennonite* has made it possible for various groups in the congregation to use key ideas and articles as a basis for intelligent discussion. No one can claim lack of opportunity to be informed concerning current issues affecting the church and its witness. *Virgil M. Gerig, Freeman, S.D.*

The two official Conference organs, *Der Bote* and *The Mennonite,* reflect the organizations they represent. *Der Bote* is a news-and-idea media, reflecting a substantial and very important segment of the General Conference Mennonite Church. It is imperative that we have a German periodical, since German expression is an extension of German thinking and German-speaking people. *The Mennonite* is the kind of paper that makes me proud, in the good sense, I hope, to be identified with the Mennonite church. *The Mennonite* seems always to be chiseling on the frontier of that which is yet supposed to happen. *The Mennonite* and *Der Bote* (where applicable) should, most certainly, enter every home of the General Conference Mennonite constituency. *Menno Wiebe, Winnipeg.*



A GREAT MOMENT OF FAMILY LIFE

can be the time spent in singing songs together. As the children learn to worship with singing in Sunday school and church, the experience can be made doubly valuable when the family uses the songs together in worship.

For families with young children, **The Children's Hymnary** can help provide such experience. Planned for kindergarten- and primary-age children, it also has many hymns for the junior age. It is a hymnbook with singable tunes and simple accompaniments. Included are carols, folk tunes, and great hymns of the church. A worship section in **The Children's Hymnary** includes table graces, offertories, closing prayers, and calls to worship.

Edited by Arlene Hartzler and John Gaeddert, the book contains 213 hymns, 20 illustrations in two colors, page size 8½ x 11 inches. $3.50 in the U.S.; $3.85 in Canada.

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Berne, Indiana 46711; Box 347, Newton, Kansas 67114; Box 430, Rosthern, Saskatchewan.

DISCUSSION LETTERS

The 'white devils' fallacy

Suppose that the dominant group in this country had been black for the last three hundred years, and the minority had been imported white slaves. Then wouldn't we be facing much the same situation we have today, only in reverse?

When the black militants rant against "white devils," they are only half right. We are devils not because we are white, but because we are on top. There is no reason to believe that blacks on top would be any more humane or compassionate — no worse than us, certainly, but no better.

I think this is important to keep in mind, before the nation is totally polarized by the black-and-white confrontation. The black Nigerians are starving to death thousands of black Biafran children, and the fact that they are the same color exercises no restraining effect upon them.

In the two great wars of our century (so far), whites have exterminated whites by the millions; and not only were they fellow whites, they were so-called fellow Christians, who behaved toward each other with such ferocity that all should have been excommunicated from their churches. Instead, the white Christian bishops on both sides blessed them and urged them onward toward further bestiality.

The blacks today are on the side of justice and decency because they have been oppressed and made to suffer, not because of any inherent moral superiority.

Suffering makes us better—when it does not kill us—but it also makes us worse. It makes us determine to treat our oppressors as unrighteously as they have treated us, when and if we get the upper hand. This is how cruelty begets cruelty. Black militancy today is merely the mirror-image of white callousness over the centuries.

But it would be a tragic mistake for the blacks to imagine that the whites are more devilish than anyone else; we are all pathetic sinners when we get the upper hand, which is what Rabbi Jesus meant when He condemned the reigning establishment of His day and predicted that "the last shall be first" in the final reckoning.

The Jews are among the most compassionate and humane of people, because of their suffering and persecution over the centuries. But, in Israel, with their own flag, their own army, and their own sense of national destiny, they have behaved as callously toward the dispossessed Arabs as any other nation, black, white, green, or speckled. Their greatest moral leader, Martin Buber, who lived in Israel, was ignored for decades on this crucial matter.

People become devils when they place any value higher than the fatherhood of God, and thus the brotherhood of man; and to value black skin because it is black is as idolatrous as to value white because it is white. Must we always get worse as we get stronger? *Sidney J. Harris. Reprinted with permission from the* Chicago Daily News, *Nov. 25, 1968.*

Suggested readings

The Editor: This is in reply to Letters, Dec. 31 issue of *The Mennonite.* The writer of "Slavery worse than war" is quite concerned about stopping the spread of communism.

I would like to suggest that our policy in Vietnam is not stopping communism but spreading it. I suggest the author read Donald Duncan's *The New Legions.* Anyone concerned about stopping communism should read *Wake Up or Blow Up* by one of the truly great missionaries of our time, Frank C. Laubach.

The other writer to whom I should like to reply is not happy with Martin Luther King. He writes, and I quote, "I wish you would show me one thing in writing where M.L. King ever said anything bad about communism."

I should like to suggest that he purchase a copy of the book *Strength to Love* and turn to page 114 and read King's sermon entitled "How Should a Christian View Communism?"

My own view of King is that he was one of the great social prophets of our day in the tradition of the prophet Amos. *O. W. Baer, Trenton, Ill.*

Sharing in German guilt

Dear Mr. Shelly: Through the poem, "No candle in room 95," we were again reminded of the World War II atrocities the Germans committed against the Jews, as they gassed them to death.

This poem appeared in the Dec. 24 issue of *The Mennonite.*

As I read the poem, I had to ask myself what our country and its allies were doing, during the time the Germans were gassing the Jews to death.

Answering this question honestly, I had to admit that our country and its allies were blockading Germany and its allies, as we tried our best to starve them into submission and surrender.

Surely our leaders of that time knew that by blockading Germany, the Jews, being political prisoners, would be the first to starve because of our blockade.

According to all the pictures of the inmates of the German concentration camps I've ever seen, the extremely disheveled and gaunt appearance of the Jews in those camps has forced me to conclude that our blockade was, indeed, very effective, at least, in starving many of the Jews.

It might be very interesting and enlightening to know how many Jews were starved to death, because of our blockade, in comparison to the number of Jews the Germans gassed to death. *Vernon Stucky, Hesston, Kan.*

About our letters. *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

MEDITATION

People are my family

When I think about my experience in Oklahoma City this past year, many things stand out. First I was met at the airport by Don Schierling. I couldn't believe how he rushed around. I was scared to death of him and of living in a city. We drove up to this beautiful house which was my home for the next year. The unit life was great and frustrating. Living with people with all kinds of ideas and habits is hard. The first four months or so were terrible. It was my first time away from home. I was put into a situation where I had to find my life. I had to make friends and find a job. I had to think for myself, make my own decisions. My concepts of God, Christianity, and living were questioned. I came into contact with many liberal and conservative ideas. I had to really stop and think what God, church, life in general meant to me.

Boy, did I want to run! Boy, am I glad I stayed!

At first glance, the ghetto was shacks, overpopulation, hopelessness.

At second glance, the ghetto was people: black and white, people with feelings, people wanting to get out and be free.

At third glance, the ghetto was a family—my family.

Here is one reaction from a white woman in a Cleveland ghetto—"I'm sick and tired of being somebody's Thanksgiving and Christmas project. . . . I need more than that from the church. . . . When people unload their torn and dirty rags on me in the name of Christ, frankly, I'm disgusted."

I think too many people and churches have the attitude that here is good Christian me up here helping those poor, poor people down there. They are creating two worlds. Theirs is comfortable, clean—*theirs* is crowded, dirty, and hopeless.

With an attitude like this, you can't begin to help anyone. You have to help yourself first, help yourself get out of your rut in life. A person must read, not newspaper headlines, but books like *Beyond the Burning—Life and Death of the Ghetto* by Sterling Tucker, and *Rivers of Blood,* and *Years of Darkness* by Robert Conot.

To *really* understand people, you need contact and friendship. You have to accept each person as a person, someone as good as you. If you think you are better than someone else, there will always be a barrier between you.

After you understand the situation and accept everyone as equal, then you can begin to help. Help—not give gifts. Help, be concerned, get in there with them and show them, teach them to use what they have, stir up enthusiasm in the community and in the home, give them hope, show them you care.

This year in Oklahoma City made me realize all these things. I had the attitude that I was up here—good Christian me—looking down, wanting to help. Why? Maybe it was for a star in my heavenly crown, maybe to put on a show for my church and family. Look at me, I care! I am going to serve! I have really come to realize how sheltered and backward I was when I came to Oklahoma City one year ago. I was scared to death. All I knew of black people was that they riot, fight, and live on welfare. I had a stereotype picture of the black race.

I realize now how ignorant I was and still am about race relations. Then I think of people who don't know anything except this stereotype picture. It almost makes me bitter to hear prejudiced people discuss race. It makes me feel even more sorry for them than bitter because they are missing so much in life, living sheltered in their world of comfort. People everywhere are my family—I love my family.

Nancy Moyer

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THE MENNONITE

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Church attendance going down

Church attendance has been declining slowly during the last ten years. Most of the sag has been due to a sharp drop in attendance by young people.

These facts come from the Gallup Poll for 1968. Ever since 1940, this research organization has been checking on trends in church attendance among the adults of the United States and ten other countries.

We have no figures on Mennonite church attendance that can be used to compare against these figures for the total population. Generally, however, we would suspect that while Mennonites might do better than other religious groups, the things happening in the rest of the world will sooner or later happen to us.

In a typical week, 43 percent of all adults in the United States attended church in 1968. Ten years ago, the figure was 49 percent which was an all-time high. Attendance has declined slowly ever since, but it is still not as low as it was just before World War II. In 1940, only 37 percent of the adults went to church in an average week.

And if we want to feel better, we can look at some other countries, all of which are not doing as well. In the Netherlands and Switzerland, attendance is 42 and 30 percent. West Germany is down to 27 percent and in the cities of Uruguay, 24 percent. Sweden and Finland have the lowest church attendance with only 9 and 5 percent of their people being seen in church at any one time.

But coming back to our own continent, we must observe that attendance among Catholics is really better than among Protestants. Catholic church attendance is 65 percent while Protestants show up with an embarrassing 38 percent.

Are Mennonites more like Catholics or more like Protestants in their church attendance? It really doesn't make much difference, because Catholic church attendance is declining more sharply (than Protestant church attendance), which means they are becoming more like the rest of us.

So our church attendance is probably also falling and perhaps also falling more sharply among our young people. (Church attendance for the middle aged and those over fifty is 46 and 40 percent; for those adults under thirty, it is 45 percent.)

Of course, we might defend ourselves by saying that church attendance is not the best measure of commitment to the Christian faith. Stewardship, evangelism, and Christian growth are certainly more important. But realizing that church attendance does not assure us that these things are present, failure to attend church may mean that even less attention is being paid to these factors.

Certainly, self-examination is always an appropriate activity for the people of God. Obviously, it has always been difficult to win our young people. But if we cannot hold our young people who live with us, how much more difficult to win groups outside our own fellowship. So the essence of our missionary calling is right at our doorstep. Are we listening to the questions and concerns of our young people? Are we actively looking for their support and participation?

We have tried to take these concerns into consideration in the development of our magazine, recognizing that we need to practice what we preach, though obviously we do both imperfectly and falteringly. To try to be this kind of missionary does not spare us from criticism and even misunderstanding (of which we get our share, both justified and unjustified in some situations). And this also will be the same road that our congregations will need to travel as they fulfill their missionary task. Let's keep working at this together.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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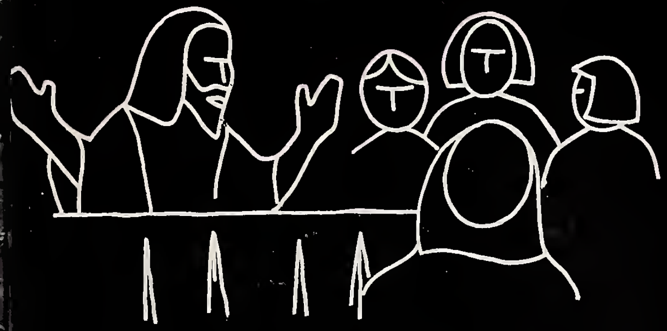
So I Send You



Levi's friends
Palestinian tax collectors
"Came and sat down" with Jesus

Your friends
Personal or professional
Might **they** find new life if they sat down
in **your** group, gathered in **His** name?

Groups for Christ

Ready friends in the faith

Barbara Bowen

In February of 1967, the Bowens were happily living in southern Ohio—going to cocktail parties, dances, dinner parties, and committee meetings. The children were going to dancing school and most of the right parties. I was sure that I never wanted to move from this suburban village of three thousand people.

We moved back to the Midwest after nine years in Los Angeles, because we felt the children should enjoy snow, squirrels, football games, lakes, and warm, friendly people. We, as parents, had a deep feeling that the children (four of them) should go to Sunday school at our local Episcopal Church, no matter where we lived.

They had been christened at the proper age and went to church. And we, as parents, usually went with them. It was just the proper way.

I didn't attend church too much when in college, but Dave went every Sunday, the accepted thing, besides giving a feeling of rightness to begin the week. After we were married, we were going to parties and cocktails after work, many times, to ease the tension of work or just the tension of child rearing.

All during these years, we knew there was a higher being, a God, but we felt it was best not to bother Him with our problems. He was too busy listening for people with really big fears, hurts, and discouragements.

Eight years ago, I had an operation and had what I knew was a spiritual experience, but I didn't know whether it was Jesus, God, or my Catholic friend's prayers. At any rate, my health improved after that 2:00 A.M. encounter with Someone or something mystical.

We felt overcome by the presence of God's Spirit in our midst

David had an important meeting with his company's higher echelon one Saturday morning late in February and came home with the words, "How would you like to move to Portland?" "Which one, Maine or Oregon?" I replied. He said, "Would you believe Indiana?"

Dave knew he was safe, that I would *never* move from "my little village." However, something came over me and I said, "How long have you got to decide and when do we go?"

Boy, what had I said? After some hurried soul-searching, we had decided within forty-eight hours to move to Berne, Indiana.

Dave and I went to Berne and talked with five important people—the vice-president of the bank, a restaurant owner, the director of the Chamber of Commerce, the superintendent of schools, and a realtor. We were so pleased with their comments regarding their community. I really feel now that there was a higher being handling this situation.

Four months later, the children and I moved from our town to Berne. The trip in our station wagon was sad. We had been entertained royally and had a real love for the friends we were leaving behind but, constantly, we felt a push behind us.

We knew that *this* was a proper move and an exciting one. Even though there would be a complete turn about, such as no church affiliation (Berne has no Episcopal church), no cocktail parties, which Dave confessed he was tired of, and what good would ballroom-dance lessons do the three older children?

We found out that life is made up of people, not things. What terrific encounters we have had with our good friends, the Lynn Liechtys, and the Gerald Stuckys of the First Mennonite Church. What time and patience they have given to us telling of Jesus' ways and His dealing with people—and most importantly, with us. To our amazement, we found people who actually talked about their religious experiences and felt as much at home talking about God as our other friends had felt talking about our parties.

Missionaries were another kind of people. They were really something strange to us, until our meeting the Burkhalters of India, the Habeggers of South America, people who have a mission. They're pretty great friends, and so enthusiastic about Christ.

I have clung to my Episcopal background, even coaxing Dave to join shortly after our marriage. I can now see that the name of the church makes no difference. It is more important to figure *what* you're in church *for*.

Two years ago, I'd not have believed this as the wildest of dreams, but now, because of our God-led encounters with many alive Christian friends, and especially with God through Christ, we have become part of the Mennonite fellowship. We never know how to pay people back for helping us and we're always needing help. Our answer to this is, "Just help someone else when you get a chance." Isn't this the work of the Lord? It will take us a long time to become halfway perfect in our beliefs. We're working every day, but we thank our Lord for giving us this opportunity to learn about His ways, after all of these years.

I feel I should cite one of our more important experiences. Last October, we signed up with the Lynn Liechtys to attend a Faith at Work Conference in Detroit. It was also at the same time that the World Series was being played. In our house, it would have been treason not to go see the Series. The Faith at Work weekend was a complete success, but I wouldn't have believed it when we started for Detroit.

The first night, we heard Bruce Larson emcee a sharing on the faith which people had found in Jesus. Then we broke up into TOG groups, or Talk-it-over groups. The idea is to be with ten or twelve people that you have never met so that you can share problems, ideas, and frustrations with humans also confronted with these feelings. We felt a wonderful freedom to share our struggling lives with other concerned Christians and were amazed how it helped us to face ourselves, our marriage, our friends, and God's workings in our lives. We felt overcome by the presence of God's Spirit in our midst. For us, it was a cloud-nine experience.

It is difficult to explain our attitudes, but we can give all of the speakers great credit and applause for their moving witnessing and sharing. We were all, physically and mentally, exhausted when we drove into Berne Sunday night.

I am still sifting out everything Keith Miller, an Episcopal layman and author of *The Taste of New Wine*, said to the nine hundred Christians attending this workshop. The only thing we can do with our newfound faith is to learn, pray, and share with our friends about our newfound Friend.

Asians forge ahead in evangelism

Paul W. Boschman, missionary to Japan, attended the Singapore Congress on Evangelism in November, and sent us the following report.

FROM TWENTY-FOUR ASIAN countries, approximately one thousand delegates assembled in Singapore for the Asia-South Pacific Congress on Evangelism.

A Nepalese delegate had begun his journey by walking for two weeks to the nearest railway station. Two Indian brethren had been jailed because they had baptized converts against the anticonversion law of the state. They were unable to attend.

A Vietnam delegate came from a war-torn country which was disheartened because America had decided to halt the bombing of the North. In a private conversation he said, "I have lost all confidence in man; my only hope is in God. Please pray much for us." He then quoted Psalm 120:6-7 which says, "Too long have I lived among people who hate peace, who, when I propose peace, are all for war." In his public report to the Congress, he thanked the delegates for their prayers and material aid administered by the Mennonites and other organizations. (This was the only time that Mennonites were mentioned publicly.)

Delegates from Indonesia and Pakistan told of a mighty moving of the Spirit of God adding hundreds and thousands to the church. The Mennonite delegates reported privately that twenty thousand people were baptized last year, doubling membership in one year to a total of forty thousand!

Focusing on Asia with its two billion people, of whom one half are under the age of twenty-one, well-prepared strategy papers were presented each day by leading Asians. The missionary delegation was deliberately limited to 10 percent and, of these, only a few appeared on the program.

The Congress was sponsored and organized by the Billy Graham Evangelistic Association in cooperation with Asian leaders. Its stated purpose was to summon the church corporately, and its members individually, to recognize and accept the priority of evangelism and to challenge the churches and Christian organizations to bold cooperative prgrams of evangelism and missionary outreach to the people living in Asia, of whom a mere 3 percent are Christian. This conference was more inspirational than informational.

It was, indeed, a unique, exhilarating experience to be a participant in a conference where for nine days we heard and spoke nothing but evangelism! One could sense that each delegate had come to Singapore with but one primary concern: how can the church more effectively win more Asians to Christ? Major strategy papers sought to give some answers.

The unique opportunity to engage in Christian encounter with leading pastors and laymen from other Asian countries and church affiliation was, indeed, a major highlight for me. It was through these encounters that we were able to get firsthand information on some of the mighty movements of the Holy Spirit in other countries, such as Indonesia and Pakistan. On the Island of Timor, Indonesia, there were four hundred and fifty thousand Christians in 1965; today there are six hundred and fifty thousand—44 percent increase in less than three years! Upon invitation from the Pakistan churches, a team of laymen had recently gone to Pakistan, with the result that thousands have returned to Christ in this Muslim country.

Evangelist Petrus Octavianus of Indonesia projected some reasons for this outpouring of the Holy Spirit in Indonesia.

He said, "The Holy Spirit has been poured out upon His Church and Christians who have been lukewarm for a long time. . . . There are churches that are no longer able to accommodate all the people who desire to hear the gospel. . . . Church buildings in certain areas are having to be pulled down and enlarged. In many places, extra meetings have been arranged for special prayer in the homes of believers. The movement of the Holy Spirit among students of high schools and universities has been most outstanding.

"The Holy Spirit was brought into being in an amazing way by evangelistic teams comprised mostly of peasant folk who had experienced the anointing of the Holy Spirit. These teams often traveled ten or even hundreds of kilometers taking the gospel from village to village and from town to town and from island to island, without feeling tired. Thousands upon thousands of people have repented . . . through the ministry of these teams."

Others told of people, in large numbers, turning to God because they had lost faith in the volcanic mountain when it erupted and many lives were lost. They had previously worshiped this mountain.

The Indonesian Government, since the communist confrontation in 1965, has urged all citizens to identify with a religion. Since Islam and Christianity are the two main options, other than animism, many have come to the Christian church.

In Pakistan, it is reported that immediately after the Arab-Israel war last year, the sale of Bibles increased sharply among Islam believers. Israel had gotten much of its inspiration and strategy from the Bible, and Muslims wanted to know what was written in the Scriptures that would help Israel win such a dramatic victory.

Another highlight for me was to hear the Japanese delegation publicly and spontaneously apologize to the people of Singapore for the atrocities and hardships caused by the Japanese military during World War II, when Singapore was invaded and conquered for the Japanese Empire.

I turned to an American mission-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

ary friend and said, "When have we heard an American missionary apologize for Hiroshima and Nagasaki?"

"I can see your point of view as a pacifist," he replied, "but would you not say that there was a basic difference, in that it was the Japanese military that started the war in the first place?"

Asian church leaders and laymen know, with confidence, that the primary mission of the church in Asia is to evangelize Asia and are confident that, under God, they have the resources to do the job. This does not mean blind acceptance of things as they have been but there is a willingness to reevaluate and reexamine present methods and structures of the church.

In smaller group discussions, I heard pastors from India say, "Is the pastor-program - building - centered structure essential to the expansion of the church in Asia? The early church met in homes."

Another delegate said, "We must also guard against perpetuating the old patterns of Western missions, just because they were the only ones which we knew and which were handed over to us. Who can say in which way the Spirit will break forth into new patterns and new channels, leading His church in Asia to fulfill its mission?"

Although the conference was neither antiwhite, antiwestern, nor antimissionary in basic orientation, missionaries from the West were repeatedly credited with imposing structures and patterns not suited to the Asian's situation. Even though, in all countries, Christianity is commonly considered a Western religion and, therefore, not in the interest of growing nationalism, Asian Christians declared that this is not so: "Adam was an Asian and so was the Second Adam."

Asian churches have a healthy self-image that is courageous and optimistic about the future of Asia. Octavianus, of Indonesia, pointed out that there had been five important times in the forward movement of the gospel. First, the time of the Roman Empire, then that of Europe, England,

Japanese delegates to the Congress on Evangelism placed a wreath at a monument in Singapore as a public expression of grief for the suffering inflicted by the invading armies of their nation during World War II.

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1942 - 1945

and America through which God reached out to the world. "Now," he said, "we are living in God's time, for Asia and through Asia, for the world."

Tempered and challenged by the overwhelming non-Christian, and often anti-Christian, society around it, the Asian church is saying, "This is Asia's hour, and the church in Asia is prepared to meet God's challenge."

Due acknowledgment was, repeatedly, given to the Western countries for having sent missionaries and other resources in the past. Foreign missionaries are still needed and wanted. However, by *foreign* is not meant Western, only; "as long as the church is recognized as a worldwide fellowship with a worldwide mission according to the Scriptures, missionaries are needed from everywhere to everywhere."

I am confident that, should there be no more missionaries coming to Asia from the West, the Asian church would forge ahead. That evangelism is a primary task of the church is much more clear in the Asian church than it is in the West and it is ready to carry out the task now with the resources at its disposal.

Every convention of this nature has its straw as well as its gold. There were at least four areas in which I felt that the Congress was weak.

Almost all of the papers and messages were very general, dealing with the message and the messenger, but did not speak enough about the receptor or the real hindrances that keep multitudes away from Christ.

Delegates came seeking specific answers to actual difficulties encountered on the growing or nongrowing edge of the church. We were told of thousands coming into the church in various parts of Asia, but no one became specific enough to tell us why this was not happening in other parts of the same country. There seemed to be a fear of statistics or of the specifics in evangelism. Few reasons, other than that the Holy Spirit had caused a movement to Christ, were given. No one asked why the Holy Spirit did not or could not do a similar work in other areas of the same countries where situations and circumstances are much the same.

It would have been most helpful if someone with church-growth eyes had presented a case study of the Timor movement, for example, giving some sociological background, some immediate reasons for growth. Asian churchmen need to know why the church is growing in Timor and not in some of the other islands of the Indonesian archipelago. The Indonesian church needs to know what is, in fact, hindering other segments of society from coming to Christ. What can churches do to foster similar people-movements to Christ? It is possible, and most likely, that other large segments are winnable today, if the church would discover where these are.

Certainly, one cannot generalize and say that the Holy Spirit is not bringing more people to Christ in Japan or in other difficult areas of Asia because Christians are not praying enough or have failed to read their Bibles correctly. The problem is more complex.

In spite of the fact that most speakers were Asian, many of whom come right out of societies where the family or the tribe or caste is central, an amazing emphasis was put upon individualism. When it was reported that two hundred thousand on Timor Island, and twenty thousand in Central Java had been baptized in recent months, one got the impression that these were thousands of individuals that had turned to Christ in the same way that isolated, unrelated individuals would have come forward in a Billy Graham Crusade.

When pressed, delegates conceded that whole villages, large segments of society together decided for Christ; these were group conversions, multi-individual decisions for Christ, of unusual magnitude. I suppose Western influence tends to blind our Asian brethren to this truly biblical pattern of additions to the church in Asia. In many areas in southeast Asia, people will not come to Christ unless they may do so together with their extended families or as entire tribes, as did the Batak Church in North Sumatra. You win all of them or none of them. An overemphasis on Western individualism may, indeed, be one of the *real* hindrances to evangelism in Asia today.

Although alluded to a number of times, there was not sufficient emphasis upon the local congregation in evangelism. We needed to recognize that the church anywhere grows only at the local level; congregations grow, not denominations. Because this is so, actively witnessing laymen are the key in evangelism.

When Mr. Adeney spoke on the cell movement as one effective way to evangelize those who will not enter the church building, many wanted to know, immediately, more about this movement, for this was something concrete laymen could understand and use. Adeney indicated that much more could be done if the professional leaders would permit the frozen assets of the church, the laymen, to be trained right in the congregation and released for spontaneous witness. (The Japanese delegation was true to the pastor-centered image of the church in Japan, in that it included less than a half-dozen laymen in its delegation when one half of the eighty should have been laymen according to Congress planning.)

A trained laity at the congregational level would also assist tremendously in the nurture of the thousands of new converts coming into the church in countries like Indonesia. The Mennonite delegates told of the problem they faced in perfecting (teaching) all those recently discipled.

Social concern was highlighted by two papers, one by a Western missionary, Don Hoke, president of Tokyo Christian College, and the other by B. E. Fernando, a layman from Ceylon. These men took divergent views; the former insisted that not only the Great Commission but all exhortations to social action were given to individual Christians and not to the church as a corporate body. Fernando stated, convincingly, that the church, corporately, was indeed the instrument of God in speaking to the needs of society in social upheaval.

Someone, a non-Christian, observed that the Congress was able to do what even the United Nations was incapable of doing: Filipinos and Malaysians, Indians and Pakistanis, Indonesians and Singaporians, Japanese and Koreans could meet together as brothers in Singapore without tension.

On the other hand, when an ad hoc group of concerned delegates sent in a recommendation to the Congress executive that we express our common social concern now by taking a spontaneous offering for a needy project in Asia, the recommendation died in the committee and never reached the Congress floor. We could and should have, made a corporate witness, indeed, but failed to act. I suspect very few, if any, did so individually. This Congress could have made a very meaningful witness in an area in which many feel evangelical Christianity is too weak.

For the sake of the extension of the church, I sensed that many of the younger leaders were willing to change the very structure of the church. We were asked about the strategy and secret of the growth of the Sokka Gakkai in Japan. I understand that Pastor Teng, Honk Kong, has fostered 100 cell meetings in various homes because to buy land for a church building in Hong Kong is simply prohibitive. It seems to me that, anywhere in Asia, a drastic multiplication of well-planned home and workshop cell meetings would greatly multiply Christians and churches. Laymen would have to get involved, for such a movement would soon go beyond the capabilities of the professional ministry.

It was proposed that we have an interchange of the best of our evangelist preachers and Bible teachers between one Asian country and another; that we have a clearinghouse in a central place, such as Singapore, to keep informed as to the movements of key men; that we consider floating a fund to enable workers to visit other Asian countries.

To these I would add a fourth, and more basic proposal, one that would be most helpful in determining special areas of need and greatest growth potential, as well as mobilizing a greater number of laity for evangelism. I propose that two men with church-growth eyes be strategically placed in each Asian country. These men would, under the guidance of the Holy Spirit, be something of a church-growth barometer. These men would alert the churches to, and assist them in, gathering in Spirit-prepared movements to Christ, as well as alert the churches to high potential areas within each nation.

We have had the inspiration to evangelize; now we need to plan another congress in which we emphasize the strategy of church extension.

Cheyenne soldier testifies
Speaks for way of peace

War is an especially thorny problem, if not an overwhelming challenge, for young men who are approaching their eighteenth birthday. A significant number over eighteen readily admit that they did not have adequate information or a thoroughly Christian understanding of the problem when they were required by Selective Service to decide how they were going to live in a world of violence and conflict.

Some didn't even know of the several alternatives to choose from.

The Pre-draft Boot Camp held at Swan Lake, near Viborg, South Dakota, between November 29 and December 1, was the church's attempt to help fellows seventeen years of age and older with the basic issues of war and peace. Forty-three men from eleven congregations in the Northern District took part.

Judging by the nature of the response, it is likely that the greatest impact upon campers and staff alike came when Ted Risinsun of Montana spoke to the group about fighting as a platoon sergeant in the Korean War, for which he was awarded three medals for bravery in battle. He had also served in the Pacific during World War II, so there was little doubt in anyone's mind but that he knew from firsthand experience what war was all about.

He began his story by explaining that he joined the armed forces without feeling that it was either right or wrong. But slowly he discovered that what he had been taught was not true.

"Courage," he said, "is of two types: one is the kind which charges the enemy, the other which prepares us to live the way God wants us to live.

"I was looking for something, and I finally realized that the answers I was looking for were in the Bible."

Commenting on the penalty for murder, Risingsun noted the similarity of all peoples. Reflecting on his own Cheyenne history, he observed that Indians in America "have been denied the right to make decisions for themselves. This has destroyed both their self-respect and their identity." He believes that something similar is being inflicted upon the people of Asia by the United States military.

"Anyone who is in the Army is no longer himself. The Army tears down in order to build up what they want, that is, *instant obedience*. On the battlefield it is necessary to follow orders.

"It is hard to look back and say, 'This is where I could have chosen differently. This is where I could have gone the other way.'

"A deed once done is on your record and on your mind. It is not easy to live with because one always reads and hears the command, 'Thou shalt not kill.'

"Now, how do I feel about it? There is a better way."

The hard-hitting weekend should have dispelled any notions that working for peace is for the weak and cowardly. Palmer Becker of Clinton, Oklahoma, director of the camp, made it abundantly clear that there's a war going on in our world. "The question is not whether or not we are going to fight, but *how* are we going to fight. . . . Uncle Sam is pointing his finger at me. At the same time God is pointing His finger at me. What should one do? Can one serve the government and forget God? Or serve God and forget the government? Or might it be possible to serve both the government and God?" *Donald D. Kaufman.*

Evangelism for laymen in South Dakota

Evangelism is a task of the congregation. It cannot be done for them by a visiting evangelist. They must do it, as a group and as individuals.

To help congregations in this task of evangelism has been the work of the General Conference evangelism team under the leadership of David Wiebe, Winnipeg.

In October, Wiebe worked in the Freeman, S. D., community where he was assisted by Palmer Becker, Clinton, Okla. Meetings were held in the Hutterthal Church and on the Freeman College campus.

Following are some responses from people who took part in the Christian Encounter Workshop.

"Evangelistic workshop for lay people! Frightening, isn't it? Why not continue with missionary conferences, Christian nurture week, or evangelistic meetings like we always have had? We can feel smug or complacent in these meetings.

"At Hutterthal, we planned for over a year for this workshop. We prepared ourselves by reading Rosalind Rinker's book, *You Can Witness With Confidence.* (This book is a classic in its field.) David Wiebe and Palmer Becker shared with us how we as lay people can care about people and love these people to Christ. Every evening, someone shared an encounter he had made that day.

"The most refreshing thing is that this is not going to end after this week and then be forgotten. In the planning stage now, we are planning to meet periodically for Bible study, sharing, prayer, and then go forth again to Witness. *Aaron Glanzer.*

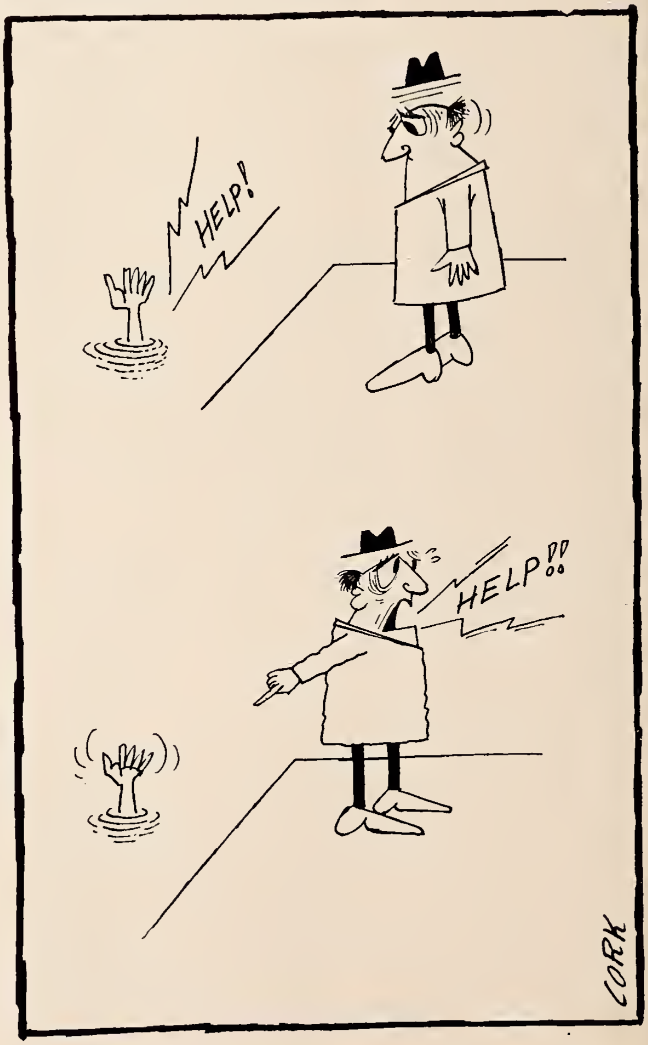
"Each evening there was a feedback from those who had had an encounter during the day. The challenge for the week was, 'Choose one individual to whom you will present Jesus Christ.'

"It was a real thrill to hear the reports of those who had talked with someone. Some of them confessed that they had never felt that they would be able to do this—but they had, and they dedicated themselves to do it more often. *Gerhard M. Peters.*

"As a Christian, I had always wanted to witness for Christ. However, I had always felt that unless the person to whom I witnessed, made a decision for Christ, I had been a failure. During this week of Encounter, I realized that if we are Christians we are a witness in everything we do or say. And that not every encounter with someone will, necessarily, lead to a decision for Christ. That, however, does not mean we have failed in our witnessing. The important thing is to make ourselves available to Christ so that when He gives us the opportunity we will be ready to speak for Jesus Christ." *Mrs. John D. Gross.*

"These meetings also made me realize that witnessing by a good, honest life is not enough, that one has to be available for verbal witnessing for Christ when the opportunity presents itself." *George M. Hofer.*

"As we returned to the group, we learned from one another's attempts to share the love of Christ with someone else. We practiced, using the booklet, *Four Spiritual Laws,* with one another, so each of us might know just how to help someone receive Christ and begin a new life. Each of us who participated wants to go on to a deeper life ourselves, as well as letting the love of Christ go out through us to others. I don't think our congregation can ever be the same again." *Marie Kleinsasser.*


HELP!
HELP!!
CORK

RECORD

Quakers send aid to NLF
First unlicensed shipment

The American Friends Service Committee announced in December the first in a series of shipments of procaine penicillin to civilian war sufferers in National Liberation Front areas of Vietnam.

At the same time, the Quaker organization said, it was sending a medical shipment of equal value to the Quaker service unit in Quang Ngai, South Vietnam established in 1966, which operates a prosthetics center and a child-day-care center.

The AFSC, which has aided civilians on both sides of conflict in the Spanish Civil War, the Chinese Civil War, the Arab-Israeli struggle, and currently, Nigeria, and Biafra, has repeatedly announced its desire to help war sufferers in all parts of Vietnam. In October 1966, it applied for and received a license from the U.S. Treasury Department to sent medical supplies to North Vietnam, South Vietnam, and territories held by the NLF. The December action, however, marks the first time it has shipped without Government approval.

"We have worked with many branches of the family of man whether American or European, African or Asian, Buddhist, Christian, Jew or Muslim," a Quaker spokesman said in announcing the shipment. "Sometimes our service has been among those whom other men call enemies, sometimes with those others call friends. They are all children of God and we cannot let ourselves be separated from them by the arbitrary barriers that men build to rationalize their inhumanity."

The AFSC reported that it had held many meetings with NLF representatives during the past few years, on various matters, including the exchange of prisoners, and in recent months has discussed medical needs with them. Though war conditions make it impossible for the NLF to permit Quaker workers to accompany the medical supplies at this time, the AFSC will continue to negotiate for their admission at a future date. Meanwhile the AFSC expects reports on the use of the penicillin.

In addition, attached to each vial or syringe is the following label: "The American Friends Service Committee (Quakers) gives medical aid to Vietnamese war sufferers in Quang Ngai. This gift is a similar expression of goodwill and friendship to the people of Vietnam from the American Friends Service Committee to help those civilians elsewhere in Vietnam who are suffering greatly because of the war."

Though its primary motivation is Jesus' parable of the Good Samaritan, the AFSC said it was also concerned about prisoners of war—Americans held by the NLF and the Vietnamese held by the American allies—and believes that its continuing contacts with the NLF through the medium of the relief shipments will permit it to encourage the release of the imprisoned.

"It is important for Americans to begin now to lay the foundation for future relationships with those on all sides of the Vietnam conflict," a prepared statement read. "These must inevitably be established when the fighting stops, and the encouragement of private initiatives now may ease the way to greater understanding later."

The Quaker group said it had been in close touch with the United States Government regarding all its negotiations with the NLF. Full discussion about the possibility of sending medical aid has ben carried out for a number of months.

"We understand the reasons for the Administration's present unwillingness to approve such a step," the statement read, "but we still feel it right to proceed."

Florida witness

Florida's winter visitors may now take part in a short-term voluntary service program during their stay in Florida. Couples are needed to work with migrant children. A campground being developed needs construction workers. Elderly folks who cannot leave their homes need friendship and help. Persons interested can contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Assignments begin in February.

Marriages

Richard Bleam, East Swamp Church, Quakertown, Pa., and *Louise Weaver,* First Church, Bluffton, Ohio, Dec. 28.

James Brooks and *Deborah D. Schertz,* Calvary Church, Washington, Ill., on Dec. 21.

Wendell Clingan, United Methodist Church, Wichita, Kan., and *Guen Voth,* Alexanderwohl Church, Goessel, Kan., on Jan. 1.

Robert John Dick, Burrton (Kan.) Church, and *Joyce Blackwell,* United Methodist Church, El Dorado, Kan., on Dec. 29.

Russell Friesen and *Carol Lee Friesen,* in Bethesda Church, Henderson, Neb., on Dec. 7.

Lynn White House, East Oak Bible Church, and *Melody Hoffman,* Carlock (Ill.) Church, on Dec. 20.

Robert Jewell and *Maurine Peters,* in Bethesda Church, Henderson, Neb., on Dec. 27.

David Landis, East Swamp Church, Quakertown, Pa., and *Ellen Peterson,* Midwest Bible Church, Chicago, on Dec. 7.

William H. Lehman, Jr., First Church, Aberdeen, Idaho, and *Margot Westfall,* First Church, Calgary, Alta.

Edward C. Lipscomb, Bloomington, Ill., and *Linda Myers,* Carlock (Ill.) Church, on Dec. 28.

Denver Neuenschwander, Berne, Ind., and *Bertha Mae Reiff,* Eden Church, Schwenksville, Pa., Dec. 28.

Gregory Otto, Carlock (Ill.) Church and *Karen Kinzinger,* East White Oak Bible Church, on Dec. 21.

Donald Reed and *Ruth Anne Peters,* on Jan. 4. Reported by Bethesda Church, Henderson, on Jan. 4.

Dwight Siebert and *Aldena Epp,* in Bethesda Church, Henderson, Neb., on Nov. 29.

Michael Vennum, Presbyterian Church, Yakima, Wash., and *Sally Jantz,* Menno Church, Ritzville, Wash., on Jan. 1.

College basketball

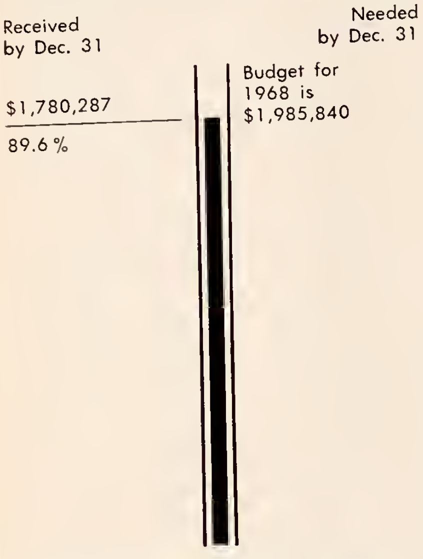
Jan. 7: Bethel 83—Baker 79
Jan. 8: Defiance 89—Bluffton 75
Jan. 11: Bethel 75—Southwestern 57
Bluffton 86—Malone 85

Conference budget

	Budget	December Receipts	Total Receipts		%
			1967	1968	
Missions	$1,306,000	$285,472	$1,234,087	$1,203,277	92.1
Service	357,040	58,399	321,657	330,211	92.5
Education	129,600	43,316*	105,346	99,092	76.5
Seminary	193,200	39,215*	163,284	147,707	76.5
	$1,985,840	$426,402**	$1,824,374	$1,780,287	89.6

*The Board of Education and Publication received $32,618 of the where-most-needed funds; Mennonite Biblical Seminary, $10,578.

**December receipts in 1967 were $389,629; in 1966, $362,209.



The General Conference closed its financial books at year's end with receipts for the year totaling $1,780,287. This is approximately $44,000 less than the year-end figure for 1967. It represents 89.6 percent of the budget for the year. You may be interested in the totals for the past five years which are listed as follows: 1964—$1,434,687—96.1 percent of budget; 1965—$1,608,534—98.1 percent of budget; 1966—$1,660,970—98.9 percent of budget; 1967—$1,824,474—95.6 percent of budget; 1968—$1,780,287—89.6 percent of budget.

Only once in the past ten years has the percentage figure been as low, and that was in 1961 when it was 88.3 percent. Only once before, during this period (1963), did receipts in a given year fall below what they were the previous year.

A number of people gave grain and other property, particularly common stock, during the course of the year. No capital-gains' tax needs to be paid when property is given to charity which has appreciated in value, however the present value of the property determines the amount of the contribution.

The accompanying chart represents a breakdown of receipts by boards. *Wm. L. Friesen, Conference Treasurer.*

Published

Dutch Anabaptism, Origin, Spread, Life and Thought, a detailed study of Dutch Anabaptism by Cornelius Krahn, professor of church history and Mennonite history at Bethel College, has been published by Martinus Nijhoff of The Hague, the Netherlands. "The core of the book," says Krahn, "concerns the rise of Dutch Anabaptism in the sixteenth century under the leadership of Menno Simons, Obbe and Dirk Philips, and others in Belgium and the Netherlands and its spread along the North Sea and Baltic coasts to the Vistula Delta (Danzig) from where the Mennonites later went to Russia and North and South America." The book is the first comprehensive treatment of Dutch Anabaptism in the English language.

Baptisms

East Swamp Church, Quakertown, Pa., on Sept. 22: Mr. and Mrs. Charles Schlegel, Deanna and Robert Schlegel.

Calendar

Mar. 7—World Day of Prayer.

Western

Jan. 27-29—School for Ministers, Hesston and North Newton, Kan.

Deaths

Cornelius Allert, Menno Church, Ritzville, Wash., was born in Beatrice, Neb., Feb. 8, 1889, and died Dec. 15.

Katie Schallip Augspurger, Trenton (Ohio) Church, was born Oct. 30, 1881, and died Dec. 18.

Bertha Dirks, Bergthal Church, Pawnee Rock, Kan., was born Dec. 26, 1891, and died Dec. 18.

Peter H. Ediger, Hoffnungsau Church, Inman, Kan., was born Dec. 28, 1887, and died Dec. 25. He is the father of Herb Ediger, missionary in Ethiopia.

Margaretha Friesen Siebert (Mrs. Aaron), Bethesda Church, Henderson, Neb., was born Apr. 4, 1899, and died Dec. 2.

Ronald Harder, fourteen-year-old son of Mr. and Mrs. Ernst Harder of Montevideo, died on Dec. 25. He had been ill for a number of years. Ernst Harder is president of the Mennonite Biblical Seminary, Montevideo.

Katherina Janzen Ott (Mrs. Cornelius), Bethesda Church, Henderson, Neb., was born Oct. 6, 1885, and died Nov. 26.

Latourette

Kenneth S. Latourette, professor emeritus of missions and oriental history at Yale Divinity School was born Aug. 9, 1884, in Oregon City, Ore., and died in a traffic accident in that same city on Dec. 26. A member of the Baptist Church and a missionary to China from 1910-12, he became a member of the Yale faculty in 1921 and has written extensively in the field of church history.

Anna Neufeld (Mrs. Jacob D.), Clearbrook (B.C.) Church, was born Aug. 13, 1890, and died Dec. 22.

Edward Pauls, Hoffnungsau Church, Inman, Kan., was born Jan. 22, 1897, and died Jan. 1.

Herman Penner, Trinity Church,

Hillsboro, Kan., was born Oct. 30, 1908, and died Dec. 22.

Norma Friesen Quiring (Mrs. Herman), Bethesda Church, Henderson, Neb., was born Dec. 2, 1923, and died Jan. 1.

Cornelius Regier, Clearbrook (B.C.) Church, was born Aug. 7, 1897, and died Dec. 26.

Ben Reimer, Herold Church, Cordell, Okla., was born Oct. 14, 1884, and died Dec. 18.

Menno E. Schmidt, Bethel College Church, North Newton, Kan., was born Sept. 22, 1899, and died Dec. 14.

Bena Schroeder Goertz, First Church, Hillsboro, Kan., was born July 13, 1888, and died Dec. 24.

Louise S. Spring, Calvary Church, Washington, Ill., was born Nov. 17, 1888, and died Dec. 25.

Alma Steider, Calvary Church, Washington, Ill., was born Sept. 15, 1908, and died Dec. 29.

Infant daughter of Mr. and Mrs. Glenn Waller, Carlock (Ill.) Church, on Jan. 4.

Clarence S. Weiss, West Swamp Church, Quakertown, Pa., was born July 27, 1894, and died Dec. 11.

J. Henry Zimmerman, First Church, Beatrice, Neb., was born Apr. 3, 1883, and died Dec. 25.

Workers

Larry Buller, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment in Houston, Tex.

James H. Goertz, Hoffnungsau Church, Inman, Kan., is serving a two-year voluntary service assignment at Mennonite Youth Farm, Rosthern, Sask. His parents are Mr. and Mrs. Harold Goertz, Moundridge, Kan.

Goertz

LETTERS

Per-member gift formulas $1,000,000 poverty fund

To the Editor: In the December 25 issue of *The Mennonite*, Donald R. Steelberg raises several important questions in the Letters section relative to the raising of one million dollars to relieve poverty.

Regarding the Estes Resolution on Poverty in North America, it needs to be reported that many hours of study have gone into evaluating the feasibility and mechanics of raising one million dollars above the regular program budget. At the December Council of Commissions and Division, the General Board found strong support for a special poverty fund, and set in motion procedures for moving ahead on the Estes resolution. However, the nature of the projects, the methodology of raising the funds, and the mechanics of implementing projects and disbursing funds still needs to be spelled out. Further studies are in process and will be discussed at the June meeting of the General Board.

Steelberg suggests a simple formula for raising one million dollars: it ". . . could be met by about an additional gift of $20 per member." For husband and wife this is $40; for a family with three children also members it is $100. The formula sounds good and is often suggested, but it won't work! *I know of no denomination or other charitable organization, including some of our districts, using per-member formulas that reach their budgetary goals* (the Eastern District comes close). The reasons: per-member fair-share amounts are unrealistic, unfair, and moreover, unbiblical.

The biblical formula is "according to ability" (2 Cor. 8:12), regularly, systematically, and according to the degree of prosperity (1 Cor. 16:2). This applies individually: the couple with two incomes (both husband and wife working) should likely give twenty-five times as much as or more than the widow on Social Security. It applies to congregations: the small church in a low income area should not be expected to give as much per member to benevolences as larger churches with more affluent members. This is why, on the General Conference level, we have studiously avoided the use of per-member-giving goals toward our missions, service, and educational programs.

Regarding the one million dollars for poverty, some of our members can, ought to, and likely will give $5000, $10,000, or more to this project. A few can possibly give not even $5.00. Most of us could give $100 or more *if we wanted to.*

One final observation: the amount of money a person gives depends not on formulas, but upon the level of his commitment to the Lord of the church, Jesus Christ (2 Cor. 8:1-5). What a Christian does with his money is one of the most accurate barometers available by which to measure his spiritual temperature. *Lester E. Janzen, 722 Main St., Newton, Kan.*

Criticism as patriotism

Dear Mr. Shelly: *The Mennonite* occasionally receives criticism for publishing articles and letters more critical of America's role in international affairs than that of communist nations.

I am more critical of myself, my wife, my children, my school, my church, and my nation precisely because I love them, expect more of them, and have greater responsibility for their actions. The Old Testament prophets were fiercely critical of their own nations. Whom did Jesus criticize most—the Romans or the Jews?

Self-criticism may be a much higher form of patriotism than that allegiance to government which allows even some Christians to kill for their country. And many in today's secular society have achieved this higher patriotism without the help of the church —or perhaps in spite of it. *Paul G. Jantzen, Hillsboro, Kan. 67063.*

Workers wanted

McCrossan Boys Ranch, Route 4, Sioux Falls, S. D. 57101, is looking for a group life supervisor with a master's degree in social work. The ranch serves predelinquent, delinquent, dependent, and neglected boys from ages eleven through high-school age.

By word of mouth

Hilda Troyer

Material for this page provided by Women's Missionary Association

LIFE IS MORE than food and drink, and conversation is more than gobbledygook. "Getdp pahws edot hoon Nee tash Wha?" does not influence me one bit. A call for help, a cry of distress, and a scream of terror alert me instantly. Yet, four-letter words basic to our Christian belief are withheld, secreted, and rarely spoken in daily conversation. God asked the prophets to speak. Jesus commanded the disciples (and us) to go. An angel of the Lord asked the apostles to speak, and Paul commanded Titus to speak. Today, we are content to accept Christian testimony singularly from the pulpit. Why?

Jesus taught the personal approach. He went about preaching and teaching. He taught the disciples saying, "Observe all that I do." Jesus did not say: "Take a letter," or "Write a book." He said to go and preach, meaning each and every one of us. He spoke no idle words. He spent himself as witness. How can we call ourselves Christian and hide our testimony?

If I tell how Christ has changed my life and you know me to be a truthful person, you are then assured I, personally, vouch for Christ. A person with whom you are acquainted can make a statement with more meaning than the printed page. You cannot reason or converse with or observe in action a printed page. The eunuch called for an interpreter. Teachers instructing writers in the craft state: "Appeal to the senses when you write, and your words will be understood." Christ in His infinite wisdom knew a human being appeals to *all five* senses.

My statement, that Christ is, gives credence to the validity of the existence of Christ. It is possible for you to then state: If you find me a worthy person, you watch me for evidence of my belief, and you determine for yourself what difference Christ in me has meant in my life.

The statement I make concerning Christ is going to gnaw at you until you can prove or disprove my words. You watch my attitudes, my actions, and my reactions. If I ring true, you are doubly convinced that I speak the truth. "She says, 'Christ lives!'" "Do you believe she knows Christ?" The answer may or may not reflect belief in my witness. But, the words are spoken, the pebble is dropped in the waters of the mind, and thought processes are activated.

If I believe Christ lives and I live the way I believe, then you will be encouraged to believe in Christ also for these reasons:

1. Because you know me.
2. Because my actions convince you my words are not empty words.
3. Because I appear sincere.

I repeat my statement: "Christ lives!" and do it with emphasis in word and action.

My claim may cause you to search the Scriptures, ask questions, or pray. If the climate is right (if I have presented the matter with sincerity), you begin to partially believe. Before long, half disbelievingly, you test the statement I make. If your tests prove out, you are certain. *Christ does live! It is true!* Then, your words take on a *ring* of *authenticity*. Christ *does* live! Mrs. Troyer says so, and *I believe.* It is *true, Christ is alive!* —today! —here! —now! Why didn't I tap this power source before? Why didn't someone tell me the Truth long ago?

Christ called each person to a personal witness by the very life He lived on this earth. Undoubtedly, many people have found Christ through Bibles distributed worldwide, but consider the impact of a personal witness. Each of us has a nucleus of friends who know us, who admire or follow us, and who will believe or will disbelieve our testimony. The conviction with which a claim is made makes the difference between reaching and not reaching a prospective Christian. Take your place in the long line of witnesses. Tell your friends in terms they can and will understand. You go and tell that Christ lives so that mankind may know and believe! And, no one will need to ask: "What has happened to the Good News?"

People ready to believe

Paul Little

Do you feel defeated because no one has come to know Christ through your witness?

Perhaps you've presented the gospel to a number of friends, with no visible results, and as you've tried to analyze your experience you've said something like this: "My place in personal evangelism must be to sow and water. Reaping seems to be someone else's job."

But this is wrong. God intends each of us to reap. If we fail to see this we become routine, even complacent in our witness. We stop expecting anyone to be saved through us. I hadn't fully realized that God intends all Christians to reap until a friend recently asked me, "In Christ's command, 'Pray therefore the Lord of the harvest to send out laborers into his harvest,' does harvesting equal sowing and watering?" Obviously it doesn't. Rather, it implies that enough sowing and watering have been done for some harvesting to be appropriate now. This is a great encouragement—it suggests that the problem may be more that we fail to identify prepared people than that we fail to meet them.

How can we identify them? One way is by asking some of our friends (to whom we have witnessed) whether they would like to take the step of faith and receive the Lord Jesus Christ. Because this is an intensely personal matter, the way that we ask them becomes important.

I have found that one question, casually asked, is a tremendous help in getting right on target. This question has helped me find out, without any negative reaction from the other person, exactly where he is spiritually. It has been appropriate with people with whom I have had only casual conversation about spiritual matters, and also with those whom I suspect are ready for the final step of commitment to Christ. It has also been useful after evangelistic meetings to stimulate direct conversation with friends about their personal relationship to Christ.

The question is this: *Have you ever personally trusted Christ, or are you still on the way?*

YOUTH

The wording here is important because it does two things. First, it defines a Christian well enough so that the average person will not say yes unless he knows what you mean. Second, it immediately informs the other person that you are prepared for a negative answer and won't be shocked or upset to discover that he is not yet a Christian.

If the other person isn't sure about what it means to receive Christ personally, he will often say, "I guess I don't understand what you mean." This is a clue that he probably doesn't know the Lord. It also gives you opportunity to explain Christianity in terms of a personal relationship to the Lord Jesus Christ.

More often the person will say, "I guess I'm still on the way." In either event, we avoid a yes answer due to misunderstanding, which could close the conversation prematurely.

We can then say, "I see. How far along the way are you?" His response to this usually tells us where he is in his thinking, information that it might take us months to piece together otherwise. If he has a particular problem, this question should identify it and we can then speak to it specifically.

If the person is responsive but vague about Christianity, we can ask, "What would you say a real Christian is?" If his answer is still vague or incorrect, we can then explain from the Bible who Christ is and what He did for us.

If nothing now stands in the way of his receiving Christ, we can ask, *"Would you like to become a Christian now?"* The number of people who are just waiting to be asked such a question is surprising. Dozens of men and women are in a spiritual fog and would give anything to have certainty in their relationship to Christ. You may be startled at the number who, in response to such a question, will say yes. At this point, it is important to be sure that the person understands how to take the step of receiving Christ. I usually explain this from Revelation 3:20.

Let me illustrate the entire sequence from a conversation I had recently with a student at Duke University, who asked to see me the day after an evangelistic discussion in his fraternity. (This sequence has been repeated many times and I cite it only because it is typical.)

Bill met me at the Union for lunch. After some light conversation, I said to him, "Well, Bill, have you ever personally trusted Christ, or are you still on the way?"

"I guess you'd say I'm still on the way."

"I see. How far along the way are you?"

Bill then told me something of his spiritual background. He had gone to church as a child but had lost his way in college. With graduation only four months away, he had come to realize that he didn't know what life was all about, and that he had no inner personal satisfaction. He hold me that as a boy he had gone forward one time in a church service but it had never meant anything to him. I asked if he knew what a Christian was. He seemed vague so I explained who the Lord Jesus Christ is and what He has done for us.

Then I said, "Bill, would you like to become a Christian?"

With real conviction Bill said, "Yes," so I went on to explain exactly how a person enters into this relationship. Using our Lord's statement in Revelation 3:20, I described how Christ compares our lives to a house and says, "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him and he with me."

I said, "Bill, if someone came to the door of your fraternity and knocked, how would you get him inside?"

He paused and then said, "I'd open the door."

"And then what would you do?"

Bill looked puzzled for a minute and then the light of understanding flashed across his face. "Why, I'd invite him in."

"And that's exactly how a person becomes a Christian. He opens the door of his life, so to speak, and invites the Lord Jesus Christ to come into his life as his Savior and Master." I went on to explain that Jesus Christ was alive and that He was present at that very moment, knocking on the door of Bill's life and waiting to be invited in. Though invisible He was real, and as a Living Personality, He could be communicated with and would respond when we spoke to Him.

I told Bill that he could go back to his room and personally speak to Christ in his own words, inviting Him into his life as Savior and Lord. On the other hand, I suggested, if he weren't accustomed to praying, perhaps he would prefer to have me pray with him. He responded readily to the second suggestion, so we went across the hall to the lounge, locked the door, and we both prayed. In stumbling words, Bill invited the Lord to come into his life and save him.

After a few minutes' conversation about the next step in the Christian life and the need for daily spiritual food through reading the Bible and prayer, Bill made a significant remark. "You know," he said, "this is something I've wanted for years, but no one has ever told me how." And experience has shown me that many people are like Bill—they are just waiting to be asked.

Notice that in this interview I applied no pressure. I simply encouraged Bill to respond to the convicting work of the Holy Spirit.

In talking with people about their personal relationship to the Lord, we should warn them about two dangers. The first is precipitous action. Becoming a Christian is not something to rush into without understanding what is involved. The second danger is procrastination. After the picture is clear, it is dangerous to put off what is the obvious, logical, and necessary next step.

You are probably now in touch with people who could be "reaped," if in faith you invited them to respond to Christ. As you pray, God will lead you to those who are prepared, giving you the great joy of being the last link in the chain.

MEDITATION

As we meet in groups

We were a small group assembled in our living room one evening. At first, the conversation was rather general and somewhat theoretical. We did have our Bibles before us and shared some thoughts on the meaning of a passage. Yet, somehow it was a bit remote to our life situations, until one of our group opened up with a real, live problem. Her husband faced a critical situation because an employee had left his job that afternoon in a fit of rage. He left with the firm's truck and neither his family nor employer knew where he had gone.

Knowing of this need, we turned our discussion into prayer. Now we became practical and specific. We sought for God's help for all the parties involved. The problem was committed to the leading of God. Members of our group left that evening strengthened in the faith and love of God.

Later, we were informed that at the very time we gathered in prayer, the situation was being resolved. The employee had come back that evening and the next day talked things over with his employer. That encounter yielded new respect and understanding in their relationship.

We were all vividly reminded again of the promise in Isaiah 65:24: "And it shall come to pass that before they call, I will answer and while they are yet speaking, I will hear." There is power in prayer when we focus together on specific burdens. *Harris Waltner*

What kind of experience can best help men to speak about their Christian faith? In considering this question, we felt the need for an opportunity for sharing and discussion was needed. Then came the question—when? Some of our men begin their work shortly after six in the morning. Others must, regularly, spend evening hours at their job. Our answer was a Sunday breakfast in a local restaurant at seven fifteen in the morning, once a month. We began meeting last spring. With summer came vacations, so we discontinued until fall.

Another question was the content of this experience. We felt this must be a unique experience, one that differs from the other services and activities of the church. We wanted it to be a time to consider what the gospel means for the daily experiences of men. This would, then, be a time to apply what has been learned in the rest of the church learning experiences. We hope this can be a time when the Spirit works and fills in a refreshing way.

We have had several guest speakers and then discussed some areas of Christian witnessing, as well as our concern for our own church program. Plans are to discuss some ideas from *Faith At Work* magazine. At our next meeting, among other questions, we hope to consider the following: "Can we be specific as we examine what Christ is doing within us?"

Our group is very young. It is too soon to expect great success stories. We have learned that this type of learning experience requires a certain amount of experimenting to find a method that works for our own particular group. It takes time to come to the place where we can *freely talk* about the significance of Christ in our lives.

Elmer A. Wall

Correction: An incorrect statistic appeared in our editorial, "Church attendance going down," in our Jan. 14 issue. The third sentence in the second column should have read as follows: "Church attendance for the middle aged and those over fifty is 46 and 40 percent; for those adults under thirty, it is 34 percent.

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*Supplemental reading for the Sunday school lesson of Jan. 26, "People Misunderstand Jesus."

COVER

January 26 is being observed as Evangelism Sunday in many of our congregations.

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I believe in miracles

Peter J. Neufeld

"WHATEVER YOU ASK in my name, I will do it, that the Father may be glorified in the son; if you ask anything in my name, I will do it" (Jn. 14:13, 14).

Recently, the local high school principal and I were having a conversation in a basement furnace room at the school. He told me of how futile he felt his efforts were in trying to guide the lives of more than twelve hundred teen-agers. He was particularly discouraged with a couple of young men whom he had failed to influence over a four-year period.

I asked him if he believed in God. "Yes, I can no longer not believe in God," he said.

I asked how much he believed. "Can you believe that if you pray to God about these young people that God will help you help them?" He said no, he couldn't.

Also, recently, a man and I struck up a conversation in a restaurant near my office. He was a church member and attended quite regularly. But he had problems. His wife and child had left him. His job was not going well. I also asked him if he believed in God. "Oh, yes, I sure do," he replied very quickly. "Do you ever pray to God about your job, or about your relationship with your wife? Do you believe that God would help if you did?" He said he never really had.

I find, today, that so many people say they believe in God. But God to them is no more than a spectator, up in the sky somewhere, to the "football game" of life. Such a God is meaningless, just as good as no God at all. Jesus came to tell us about the reality of God, and what God is like. And one thing that Jesus made very clear is that God wants to get involved in the lives of those He loves. That's us. You and me. In the statement of Jesus quoted above, He says whatever we ask in His name He will do it. If we look about us and see what is God's will in our lives and in our community and we seek to do His will and need help, we may go to God in prayer and know that He will hear us and answer. If we are carrying a burden or anxiety that is too heavy for us, we may take it to God in prayer and actually believe that He will help us bear it. God wants to get involved in our daily lives. We must give Him that opportunity by opening our lives to Him, coming to Him in prayer, trusting Him. This is faith.

A man from our fellowship told me that years ago he and his family began giving God a certain percentage of their income, even when that income was almost nothing. He said God has always provided for them, and has prospered their business. At a sharing time in our church service he told recently how in the past few months their business was dangerously low, but they continued to give the same amount and placed the business in God's hands through prayer. Again, God blessed the business and took care of this large family. This is a miracle because it is of God.

Last month I spoke in a little Mennonite church in the heart of Holmes County, Ohio. The pastor told me that the church has pledged $25,000 for missions this year, a church of less than 100 members. How do they do it? The pastor says the church members each make a pledge of how much they think God will help them give that year. Many pledge more than they know they can give on their present income.

In talking with a couple of members, I asked them if this was true. Yes, they both had pledged more than they knew they could possibly give. "We in ourselves are limited, but with God anything is possible," was their response. This is faith giving. This is a miracle because it is of God. God will not do our work for us. But He does want to do His work in our lives. And God specializes in miracles. Why not place your faith in Him and give Him a chance to work miracles in your life?

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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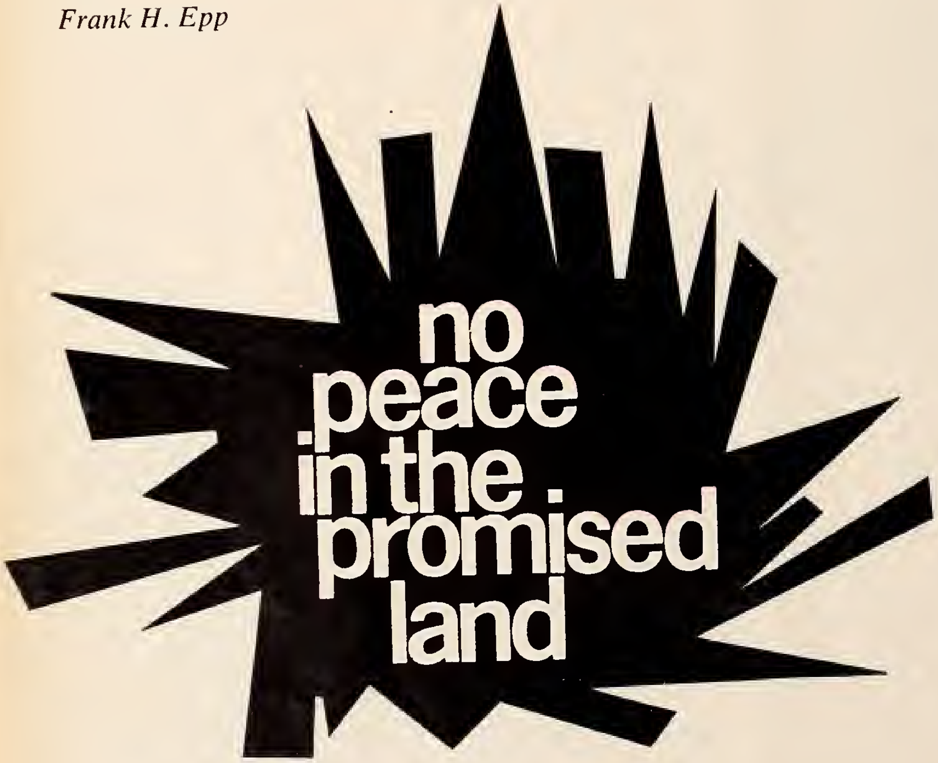
no peace in the promised land

no peace in the promised land

Frank H. Epp



THE LAND OF Palestine, in particular, and the Middle East, in general, have for thousands of years been central to the developing drama of human history.

As the birthplace of three major religions and the crossroads of three continents, the eastern end of the Mediterranean has been a focal point of human interest, and human conflict, for a long time.

Direct Mennonite involvement with this area goes back about fifty years. At the conclusion of the great war in 1918, a number of Mennonite volunteers, led by Orie O. Miller, initiated relief projects in Syria and Armenia. Ever since, Mennonite interest in the entire Middle East has been strong. Relief projects were initiated after World War II on both sides of the Jordan River.

During this entire half century and more, the Middle East has been an unsettled area, as various nations and peoples have laid claim to its resources. These claims and subsequent conflicts have been particularly acute in the last two decades, as the State of Israel and the Arab peoples have vied with each other for the control of Palestine.

Early in 1968, it was felt that Mennonites needed a greater understanding of the implications of this struggle for their relief activity and also for their stance with respect to the Middle East in general. As a consequence, I was sent to the Middle East to make a study of the situation and to bring back a report.

I visited Egypt, Lebanon, East Bank and West Bank, Jordan, and Israel, and also talked to Middle East people in Geneva and Rome and at the Fourth Assembly of the World Council of Churches in Uppsala in June and July. In all, I interviewed over 100 people, which, collectively, resulted in the following impressions and conclusions. All of these are shared herewith, not necessarily as a final assessment or answer, but as part of an ongoing educational effort.

The two worlds of the Middle East (the State of Israel and the Arab peoples) remain, as they have been since the nineteen forties, and perhaps even before, on a collision course.

The wars of 1948, of 1956, and of 1967 are one, and that one war has not yet come to an end. A peace settlement is not in sight, in spite of the dedicated efforts of United Nations Envoy Gunnar Jarring.

Unless a miracle happens, it is just a question of time before major violence flares up again. The big powers are, increasingly, being drawn into the conflict, and the next round could engulf the world.

The Middle East problem must, therefore, because of its size and gravity, command our serious attention. And, in relation to it, all the questions concerning international conflict must, once again, be asked and studied, including the involvement of the big powers, the mediation of international organizations, alternatives to violence of conflict, and others.

The continuing clash between the two worlds is due to their highly contradictory cultures and their definitely incompatible political claims.

Middle Easterners have cited the differences in attitudes, goals, and methods represented by the Israeli and Arab cultures. To give only one, perhaps not the most profound, example of how this variance is felt, I quote one Arab leader: "The sudden invasion of miniskirts following the June war was the biggest shock to the Arab sense of decency."

While this friction between the island of western culture, which is Israel, and the surrounding restless sea of nonwestern culture, which is the Arab world, is not to be overlooked, it must, also, not be overstressed. Both Arabs and Jews claim that they can happily live alongside of each other as peoples, and both cite historical and contemporary examples to prove their point. In fact, the same cultural diversity exists within Israel.

More basic to the conflict is that both sides claim rights and sovereignties with respect to the same parcel of land and to the same holy city.

These incompatible claims, which, in the opinion of some people, represent two just causes, make the Middle East problem such a difficult one, defying any conceivable solution.

The Israeli side of the story stresses the historic need for a national home for the Jews in the diaspora.

The Israeli story goes something like this: "We had a physical and psychological need for a national homeland. We were persecuted many times in many places. The Third Reich killed six million of our people. We had no place where we really felt welcome and secure.

"In our search, we turned to Palestine, for several reasons. This land had once been our homeland, and a goodly number of our people had continued to live there. Our religion also drew us back to Palestine, because this was our promised land and its famous capital was our eternal city.

"Though there were many more Arabs in the area than Jews, much land was not being used: desert areas with good potential as well as reclaimable swamps. Much of the occupied land had been abused. In any event, our people bought what they wanted.

"Great powers, like Great Britain, and later, also, the United Nations recognized our need and our right. The State of Israel came into being in 1948. The Arab peoples, however, never recognized us. They wouldn't talk to us and make peace. They endangered our security. We are not aggressive. We have only defended ourselves and tried to find *peace and security*."

It is essential for us to see the Israeli story in the light of the many centuries of persecution experienced by the Jews.

The Palestinian Arabs, supported by the Arab states, on the other hand, minimize the Israeli claims and deny part of their story, saying that they, the Arabs, have been driven from their homeland by a foreign aggressor.

The Arab story goes something like this: "We and our forefathers, including Abraham, lived in this land continuously, now, for thirteen hundred years or more. Peacefully, we lived with our Jewish neighbors in all our territories. Among us Semites, there was no anti-Semitism.

"Then western peoples, meaning primarily the British and the Americans, promised to give land, which they did not own, to the Jews, who had no real right to it, by taking it from us, the owners, without even asking us.

"While some lands have been purchased from absentee Arab landowners, most of what was lost by over one million Palestinian Arabs was taken from us when we were forced to leave our home. A thief has entered our homes and our gardens by force and now asks us to come and talk to him about his security. What we are interested in is *peace with justice*.

"We do not mind Jewish people living in Palestine, but we object to the materialist-nationalist Zionist philosophy and to a sovereign State of Israel. We object to this State as much as Americans would object if the Jews of New York, with outside help and encouragement, would proceed to buy and seize Manhattan Island and declare a sovereign state.

"We could accept a binational or multinational state in the land of Palestine, one which would protect the rights of all, but an exclusivist, racist, expansionist State, which sometimes sees its empire extending from the Nile to the Euphrates, never!

"We feel that Israel is really a continued expression of western anti-Semitism. The western peoples, feeling their guilt for not wanting the Jews, are asking us, who were never anti-Semitic, to suffer the consequences of their anti-Semitism."

The Arab side of the story, it appears clear to this observer, is the least known and the most underrepresented in the West.

The underrepresentation of the Arab peoples, their needs and their aspirations, in the West is due to a number of factors.

In the first place, very little new information has, in recent years, counteracted the old out-dated images. If

The deepest and loudest cries in the Arab refugee camps are a demand for justice.

Arab refugees have lived in camps for twenty years. "The kids of 1948 are the commandos of 1968."

ever the old stereotype of the Arab as an illiterate and lazy tent-dweller or as a fanatical and dangerous crusader had any truth in it; today, it certainly represents more falsehood than truth. Thousands of Arab students are in universities and good leaders are emerging in all the states.

The lack of new information is due, in part, to the lack of Arab initiative in public relations and, in part, to the failure of our press to take the Arab world seriously. Our so-called free press has not always been an informed press.

The Israeli side of the story has, on the other hand, been very good copy in most of our newspapers and magazines, including the church papers, of which not a few have repeatedly spoken of "the great State of Israel." The Arabs like to think that Jews control most of the American mass media, including the publishing houses.

This Arab assumption is, no doubt, an exaggeration, but it remains true that some excellent pro-Arab books are hard to find in our stores and that the State of Israel has taken much greater care than the Arabs to plead its cause before the world, including the Christian world. A cultural empathy made their communication relatively easier.

It is good, of course, for the Christian world to hear the Israelis speak, but it must not forget to listen, also, to the cries coming from the Arab world. These cries have been muffled too long.

Not only does the West not know the Arab and his cause, but the Christian West has hardly become aware of the Christians in the Arab world.

I consider myself a relatively enlightened man, but to discover such a large Christian community with such strong leaders in the Arab world was an eye-opener for me, and I think most western Christians are nearly as much in the dark as I was.

In the United Arab Republic and the Hashemite Kingdom of Jordan, Christians number only about 14-16 percent of the population, but in Lebanon, the figure may be close to 50 percent. In any event, the strong, educated leadership within the Christian community probably means a qualitative influence on public life that exceeds their quantitative proportion.

These Christian leaders have begun to discover each other in ecumenical fellowship, and the Near East Council of Churches envisions the inclusion of the Orthodox churches before too long.

It is good that the Arab Christians are being heard, because the body of Christ is incomplete without the Arab believers. And Christian theology could also be incomplete without them.

Very few, if any, of the Arab Christian leaders accept the theology by which western Christianity has supported Israel.

Actually, among all those to whom I talked, only one accepted some theological justification for the State of Israel and this, perhaps, only because he spoke in the context of a Christian community in Israel. In more private conversation, he tended to reverse himself.

Generally speaking, the Arab Christian leaders are calling for a fresh look at the meaning of Israel in the Bible and at the character of the State of Israel as it manifests itself, contemporarily.

In the first instance, they point out that Christians are the new Israel. In the second place, they insist that the religious motifs in the present State of Israel are only a veneer for what are basically materialist, power-oriented, empire-motivated goals and values of a nationalistic state.

If the sons of Abraham are to be identified in the flesh, they say, then the Arabs must be included, and if Israel is to be justified, then let it be justified as a nonracist, nonaggressive, nonexpansionist state, one that loves righteousness and justice, and whose people walk humbly with their God.

The point to be made here is not whether or not Arab Christian theology is biblical but, rather, that it exists and that other Christians owe it to themselves and to their Arab brethren to recognize it.

If listening to the Arab theologians is part of our call, then surely, the other part is to give Jewish or pro-

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It is essential for us to see the Israeli story in the light of the many centuries of persecutions experienced by the Jews.

Israel theologians a hearing, as well.

I have, in my limited contacts, not gained a clear impression of the extent to which Israel is consciously borne up by Jewish religion and theology.

That Jewish religion must play, at least, a subconscious role in the Zionist philosophy is to be expected, and we do know that it has been employed rather liberally in Zionist propaganda.

We also know that the Jewish religious factor strengthens, in their support, those Christians in Israel, whose theology tends to justify the State of Israel.

It has, consequently, been noted that Christian workers in the Middle East tend to be divided in their outlook by their respective locations in the Arab and Israeli worlds.

Southern Baptists, for instance, have reported a complete division in their ranks, and differences among Mennonite workers have also been observed.

Not only do Arab Christians want western Christians to take a new look at the meaning of Israel, but they also want us to consider a new relationship to the Muslim people.

The Arab Christian reminds us that, in the same way that Christians claim to be a continuation and fulfillment of Judaism, so Islam claims to be a continuation of both Judaism and Christianity.

If Christianity finds both Judaism and Islam inadequate, it must, at least, be reminded that Islam has accepted the prophetic character of Jesus Christ, as well as other distinctly Christian emphases, whereas Judaism has not. In other words, if there are good reasons for establishing a relationship with the Jews, there are additional reasons for establishing a relationship with the Muslims.

Yet, say the Arab Christians, why do the World Council of Churches and other Christian bodies speak of *conversing* with the Jews while, at the same time, they speak of *converting* the Muslims?

Arab Christians also remind us that, at the time of the Crusades, they fought along with the Muslims against the foreign invaders, and that they feel themselves very much at one with Muslims, also, in the present problem confronting the Arab world.

In other words, the Arab Christians are asking us to take them more seriously by taking the world of Islam more seriously.

In spite of their identity with the Arab nationalist cause and their empathy for the Muslim majority, Christian churches and their leaders see in their future some problems arising from the fact that they are and will be a minority in what is largely a Muslim Arab world.

The Christian problem has at least a twofold source. On the one hand, it is due to the leadership role which Christians tend to occupy in society. They fill more than their share of the better positions.

What has been true of Christians in Africa and Asia is also true in the Middle East. They have shown greater initiative, obtained a better education, sought out wider opportunities, and arrived at better positions. This, inevitably, produces jealousy and resentment on the part of those less privileged.

Indeed, in a country like Lebanon, they maintain the dominant power position, in spite of the fact that, quantitatively, they are probably in the minority. A population census has been delayed and Palestinians are not integrated as citizens for fear that the Christians could lose their favored positions. Such questionable maintenance of power can mean real trouble for the Christians in the future.

Better vocational qualifications also lead to greater emigration opportunities. Thus, some of the Christian congregations in the Jerusalem-Bethlehem area find that their people are leaving, in large numbers. The Jerusalem Episcopalian congregation claims to have no less than seventy of its families in Toronto, alone.

A third fact working against the Christians in the Arab countries is the image which Muslims have of the Christian church. In their mind, it is associated with power and imperialism. To them, the Christian religion is a religion of the rich, the powerful, and the oppressive. The support of the western Christian church for Israel tends to confirm this image.

Arab Christians, therefore, feel a particular need to improve themselves as Arabian and as nationalistic as the Muslims are. They feel that western Christians could make it easier for them to establish an indigenous character and witness by permitting them this nationalism and, by themselves, as western Christians, speaking loudly for the Arab cause. This could be part of our obligation but, surely, another part is to help Christian Arabs understand that Christ sometimes requires the denial of power and status.

The lack of support and understanding in the West is forcing the Arabs, more and more, to turn to the East, and procommunist sympathies have appeared, first of all and most of all, in Christian centers.

Actually, the entire Arab world finds itself torn in two directions: both West and East. The pull toward the West is due to the past orientation. The American University at Beirut has had a particularly positive influence. To quote one graduate: "We have been brought up in western institutions and have appreciated them."

Another prowestern factor—at least it is not a proeastern factor—is the nature of Islam itself. "It is impossible for Arab countries to become communist. Islam and communism are incompatible. In times of crisis, we put our communists in jail," the Arabs say.

Yet, the disappointment with the West and emphathy experienced from the East is causing Arab peoples to turn eastward. In the forefront of such turning are Christian people. Indeed, the communist interest and activity appears to be strongest in such Christian towns as Nazareth, Bethlehem, Beit Jala, and Ramalla.

In the words of one Christian leader, "We have tried our alliance with the West . . . if we, as moderates, ask for patience and a new approach, we

Very few, if any, of the Arab Christians accept the theology by which western Christianity has supported Israel.

are considered traitors." Moderation is, therefore, difficult for them, and Christian leaders feel no great urge to halt or reverse the eastward trend. In some cases, they welcome it.

The June 1967, war appears, finally, to have convinced the Arabs that the West is more against them than for them, and that they are as much confronted by the United States as by Israel.

One Arab commenting on the 1967 blitzkrieg said, "We thought it was the Atlantic Pact above our heads."

Whether or not Israel really was directly helped by the United States or other NATO powers in the June war, the Arabs are convinced that Israel could not have done what it did without continuing material and moral support.

They know that, last year alone, some $550 million came to Israel from the United States, and that much of this, since it was given through the United Jewish Appeal, represented allowable tax credits for the donors. The Arabs are convinced that one word from the White House could cause Israel to withdraw to the 1967 borders and, otherwise, to obey United Nations' resolution.

My own feeling has been that the Arabs tend to count on the United States too much for a solution of their problems. On the other hand, we should not underestimate the extent to which big powers, like the United States, are in position to require respect for, and obedience to, the resolutions of the United Nations Security Council.

Israel, on the other hand, is convinced that the Arab threat to destroy the State and to drive the Jews into the sea, whence they have come, is not an empty threat.

Again and again, Israelis and non-Israelis resident in Israel have, almost with trembling, reviewed the voices from Amman and Cairo which in May-June of 1967 threatened the ultimate.

They do not accept the interpretation of Arab communication, which says that Arab speech is often a substitute for Arab action, and that if an Arab says he will do such and such, this is probably a clear sign that he probably won't.

As the Arabologists say, "If the Arab says he's done it, he's done it . . . argumentation, for the Arab, is a substitute for violence, not an invitation to violence."

But Israel, quite understandably, understands the Nasserian threats not in terms of Arab psychology, but in terms of historical Jewish experience. For them, threats of annihilation must always be taken seriously, for they can read them only in the light of Buchenwald and Auschwitz.

The Middle East problem, therefore, is in large measure, a crisis in communication. The Israeli does not understand the Arab tongue and the Arab does not understand the Israeli ear. Both need to have their respective illiteracies eliminated.

There is one common denominator in both the Arab and Israeli communications: both express lack of confidence in the United Nations, although both see their opponent as having the greater disrespect for this international body.

The Arabs claim that Israel has respected only one United Nations' resolution, namely the one creating the Israeli State. All others have been disobeyed and disregarded.

The Israelis, on the other hand, claim that the Arabs are the ones who withdrew the United Nations' peace forces, and that they are also the ones who fail to understand the United Nations' demand on Israel as falling in the context of an overall peace settlement, which the Arabs are making impossible.

In any event, Israel sees no security for itself coming from the United Nations and claims, therefore, that it must secure its own sovereignty and rights.

Likewise, the Arab peoples have given up on the United Nations as an agency which can bring justice to the Palestinian exiles, and are, therefore, also proceeding to take things into their own hands.

They would, however, like to see a stronger United Nations, and it is difficult to foresee any solution that does not require the meditation, protection, and enforcement of a much stronger international body. The United Nations must, therefore, remain high on our agenda.

Since Israel expects, and perhaps wants, no help from the United Nations, it is determined to establish its own security.

All the Israeli military activity, which the Arabs see as aggressive is, by Israel, explained in terms of defense and security.

The six-day war was in the interests of security, and so is the continued occupation of the occupied territory, the Israelis say.

Although withdrawal to the 1967 borders is still assumed to be a possibility in some international circles and also recommended by some Israeli spokesmen, I consider it to be highly improbable.

Everything that I saw and heard about Israeli aspirations and tactics, past and present, confirmed in me the feeling that Israel does not intend to withdraw.

The Arabs may, indeed, have precipitated the June war, but it is now, also, quite clear that the Israelis have been wanting all of Jerusalem and all of Palestine, for some time.

At the moment, it appears, Israel can handle the situation and, perhaps, even win another round or two. Considering the longer term, however, the continued military occupation of Arab territories will, in the end, produce its own judgments.

To help Israel to see this would be doing both the Arabs and Israelis a service.

The Palestinian Arabs have not only given up on the United Nations and the United States, but also on the Arab states, and are, therefore, now undertaking to liberate their homeland themselves.

The Palestine Liberation Movement, as a political and military organization, has been an actuality for some time, but since last June and, particualry, since the March destruc-

Israeli soldiers catch their first glimpse of the Wailing Wall in East Jerusalem following the 1967 six-day war: "The Arabs may have precipitated the June war, but it is quite clear that the Israelis have been wanting all of Jerusalem and all of Palestine for some time."

tion of Karameh, their activity has been escalating.

Commando volunteers are being recruited in large numbers and funds are being provided from Arab and non-Arab sources in increasing amounts. "We lack no volunteers and funds," one liberation leader told me. "We have given up on other alternatives. We are determined to fight our cause ourselves."

The commandos and their leaders see themselves as liberators and resent references to themselves as terrorists. "We are like the French movement of resistance against the German occupation," they say.

It is important to note that the Christian leaders, generally, support the liberation movement and view it as necessary in the interests of the Arab cause. I found only one church leader who, in this regard, had pacifistic tendencies, and his opinion was more than canceled out by his most militant wife.

"Please understand us correctly," they say, "we are not in favor of war, but there appears to be no other way to achieve justice for the Arab cause."

The liberation movement also appears to be very influential in the politics of the individual Arab states, most of which have severe internal problems, and it is quite possible that growing popular support for the liberation movement may make it increasingly difficult for Arab leaders to be moderate. The Nasser-Hussein policies of May-June, 1967, must already be seen in that light.

A characteristic of the liberation leaders is their willingness to talk, and we should not fail to maintain the communications link which has been established in Beirut. Perhaps we can help them to find and accept an alternative to violence.

Since the Palestine Movement is an organization of Palestinian exiles, it is not surprising to find its greatest support in the refugee camps.

In these camps, both the recently established tent camps and the twenty-year camps, the frustration is greatest and the adulation of the commandos is strongest. Here, also, Sirhan B. Sirhan, the alleged assassin of Senator Kennedy, is a hero.

This Jordanian immigrant to the United States has, by his act, given voice to Arab despair, and, somewhat mistakenly, the Arab refugees believe that Kennedy's assassination will cause the United States and the world to take note of their plight.

It is not uncommon for little boys in the camps to wear commando-colored shirts and express their life's ambition in commando terms To them, the commandos are heroes, their cause gives meaning to life.

In this, they are supported by some emphases in Islamic theology, which say that, if you resist aggression and die as a martyr for your country and your people, you will go to Paradise. "We must die to liberate our country," they say, as they overlook the more pacifistic passages in the Koran.

Israel and the West should not be surprised, say the Arab leaders: "The kids of 1948 are the commandos of 1968. They belong to the generation that has been torn to pieces."

The deepest and loudest cries in the refugee camps are a demand for justice.

Every attempt to make their camps permanent or even more comfortable is seen as an effort to avoid the basic issue, namely, that their lands and their homes have been taken from them and that they want either to return or to be compensated.

Most of all, it appears, they want the West and the world to recognize that they have suffered great injustice. Some leaders have gone as far as to say, "If only the Christian West would voice a clear recognition of this injustice and then take action accordingly, the psychological plight of the refugee could, to a helpful degree, be alleviated."

From the Israeli side comes another analysis of the refugee situation. They say that most refugees left voluntarily or because their leaders urged them. They also say that the refugee lists are not true, and that there are less than one half million true refugees or only about one third of the nearly one and one half million claimed by the Arabs and by UNRWA.

Moreover, says Israel, about one half million Jewish refugees came uncompensated to Israel from Arab territories and that this constitutes a fair population exchange. In the same way that Israel rehabilitated the Jews, the Arab states could long have integrated the Arab refugees.

As one quite familiar with refugee history in the twentieth century and as a child of refugee parents myself, I, too, feel that the Arab State and the Palestinian exiles might have taken greater initiative in making a new life, in spite of the injustice done to them.

On the other hand, the Israelis should be the first to remember from their own experience that environmental factors can, in some instances, be so adverse that individual initiative is of little avail in changing one's actual physical situation. The refugees on the East Bank do, indeed, have the environment against them. That so many East Bank Jordanians and Palestinian refugees have survived as well as they have is surely a credit to them.

Finally, we may not forget that much more is involved in rehabilitation

Humility

To move with cane-shaped spine,
clamped lips unspeaking,
opinions mummified in doubt
and guilt pangs shrieking:
is this what God demands of me
when He requires humility?

Does He suggest that my ineptitudes
be widely advertised
and that abilities I may possess
be grossly minimized?
Or does He ask that I
receptive,
still,
perform with certainty
His ordered will?

I pray He wants me proud!
bearing erect the body He created,
working the mind He gave
expressing well
the thoughts His love and grace have delegated,
dispensing hope His crucifixion bought,
employing fingers
to the skills He taught
or caused me to have learned:
let me rejoice!
though none of this was earned.

I am convinced,
though prayerful,
breathless, . .
awed:
Denials of God's gifts
diminish God!

Evelyn Minshull

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than just a satisfactory resettlement, materially speaking. A respect for human dignity is, for the Arab, more important than anything else.

At this point, nothing else seems to matter. Justice is what he wants, and half of that justice is the clear recognition and admission that a great injustice has been done.

Equally loud are the cries of the Jews of the State of Israel for security, and these, also, must be listened to and understood.

The Christian church, like the Jewish community, has undergone many persecutions in divers lands, and should, therefore, be the first to understand the Jews. It is also true, of course, that Christians have, in some places, been responsible for the persecution of the Jews and, in other places, failed to witness against it. There are, also, outstanding examples of Christians speaking up and risking their lives for Jews.

The Jews have, once in the twentieth century, been confronted by what was called a final solution. It is impossible for them, as it would be impossible for most individuals and groups of people, to be confronted by such a possibility the second time in a century, or even, as is the case in many instances, the second time in a single generation.

Yet, it is true, as Edward H. Flannery has said: "Today, a score of years after Hitler's murder of six million Jews, the anti-Semitic devil still roams the world. Hardly a country, with a Jewish population, exists that does not exhibit some form and degree of anti-Jwish hostility."

As the Arabs carry some responsibility for the injustice that was done to them, so the Jews carry some responsibility for the insecurity experienced by them. Their responsibilities, however, do not absolve us of our own, which, to begin with, requires sincere and intensive listening and empathetic understanding of both.

Beyond listening and understanding, Christians and churches have the responsibility of seeking a solution to the Middle East problem by witnessing to all those parties involved.

Among the churches, Mennonites have several things going for them. I am referring here to the effective programs and the highly-qualified people, which, in the past and in the present, have established an enviable beachhead in the various Middle Eastern communities.

The next contribution to which we are being called, I believe, is a distinctively spiritual one, meaning a speaking of truth in love to and with all those parties, who are in any way involved in the Middle East situation.

I say "next contribution" deliberately, because the material-aid and self-help activities should be continued as needed and, here and there, even expanded. Moreover, they are, in a sense, our permit or license to speak.

On the other hand, in the Middle East, particularly in East Bank, Jordan, the converse could also be true. This is to say that our voice for justice, our speaking the truth in love, becomes the permit for us to be engaged in material aid and self-help. It is only too true that the refugees are inclined to accept interim material help only from people whom they know are engaged in seeking justice in a long-term solution. It is, also, true that the Jews will listen only to those who understand their need for security.

A truth-in-love message can, however, emerge only from a complete knowledge of the situation. In other words, a great deal of study must precede and accompany any spiritual ministry of education and witness that we may want to perform. We need more information and knowledge on almost every dimension of the Middle East problem.

As we listen and as we witness, we must, therefore, be engaged in a study process which will perfect our undertanding of God's will for the Middle East and its peoples in our time. For Christians this requires, not least of all, a reexamination of their theology, relative to the promised land and the peoples that lay claim to it.

Strong churches found in Russia

Frank C. Peters, Kitchener, Ont., sends his second in a series of reports on a visit to the Soviet Union. His first report appeared in our Jan. 14 issue.

THE BRETHREN OF the Council were most gracious to send one of their men, Victor Krieger, with us on our trip. Our flight to Novosibirsk lasted about five hours and brought us to the famous science city about 5:30 A.M. on Sunday.

We were met by the Intourist representative; the area superintendent of the Baptist church; the pastor of the Novosibirsk Baptist church, Brother Aldunin; and Brother Jacob Fast, who is the assistant leader of the Baptist-Mennonite congregation of Novosibirsk. Fast is also a member of the Council of the Baptist Union.

The meeting began at ten o'clock and lasted until twelve-thirty in the afternoon. It was an impressive service. The choir sang nine numbers and four brethren spoke. Dyck and I spoke in German with Fast and Krieger translating. Klaupiks spoke in Russian. It was evident that the people were most pleased to hear us.

As usual, I was greatly impressed with the enthusiasm which characterizes the singing in these congregations. The Russians are great singers, and seldom does one see someone who does not join in with the congregation. I recognized a number of the hymns and joined in the singing in German or English.

We were told that few Mennonites would be present in the morning service. However, soon after I was seated, a voice greeted me from behind in Low German. Did I know Abram Neufeld from Manitoba? Later, I discovered that the Neufeld whom my friend knew was Evangelist Abram Neufeld of western Manitoba and I was able to convey to him greetings from his relatives.

All of us were asked to say a few words and this was then translated for the Russian listeners. Klaupiks, of course, spoke in Russian and was able to make immediate contact with his audience. The Russian people are expressive and the *Slavas* (glory or praise) were heard in abundance. Whenever a greeting was extended by the speaker, the audience was on its feet before I realized what had happened. Then, in chorus, a greeting was reciprocated.

In the afternoon, the German brethren met for a worship service. Prior to the German service, a second Russian worship had been conducted, with many of those who had attended in the morning remaining in the building for lunch. We were promised a complete German-language service without the interruptions of translations, but a number of the Russian brethren requested that a translation be made from the German so that they could also participate.

The German congregation in Novosibirsk is not entirely Mennonite Brethren. Many of them are German Baptists and some are from the Lutherans. However, the larger number present were actually Mennonite Brethren, since the other Mennonites meet seperately in homes. They sang their hymns from the *Dreiband* with the leader reading each stanza before it is sung. Dyck and I then spoke in German while Klaupiks preached in Russian.

The choir singing was very spirited and several instrumental numbers were rendered. Most of the pieces which were sung or played were new to me, and I realized that a number of the pieces had been translated into German from the Russian.

The German which our brethren speak is considerably poorer than that which our people speak in Canada. One could immediately detect that they had not received formal instruction in the language.

After the service, came the many personal greetings which we were to extend to their relatives in Canada. Of course, the problem was one of getting an exact address for, so often, the greeting was to be given, for example, to a Henry Klassen in Canada. These dear people have only a vague concept of the size of our country and the number of Henry Klassens in Canada.

I think I can understand why the adjustment to Canadian church life is so difficult for some of these people when they come to Canada. The intimate fellowship which they enjoy in their churches in Russia just cannot be duplicated under our circumstances. Here they feel very close to each other and, in a sense, they all resemble each other. They have common concerns and they speak from a common background. They have achieved a real feeling of brotherhood, which we also try to establish but with considerable difficulty. I envy them and agree that they stand to lose much when they come from Russia to Canada.

The highlight of our visit to Novosibirsk was the evening of fellowship which we enjoyed in the home of Fast. He had invited some guests, among them Elder Bernhard Sawatzky from the Mennonite church. The evening was spent in discussion and singing. The Russian brethren were also there, which shows the excellent relationship which exists among the brethren. I felt that the Mennonites and the Baptists really love each other and the cooperation between them seems to be most hearty.

The superintendent of the area, Borodinov, is a man of about forty-five and one can sense his deep, spiritual concern for the church. His wife and he sang a duet for us and in the discussion he made a number of significant contributions. The discussion was a true dialogue with questions coming from both sides and producing, I believe, a better understanding for us and for the Russian brethren.

I was truly pleased to hear of the freedom to worship which they are enjoying. Although the Communist Party is atheistic, those who wish to worship are given the freedom to meet as often as they like. Seemingly, no restrictions are placed on the messages which they preach in their services, although they may not preach outside of the officially registered places. Radio messages are, of course, not permitted and religion has no place in school instruction. To the contrary, the schools teach atheism as the only position an intelligent and educated person could take. To this end, it is quite important that those who visit the churches also represent a certain level of education as symbolic of the possibility of combining learning and faith.

The brethren often asked about the spiritual state of our congregations. They had heard of our many activities but were also informed about the rather deplorable spiritual tone of many North American congregations. We could only substantiate what they had heard. We told them that our churches are generally filled Sunday morning, but evening services have either been canceled or are poorly attended. Not all congregations have a prayer meeting, and where they exist, the faithful few are in attendance. All of this seems so utterly unbelievable to them, and we are often left without a satisfactory explanation for them and also for us.

Material aid up in 1968 MCC ships 2½ million lbs.

Recently compiled figures show that the Mennonite Central Committee shipped 2½ million pounds of relief supplies overseas in 1968.

John Hostetler, director of MCC's material-aid department, noted that all the materials were donated. "These are supplies people donated or gave money for us to buy," he said. "Donated supplies are increasing yearly."

Bedding and clothing shipments are up considerably from last year, constituting over nine hundred thousand pounds of the total 2½ million pounds. Nearly half of this amount went to Jordan. Tanzania received one hundred and forty-eight thousand pounds, and Congo received one hundred and thirty-six thousand pounds.

Soap and medical supplies totaling over four hundred and thirty-six thousand pounds are also up from last year. A large share of these supplies went to African countries, one hundred and nineteen thousand pounds going to Tanzania. Other substantial shipments went to Haiti, India, Korea, Paraguay, Taiwan, and Vietnam.

Looking forward, John Hostetler said, "The developing countries to which these donated materials go are different from our society, where yesterday's luxuries become today's necessities. Basic needs never change for these people. They will need food, clothing, and shelter next year just as they have this year. These supplies will have to be faithfully donated this year just as they were last year. This year, we hope to increase the shipment of these basic supplies to three million pounds."

Refugees meet at Bluffton Hope to return to Africa

Fourteen men without a country met at Bluffton College during Christmas week to discuss their futures and that of a country they hope to return to at a later date.

The Union of Southern Sudanese Students in America met at the college's outdoor education center from Dec. 23 to 27.

Participating were fourteen of the eighteen men from Africa's southern Sudan who are attending college in the United States. All are political refugees from their country, facing threats to their lives should they return home.

All have lost family, friends, and property, since the northern Sudanese began to take over following the country's liberation from the British in 1956.

The Sudan is the largest country in Africa and is dominated by the people of the northern provinces, who claim Arabic descent and practice Islam. The four million people in the south are black Africans who claim a contact with the modern world because of Christianity brought to them by missionaries.

Spokesmen from the students participating in the Bluffton meeting say that their situation resembles that in Vietnam, in that the north has used terrorism and violence against the southern people in trying to establish one culture, religion, and way of life.

The government in the Sudan considers these students rebels, because of their desire to educate the people in the south. These men also want to establish a spirit of nationalism, in order to free the country from Arab dominance.

"Education is a major need for our people," said Mijok Ayuen of Williams College. "We had only one school serving four million people and now that has been closed."

Virtually everyone who attended school was forced to flee the country, since the north Sudanese feared all intellectuals and tried to jail them or kill them.

Despite dangers to their lives, the students indicated that they would return to the Sudan upon completion of work in America. As one student said, "We must educate our people in order to maintain the feeling of nationalism we hope will lead to the independence of our country."

Words and deeds

Vincent Harding, Atlanta, was the first lecturer on "Black Heritage" an eighteen-week television series of daily broadcasts that began on New York's WCBS-TV on Jan. 6. Harding is head of the history department of Spelman College and a member of the Commission on Home Ministries of the General Conference.

President Johnson was asked to grant amnesty to imprisoned objectors to the Vietnam war who violated the draft law during his term of office. The request came from the Fellowship of Reconciliation and the Clergy and Laymen Concerned About the War in Vietnam.

Kansas Institute of International Relations meets in Wichita from Feb. 28 to Mar. 2 at Friends University. Kenneth Boulding, professor of economics at the University of Colorado, will be among the guest speakers.

The Draft Law is the name of a seventy-two-page book that has been prepared by Yale University for its students. It was written by John Griffiths, a professor in the university's law school and is available for fifty cents from the Office of the Secretary, Woodbridge Hall, Yale University, New Haven, Conn. 06520.

RECORD

Deaths

Anna Schmidt Fehdrau (Mrs. Nick), First Church, Hillsboro, Kan., was born Mar. 31, 1914, and died Jan. 5.

Anna Funk Harms (Mrs. J. J.), Grace Hill Church, Whitewater, Kan., was born Mar. 7, 1876, and died Jan. 8.

Herbert O. Regier, Alexanderwohl Church, Goessel, Kan., was born May 7, 1900, and died Jan. 12.

Benjamin B. Schmidt, Alexanderwohl Church, Goessel, Kan., was born Mar. 16, 1893, and died Jan. 9.

Diane Kay and *Michelle Ray Vogt,* twin daughters of Mr. and Mrs. Wayne K. Vogt, Eden Church, Moundridge, Kan., were born and died Jan. 8.

Owen Wengerd, First Church, Sugarcreek, Ohio, was born Sept. 7, 1906, and died Dec. 31.

Edwin L. Williams, Carlock (Ill.) Church, was born Oct. 23, 1925, and died Jan. 10.

Marriages

William C. Allen, United Church of Christ, Nazareth, Pa., and *Kathleen Kulp,* Deep Run Church, Bedminster, Pa., on Nov. 23.

Preston Cowell Moyer, Grace Church, Lansdale, Pa., and *Ruth Moyer,* Zion Church, Souderton, Pa., on Jan. 4.

Baptisms

Alberta Community Church, Portland, Ore., on Dec. 29: Ronna Balzer, Randy Roberts.

Ministers

J. R. Duerksen is providing interim pastoral services to the First Church, Reedley, Calif. Outside speakers are filling the pulpit. Leo Miller, Beatrice, Neb., will become pastor of the church later this year.

College basketball

Jan. 14: Bethel 86—Ottawa 75
Bluffton 81—Cedarville 80
Jan. 18: Bluffton 92—Wilmington 80
Bethel 66—Bethany 56

Calendar

Mar. 7—World Day of Prayer.

Audiovisuals

Trap of Hate is a new thirty-minute color film which begins with Jim Dayton and his attractive girl friend, Angie Bartel. Angie's parents break up their relationship when Steve, Jim's cousin, returns home after spending time in prison. The film provides material for an interesting youth group discussion of how anger corrodes relationships between friends, the effect of guilt on human personality, and how the gospel of grace, through its message of forgiveness, can restore basic human relationships. A secondary discussion might be attitudes to persons in and released from prison. For an audience from junior high through adult, the film can be rented for $15 from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Workers

Richard Hiebert, Foothills Church, Calgary, has begun a two-year period of service in a Hamilton, Ont., hospital. As an earning volunteer, he donates his salary toward support of nonearning voluntary service workers of the Hamilton unit. He is the son of Mr. and Mrs. Allan Hiebert.

W. Lloyd Mumaw, Dalton, Ohio, began two years of voluntary service Jan. 8, at Rosthern Junior College, Rosthern, Sask. He is serving as a physical education assistant.

Ronald Lee Ratzlaff, Moundridge, Kan., is serving as maintenance man for Camp Landon, Gulfport, Miss. His fiancee, Pam Gould, of Hutchinson, will join him in voluntary service there after their marriage in late May.

FOR ALL YOU LOVE
MAKE A WILL

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

Our church periodicals serve a very necessary purpose in our brotherhood. They help us to grow in unity and faithfulness in Christ. Occasional conferences are not enough to know what others are thinking and doing and what we ought to do within our congregations and the brotherhood or in relation to other churches and the world. *William Keeney, Newton, Kan.*

The Every Home Plan is, in my opinion, the most important technique for communicating the work of the Conference. Many of our people receive *The Mennonite* who would not otherwise be exposed to Conference activities. The result is often increased interest, spiritual blessings, and loyal support. *Howard E. Baumgartner, Berne, Ind.*

The Every Home Plan has been instrumental in providing a very much needed medium of contact and communication between the Conference and its members in the local congregations. An organization which has an official organ of communication needs to help it get to the grass roots. The Every Home Plan has provided such a channel for communication. This does not necessarily mean that it is always well received; it may, well, provide controversial material at times. But, even so, it does provide a much needed medium for exchange of views, ideas, and information, and it may be that the Letter to the Editor section provides the greatest space for cross-stimulation of varied views. Strengthen the program; it is extremely essential for our brotherhood. *Erwin C. Goering, Normal, Ill.*

Most homes consist of too-busy people. Left to ourselves, we could easily let church publication subscriptions lapse, especially for our older, away-from-home children. Yet, such apathy toward keeping up with our church as a whole is an insult to our faith. So I support the Every Home Plan to help keep myself from committing such insult. *Christine Purves (Mrs. John), Bluffton, Ohio.*

LETTERS

Do something for peace

Dear Mr. Shelly: The biggest obstacle to the proposed Department of Peace is that very few persons take it seriously. Reactions are generally hostile: "We don't need *another* department." or joking: "That's nice, but what would the secretary *do*?" Even kinder comments seem to take on the suspicious tone of "Well, at least it would be a good propaganda move."

It seems that we are losing faith in peace. Through recent decades of war, peace has become an unobtainable ideal. Since it, like war, is something that few individuals have any control over, we seem to have adopted rather cynical attitudes toward it. To many, peace is something that is nice to *think* about, but there is nothing they can *do* about it.

This topic was discussed at length during the last meeting (Jan. 7) of the Western District's peace and social concerns committee. The general feeling was that here, at last, was something specific that individuals could *do* about peace. Persons who have been *thinking* about peace can reaffirm and witness their faith in peace by writing their senators and representatives urging cosponsorship and passage of Bills S. 4019 and H.R. 19650 to establish a Department of Peace, and writing Senator Vance Hartke for more information. We challenge your readers to show faith in peace now, when it can be decisive. *Dave Fretz, El Dorado 67042.*

About our letters. *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

Not afraid to speak

Sirs: It was refreshing today to read the articles [Letters, Dec. 31] by Leonard W. Hesselein of Washington, Ill., and Frank R. Fast, Butterfield, Minn. Praise the Lord there are some who know their Bible and are not afraid to speak. We need more like these. I hope all the readers will again read and digest the article by Fast. *Mrs. L. W. Hoffman, Carlock, Ill.*

After twenty-six years

Dear Editor: In response to the letter by Frank R. Fast in the December 31 issue of *The Mennonite,* I would have agreed with much that he expressed—twenty-six years ago. Then, I felt it was my duty to fight the evil forces that threatened the world and enlisted in the armed services of our country. During these intervening years, I have often considered the implications of this decision. If we seek for the approval of our fellowmen, this is a good way to do it. The successful soldier is admired and honored. The unfortunate one is cared for or buried with honor and acclaim for his sacrifice.

Other thoughts come to one. Participation in military service requires complete allegiance and unquestioning obedience to an organization that employs the most efficient methods of propaganda and mass detruction known to man. Opportunity to be obedient to the commands of Christ under such circumstances becomes rather limited. Eighteen-year-old boys are being forced to decide their involvement in this system, with tremendous pressure to answer the call of their country. It seems most Christian people support or accept this situation without objection.

I would like to express my appreciation to the editor, the writers of our Sunday school material, and other individuals who have had the honesty and courage to identify and expose the selfishness, the lack of compassion, and the spiritual pride that we are so subject to. I hope you will continue to speak the truth that needs to be spoken, in spite of the hostility it may provoke.

I do not accept the inference that long hair or beards or draft-card burning or being a "so-called peacemaker" necessarily exclude a person from the ranks of "true born again Christians." The concerns and actions of some people to whom these descriptive terms apply indicate greater insight into the teachings of Christ than that shown by some conservative brethren who express so much fear and hatred toward those who have been labeled as communists. Jesus rebuked His disciples for their eagerness to destroy those who rejected or opposed Him (Mt. 13:29; 26:52; Lk. 9:55-56).

There are other well-known passages where Christ and His apostles spoke to what our attitudes and actions toward our enemies should be. These are not dependent upon the wickedness of those who oppose us.

I deeply regret the opposition and lack of support expressed toward our Conference leaders for their efforts to involve us in the important issues of our time. I hope the Committee on Christian Concerns will consider this problem. *Walter B. Epp, Rt. 1, Marion, S. D. 57043.*

Lifting up America

Dear Mr. Shelly: I have a few comments to make and a few questions to ask concerning many of the things I read in *The Mennonite*. First of all, may I say I give my approval to the letters which appeared in the Dec. 31 *Mennonite* by Leonard Hesselein and Frank Fast.

We all know that we are not living in a perfect country but to live here and accept all of the good that it offers and then go on talking and writing so much about the bad and not even mention the good.

Why is it *The Mennonite* does not detect communism? It is on every hand in this country. I will name a few: peace marches, civil rights demonstrations, street disorder, law disrespect, college and university demonstrations, public school disorder, and many others. All of this is communist agitation. These are the things prolonging the war, not America. Had we been a united people and made it known to the Vietcong, I think the war would have been over one year or one and one half years ago.

I would like to ask a final question. Do you think we as Christians (Mennonites or others) are justified to sit idly by and not resist the enemy, the Devil, when he comes in to devour small countries?

Perhaps my reason for writing you at this time is because I was so moved as I read the letters in the Dec. 31 *Mennonite* by Hesselein and Fast.

I am a born-and-raised Mennonite and, more than that, a born-again Christian, sixty-three years old, and a farmer. My desire and prayer is that we might spend more time lifting up America and less time pulling it down, and may we thank God for the great statesmen we have had. I feel President Johnson has been a good President and I am very optimistic about Mr. Nixon. Let's get behind him with our prayer support. *Adrien Lehe, Rt. 1, Goodland, Ind.*

Wonderful book

To the Editor: There is a book that does know everything, has answers to all questions, has wisdom, and knows about all our problems. It talks of men to us, has a long story of happenings, warns us, wants to help us and comfort us, shows us the way of life everlasting. It warns about weakness, tells of strength to overcome all bad, and seeks to save us. This wonderful book is the Bible. It tells how Jesus died for us, that Jesus rose again, and went to prepare a place for us.

At the cross, I met my Savior,
And I see Him suffering so,
And He died for all my sins, to set me free.
There, they nailed Him to the cross,
To set me free, you know,
In His hands, the nails,
And in His feet, also.
There, He cried, My God, My God,
Why hast Thou forsaken me?
And when He said, It's finished,
All was clear to me. *Mrs. C. E. Berg, Parker, S.D. 57053.*

MEN

Creating enthusiasm for men's work

The following was prepared for presentation at the Estes Park Conference by Gay Rempel of Dallas, Oregon, president of Pacific District Mennonite Men.

First Thessalonians 2:4 is a positive advocate of Mennonite Men: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." An advocate is one who pleads another's cause, as a lawyer, I am one who is in favor, or advocates a men's organization.

I quote: "The size and complexity of our church programs is bewildering. Unless Mr. Mennonite Churchman goes to some trouble to look, read, visit, and learn, he will have vast blind spots in his understanding of his own church outreach program."

Mission fields are not always far away. When Jesus told His disciples to "look on the fields," He was not talking about foreign missions—the ripened fields were immediately before them.

We need to be more aware of what the name implies—Mennonite Men. In the Scriptures we find many, many references as to the word *men.* "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). Men's work, local, state, district, or General Conference is a real challenge. We need more men's organizations in our various churches. We need to create more enthusiasm among our men.

Let's organize a men's group and see what can be done. An organization or auxiliary is always stronger with more than one to serve. Put a man to work on a job in this fashion and watch what he can do. Have a positive approach—committee assignments or work projects within the group. Within our men we have a lot of creative talent if we can only utilize it.

Boys League is a fine project for a men's organization to sponsor. We, in our church, have a fine Boys League, with a good leader and the men as sponsors.

Communication is very important as a means of growth. Have we ever stopped to evaluate the importance of communication?

When the local churchmen are aware of the needs, then we venture into a state auxiliary with banquets, retreats, peace meetings, MDS, and workshops. District organization opens up a broader field which includes helping churches, missionaries, and scholarships for students. This brings us closer to the work, locally, that needs emphasizing from time to time.

General Conference Men's work is a little farther away and needs stressing locally, as well.

The world is in need, in more ways than one. Men of real foresight and ability will be called on more and more in the future. Mennonite Men, as layman, have a very important function in the church today.

Recently, a young man and family of wife and four children moved to a new area where there wasn't a Mennonite church. In visiting a few churches, especially one, the audience consisted of 95 percent women. Where were the men?

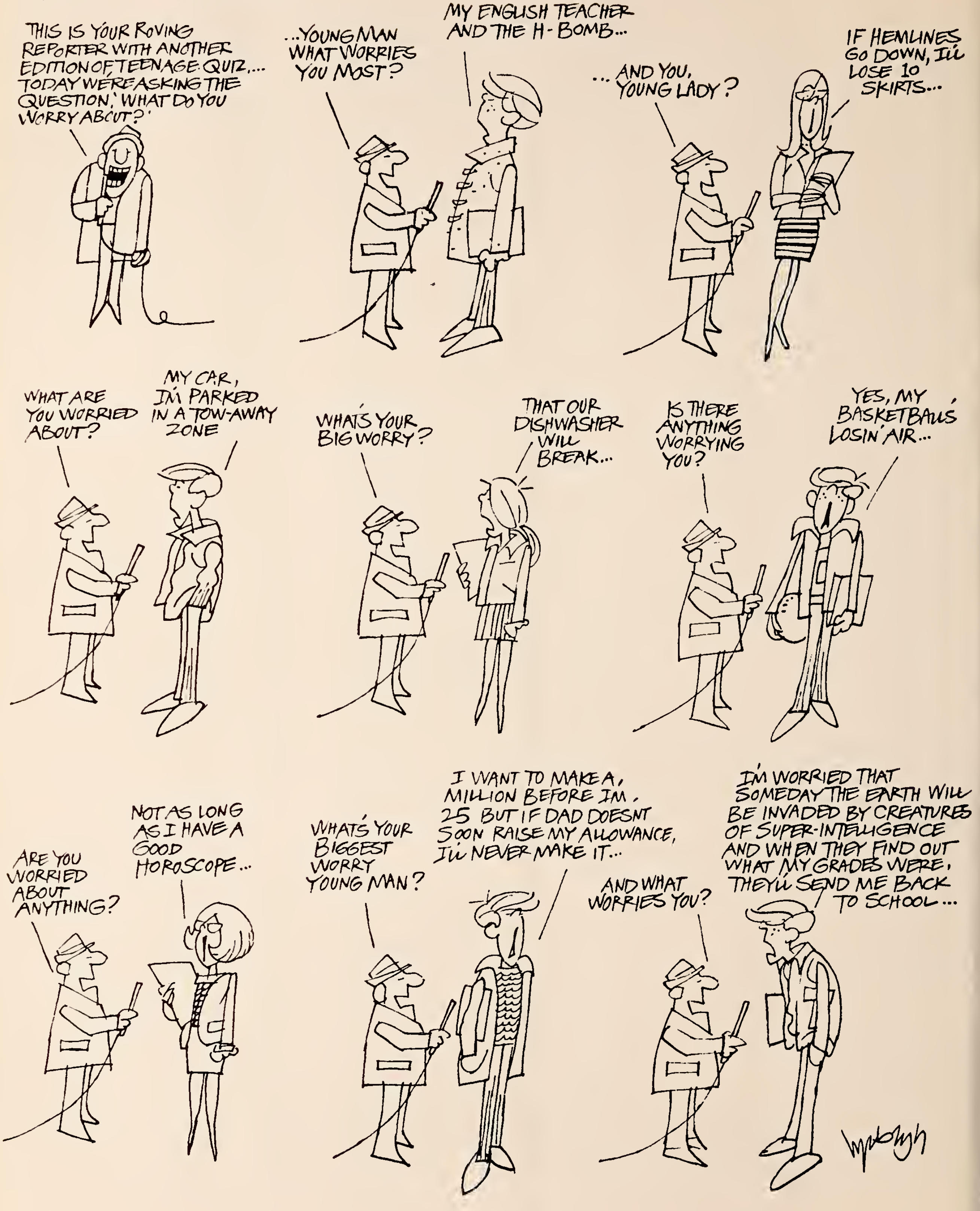
Do we, as laymen, function as we should? There is room for improvement. Do we let opposition or criticism bog us down to the point of discouragement? If all our men past thirty were taken away all of a sudden, how long would Mennonite Men continue? I fear it would suffer to a point where it would die.

The men's auxiliary, as laymen, can be a very profitable arm of the church. I would give a very positive answer that Mennonite Men should continue.

When a man prays, he enters into communion with God. Solomon's prayer of dedication illustrates this kind of communion. Solomon made supplications to God. He ended his prayer with an appeal to the faithfulness of God in respect to Israel, his people. Let us pray with an appeal to the faithfulness of God in respect to our people. We, as men, have an opportunity to witness to our faith. Let our prayers be the outcry of our souls, that we may continue to glorify God.

Editor, Willard Unruh, North Newton, Kan.

MINI-WORRIES


THIS IS YOUR ROVING REPORTER WITH ANOTHER EDITION OF TEENAGE QUIZ,... TODAY WE'RE ASKING THE QUESTION, 'WHAT DO YOU WORRY ABOUT?'
...YOUNG MAN WHAT WORRIES YOU MOST?
MY ENGLISH TEACHER AND THE H-BOMB...
... AND YOU, YOUNG LADY?
IF HEMLINES GO DOWN, I'LL LOSE 10 SKIRTS...
WHAT ARE YOU WORRIED ABOUT?
MY CAR, I'M PARKED IN A TOW-AWAY ZONE
WHAT'S YOUR BIG WORRY?
THAT OUR DISHWASHER WILL BREAK...
IS THERE ANYTHING WORRYING YOU?
YES, MY BASKETBALL'S LOSIN' AIR...
ARE YOU WORRIED ABOUT ANYTHING?
NOT AS LONG AS I HAVE A GOOD HOROSCOPE...
WHAT'S YOUR BIGGEST WORRY YOUNG MAN?
I WANT TO MAKE A MILLION BEFORE I'M 25 BUT IF DAD DOESN'T SOON RAISE MY ALLOWANCE, I'LL NEVER MAKE IT...
AND WHAT WORRIES YOU?
I'M WORRIED THAT SOMEDAY THE EARTH WILL BE INVADED BY CREATURES OF SUPER-INTELLIGENCE AND WHEN THEY FIND OUT WHAT MY GRADES WERE, THEY'LL SEND ME BACK TO SCHOOL...
Harbaugh

MEDITATION

Fire! Fire!

"WHY ARE YOU a missionary?" A man was asked. "Did the people invite you?"

"Not really," he answered. "Some of them were angry that I came. But listen to an experience I had. Passing a home, I saw flames, but since I didn't want to alarm the people, I walked on down the street."

"No!" the questioner cried. "Surely you didn't. You cried, 'Fire, fire, fire!' "

"Yes, that's what I did," said the missionary. "The people to whom I am taking the message of life in Jesus Christ are in danger, danger of eternal fire without God, without hope, lost. Even as I warned the people of the fire, I must warn them to flee from the judgment to come, I must snatch them as logs out of the fire."

What is more alarming than a fire? It gives an urgency to everything. I remember one from childhood. One morning as my father and I were bringing in the milk, mother called, "Something is wrong!" We looked at the house, it was in flames. Dad set the milk down and ran. He was concerned, most of our family had the whooping cough. First, we carried them out to the car and drove the car away from the house. Then, we began to carry things out. Next, came the fire engine, and the neighbors, but their help was too late. We lost much. Our house and belongings were destroyed.

The missionary spoke of sin as being like fire. The fire of sin first broke out in the Garden of Eden when Adam disobeyed God, and then spread to trap all. Jesus presented himself as the only escape. He said, "I am the way, and the truth, and the life; No man cometh unto the Father but my me" (Jn. 14:6). No one escapes from the flames of sin to the glories of heaven except by Jesus Christ. Jude gave us this picture. "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 23). Sin is very much like fire. We couldn't stop the fire at our home and it did tremendous damage. So it is with sin. Who can stop sin? Sin breaks out here and there, just like fire. It destroys everything it touches. Sin takes the beauty, the youth, the health and smashes it beyond recognition.

Look at the children in the house—at the danger of the sinner. Jude commands us, "Pull them out of the fire." Even though they may not want help, their end, unless they are pulled out, is destruction, weeping, and tears.

Now, we come to the part of the missionary, the neighbors, and the fire engine. There are two ways you can save people and things in the house—you can take them outside or you can put out the fire. Sometimes, we can do neither, but with sin, God sent His Son to save us and we need to receive Him as our Savior. The Bible says we are sinners and need His help; therefore, we must ask Him to help us. If we plead for rescue, He rescues us. If we plead for salvation, He saves us. If we cry for forgiveness, He forgives us.

The time is short, the death of those left in the fire is sure, the work is necessary, urgent, every other interest must be set aside. I always remember the milk my father left in the barnyard. Milk was important, but not as important as the lives of his children. Just so, every sane Christian must join the work of rescue, must echo the message of eternal life. This is the one important thing. If it isn't important to you, remember, God thought it important. He sent His Son to the cross that the world might have eternal life. Jesus said, "As my Father hath sent me, even so send I you." (Jn. 20:21). *Lewis Cretsinger*

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*Supplemental reading for the Sunday school lesson of Feb. 2, "Teachings About the Kingdom."

COVER

The Colonnades in Samaria: "The Middle East has been an unsettled area for more than a half century as various nations and people have laid claim to its resources."

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Free to be the church in the world

Gary Schrag

THE CHURCH HAS, in recent years, been severely criticized for being so turned in on itself that it is of little use to the world.

This is true, and the temptation to write the church off as irrelevant is great. Among the people in the church who are conscious of its mission to the world, there have been various attempts to move the church to where the action is. The techniques used vary, from a simple presentation of the needs of the world, to an effort to make church members feel guilty for their lack of significant action. While there is some evidence that the church is coming alive, the bulk of the church slumbers.

But, why? Why, of all people, should Christians be so hung up on themselves that they cannot, significantly, relate to the world around them? Ideally, Christians should be more free to do what God intends them to do. One can only conclude that church members are not free, which is another way of saying they are not *saved*. It has been naive to think that they were. To think of anyone or everyone who has joined the church as being whole and complete persons is to shut our eyes to reality and to misunderstand the nature of the saved person. We will not be complete persons until we die. We will not always be advancing toward a more complete state, but, often, retreating to positions of less completeness. This does not mean that the ultimate destiny of our souls is in any greater danger; it only means that we will be less effective instruments of God.

Thus, one of the major reasons why the individual Christian needs the church is to help free him to live and move toward living the complete life. The invitation of Jesus was, "Come to me, all whose work is hard, whose load is heavy; and I will give you relief. Bend your necks to my yoke, and learn from me, for I am gentle and humble-hearted; and your souls will find relief. For my yoke is good to bear, my load is light" (Mt. 11:28-30 NEB). This should also be the invitation of the body of Christ, not only to those outside the church, but to itself.

The fact that the church has been directing its attention inward is not the problem, but, rather, that it has done this so unredemptively. Had we been ministering to our own needs, we would have been more free to be the church in the world. For so long, the church has been giving answers to questions which are no longer being asked, that, now, significant questions are not being directed to it. How can the church lift burdens if it doesn't know what these burdens are? If, for example, we keep telling people how to get to heaven and this is not a crucial question for them, it is unlikely that the message will have much freeing power. Certainly, this is not the message to free the church, which knows that its ultimate destiny is in God's hands. Let's face the fact that the church is hung up on issues that are not of an ultimate nature. Unless we accept this reality, the church will continue to be of no earthly use. The church needs, again, to make the invitation that Jesus made, for people to bring to it what really bugs them. And that means *anything* that concerns them. If a person is not free to fully express himself to his brothers, he will certainly not be free to serve the world.

The invitation of Jesus to come to Him is not to bask in some comfortable irrelevant "bosom of Abraham," but, rather, to experience the freeing and healing power He has to offer. It is, then, possible to bear with Jesus the yoke that has been made light by Him. If the church is really open, it can continue the freeing ministry of Jesus. But, first, we will have to confess that, though certain of our ultimate destiny, we continue to be enslaved to various degrees, and, thus, also need to be saved.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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84:05 FEBRUARY 4, 1969

Confessions of a missionary

Robert L. Ramseyer

IT'S INTERESTING TO be a missionary from Japan in the United States.

"Oh, you were in Japan? How nice! Were you in the service?"

"I was a missionary."

"Oh? Nice day, isn't it?"

Sort of like if I'd said I have two wives.

Well, we can't all be normal. And I do know some pretty strange missionaries.

But today, both inside and outside the Christian church, the idea is prevalent that doing the work of a missionary is very strange; not only strange, but, somehow, also slightly immoral.

Some of my best friends don't really approve of what I do. They think that something is wrong about suggesting to someone not a Christian that perhaps he might do well to consider becoming a follower of Christ. They feel that to maintain that the way of Christ is *the* way is to show an intolerance that is out of place in a modern pluralistic society. (It might even be un-American.)

And, in any case, it seems irrelevant since what one chooses to believe is a strictly personal matter and makes no difference in any ultimate sense.

Christians feel a little embarrassed to take a narrow position and say that Christ is *the* way for all. The Japanese proverb that says there are many paths up Mt. Fuji seems more in tune with the times.

After all, haven't we Americans been taught that we must respect the beliefs of others? That your beliefs are just as good as mine? In fact, both Indian philosophers and Americans seem a little intolerant on this point of tolerance, on the demand that all beliefs are equally valid, except the belief that all beliefs are not equally valid. (If you find this confusing, it is.)

First of all, is there anything authentically Christian about this idea that Christ is *the* way? In the Gospel of John, of course, Jesus is quoted as saying, "I am the way. I am the truth. I am the life." But some people don't trust John.

However, the other Gospels also have some pretty narrow quotations from Jesus like, "My Father has given me all things. No one knows the Son except the Father and no one knows the Father except the son and those to whom the Son wants to reveal him."

It really sounds as if Jesus did think that He was *the* way. Peter certainly thought Jesus was: "Salvation is to be found through him alone; for there is no one else in all the world whose name God has given to men by whom we can be saved" (Acts 4:12 *Good News For Modern Man*).

Paul really makes it strong. He says in no uncertain terms that the Christian experience is unique. It is so different from anything else that it demands a complete reorientation of the total person. Without a complete reorientation, Jesus' talk makes no sense at all. To get on board you have to go back to the beginning and start over with a whole set of premises.

People for whom religion is a set of rules will find Christ very offensive. People who, basically, want more for themselves will find Christ's way a pack of nonsense. For Paul, the Christian way was not one out of many ways. It was unique, *the* way.

Obviously, this doesn't prove that Christ is, in fact, *the* way. But it does suggest that Christ and His earliest followers thought that He was and that this is authentic Christian teaching. So that when we talk about what is Christian, we are talking about something that includes this idea. And that, on the other hand, if we choose to leave this out, then we ought to find some other name for the position that we are taking.

A great many people sincerely believe that all religions, in the final analysis, lead to the same place. If all religions develop from an expression of a universal need for religion, then they are really the same, at least, in function.

Along with this, if religion really seems to fill this need, if the person is happy and satisfied, that's all that's required. The happy Hindu should be left to go his way in peace.

In any case, even if religions are not all the same, they should not be interfered with. It would be a mistake to interfere. Change might somehow result in disintegration or lack of fit and because of our interference the happy Hindu might become a neurotic Christian.

On the physical plane, we've all heard of formerly happy island people dying of pneumonia in Mother Hubbards thanks to missionary interference. What spiritual and psychological damage might there be if Christian faith is stuck into a personality slot where it doesn't fit?

Some imply that religious difference is basically a matter of taste. In poetry, some like Browning, some like Keats, some like Ogden Nash. Every man has a right to his own taste in poetry. In ice cream, some like vanilla, some like chocolate and who would dare to insist that one is inherently superior to the other? And much in religion *is* a matter of taste.

But is this all that religion is? Certainly, this is not all that religion claims to be. Religion deals with reality. Religion is an attempt to say something about what is real, what is true. And truth is continuous, it is all of a piece. There are no varieties of truth. Truth is not a matter of taste. Truth does not vary with the observer.

Perception of truth depends on the observer, but not truth itself. The ancient Jew may have seen the earth as flat and four-cornered. I may believe that it is round. But our beliefs have no effect on the shape of the earth. And it would be ridiculous to say that we are both right, although we might both be wrong. I cannot say for you this is truth but not for me. Both of us are basing our beliefs on evidence.

Religion is perception of reality and an attempt to interpret what we perceive. These perceptions differ, and the interpretations differ, but the reality is the same. If I am color-blind and you are not, our beliefs about the nature of certain things may differ widely, but that doesn't change the things themselves, at all.

Religious pilgrims bathing in one of India's rivers expose themselves to cholera: "My faith affects not only my own welfare, but that of others as well."

But, if all we can have are our perceptions of truth, rather than truth itself, aren't all perceptions and interpretations then equally valid? If my friend is a member of the Christian Science church and I am a physician and he has a sick daughter, what do I say? According to my perception of reality, his little daughter is dying of pneumonia. According to his perception of reality, this is all an illusion and he will not permit her to be treated with the antibiotics. Do I say to him, "Fine, old buddy. Your perception of reality is just as good as mine. Take your daughter and go in peace"? Or do I try to convince him that my perception of reality about his daughter is valid, so that his daughter can receive medicine and live?

All of us evaluate perceptions of reality. We rely on our own experience and the experience of others, and then we try to find what fits best.

We recognize that others' ideas may be different from ours but, in most cases, we make no apologies for believing that ours are closer to the truth. If we didn't think so, we would change our ideas.

Can you imagine Stokely Carmichael and George Wallace telling each other their ideas about the role of blacks and whites in the world are equally true? It wasn't Hubert Humphrey that said that it didn't make any difference whether you voted for him or for Nixon. I've never yet heard an anthropologist say that another anthropologist's theories are as good as his own (unless they were the same as his own)! There are very few things which concern us personally about which we don't have very definite ideas. In most cases where I say your ideas are as good as mine, I really mean that I don't think it makes any difference, anyway.

Only in religion do we get hung up on this relativism bit. Perhaps it's because we really think all religions are so far from reality anyway that it doesn't really make any difference. Or that the reality that religion tries to deal with is so nebulous and unknowable that what you believe does not make any real difference. Something like whether or not there is life on Mars. It won't make much difference, unless you happen to be going to Mars. But is this what religion is?

Sometimes we are told that a man's faith is such a private and personal thing that we dare not tamper with it. But this is ridiculous. Faith is neither exclusively private or personal. Faith depends primarily on experience and how we interpret our experience.

Faith is a way of looking at things. What we then believe acts as a kind of filter in our lives. It colors everything that comes in and goes out. It changes our whole life, everything that we perceive, everything that we do. What we believe is, by definition, what we act on. If we don't act on it, we don't believe it.

What you believe about the fundamental nature of the universe determines how you live in the universe. If you believe that this world is a place where you have to put down your neighbor in order to succeed, you'll act in a way appropriate to that kind of world. But if, in actual fact, this is not that kind of world but a very different kind of world, your action may cause both you and your neighbor a great deal of trouble, unnecessary trouble.

Faith determines what we do. It can be evaluated, just like anything else. My faith affects not only my own welfare, but that of others, as well.

In New Guinea, a tribe was eliminating its neighbors because it believed that it needed human skulls to communicate with its deities and that it needed to eat human flesh in order to gain power. It was also eliminating itself because it believed that sexual orgies were required, which were gradually ruining the fertility of its women.

In India, tolerant Hinduism, as a matter of faith, sets up castes and outcastes who become the underprivileged in society. Religious faith, in some cases, allows cows to consume the food badly needed by human beings. Buddhism urges men to cut their contact with the external world and, in essence, to center on themselves. One must lose concern for others in concentration on ultimate reality.

Christ says that men were created to live in the world as a family, united by love and concern. He says that men were meant to help each other, rather than exploit each other. He says that this is what the world and men are for. He tells us that we are not alone in an unfriendly world; that the Ruler of the world loves us and is with us. He tells us that if we act on this belief, living together in love and concern for each other, then our conduct will fit with the ultimate nature of the world, that we will be in harmony with the universe.

Now, surely, we can look at these things and ask ourselves from our own experience what seems real. What does the world seem to be like? What is adaptive or maladaptive for mankind? What would be the condition of mankind if all followed this way? And if we can think about this, surely we can also talk about it. Is it arrogant or intolerant for me to suggest to my friend in Japan, who is a Buddhist priest, that perhaps Christ's way is reality? Is it wrong for me to tell him why I believe that this is so? If it's a crime, then I'm guilty. But is it?

These days, a great deal is made of dialogue. I believe, wholeheartedly, in dialogue; any missionary does. But I also wonder if many of those who talk most fluently about dialogue understand what it means. Dialogue means acceptance of the other person as a basic premise, acceptance of him as he is—whether he be a headhunter, Republican, or Mennonite. I accept him as he is. It means that I must try to understand him and that I must try to see the world as he sees it. I need to try to get inside his skin and see things through his eyes.

But it, most emphatically, does not mean that we come to dialogue as blank slates, with no convictions about basic things. We come to listen, to share, and to learn. Both of us will be changed by dialogue. But this does not mean that we come to dialogue believing that our ideas are equally good or true. It does not mean that we will not attempt to convince each other that our own perceptions of reality most nearly approximate truth. It does not mean that I say "yeah! yeah!" to whatever my friend says.

I can have dialogue with a Buddhist, a Bircher, or a Beatle fan without believing, in any sense, that his ideas are as valid as my own. I recognize that I don't have all truth—just as does a physicist, a biologist, or any historian—and I need to be constantly open for new truth from any source. But I can be open to new truth, without constantly doubting the truth of my present convictions.

And, to have meaningful dialogue, I need to have convictions, convictions about which I am willing to share, willing to share my reasons for holding these convictions. Dialogue is two people willing to share and receive those things which are really meaningful to them.

Why should I feel embarrassed about telling someone about Jesus Christ? Why should it be intolerant or odd for me to say that I believe that Jesus' gospel of love is what mankind needs? In what sense does it violate another's personality to invite him to join me in trying to follow Christ?

At the close of his Gospel, John says, that what he has written has been written "in order that you may hold the faith that Jesus is the Christ, the Son of God, and that through this faith you may possess eternal life by his name" (Jn. 20:21 NEB).

Is this intolerance? Is it arrogance? Imperialism? Or is it dedication to the pursuit of truth, to love and concern for mankind?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

NAE talks of social concern

David Habegger and Malcolm Wenger prepared the following report.

It was in 1947 that *The Uneasy Conscience of Modern Fundamentalism* was written by Carl F. H. Henry. Now, some twenty years later, that conscience has grown, and the pertinent issues of today are being spoken to in a more vital way.

This was particularly noticeable at a conference on the inner city sponsored by four Commissions of the National Association of Evangelicals held December 9-11 at Schiller Park, Illinois. The stated purpose of the meeting was "to provide an in-depth analysis of what evangelicals are now doing in the city, to determine the strengths and weaknesses of present programs, and to formulate guidelines to further implement evangelical social concern."

Clyde W. Taylor, general director of the National Association of Evangelicals, noted some of the problems the evangelical church must grapple with in facing the inner city.

"How are we going to change our attitudes toward the black minority?" he asked. Not only have the evangelicals failed in presenting the gospel to the black man and in training black leadership for the churches, but they have abandoned the inner city to "the government, churches without gospel, and industry," he said. He called for a new concern and commitment.

Some of the delegates were uneasy over the message of H. Phillip Hook, dean of students of Wheaton College, and member of the theology commission of NAE. He expressed his dismay that it was necessary to talk about the biblical mandate for inner city work at all. The city is part of God's world made up of people whom He loves, and should need no special mandate.

He saw amazing parallels between our secular, post-Christian world, characterized by militarism, moral decline, exploitation, and license, and the biblical world in which the apostles worked. To this world, we must bring the Word of Christ, not just new programs, he said.

Hook said that evangelicals have betrayed the doctrine of man by the division between soul and social work. No one would say that God is dead if the church were doing its work.

Hook pointed out that the church is not a building or a methodology. It is a concerned community, a supportive community, a worshiping community, and an evangelizing community in the world. We need to ask if the church is meeting the needs of people or if people are meeting the needs of the church.

The openness of the discussions was refreshing. Peter Pascoe, chairman of the Commission on Social Concern, said, "I never would have believed we would reach this place [of open dialogue]." Issues that were quite divisive were freely discussed.

A survey of what evangelical churches are doing in the inner city had been made. It was openly admitted that the picture was dark. Evangelicals have largely forsaken the inner city for the more comfortable and affluent suburbs. Of twenty-four member denominations responding to the questionnaire, seventeen could say they had work in inner city situations; but one denomination alone had two thirds of the inner city churches reported. Only six of the denominations had youth centers or ministries in the inner cities. Eight of the denominations have homes for the aging with the total of twenty-seven.

Awareness of this lack among constituents and, particularly among the colleges, is growing. Of the twenty-nine colleges that are members, fifteen offer courses in social work and ten offer courses that relate to the problems of the inner city. Twelve of these have offered new courses in the field in just the last five years. Of the fifteen Bible colleges, seven offer courses on social work, but only one offers a course on work in the inner city. The three seminaries that are affiliated with NAE each offer courses on social work and also on the inner city.

A major part of the seminar was given to lectures and responses to three major communities that exist in the inner city: the black community, the poor white community, and the foreign-speaking community. Negro evangelist Bill Pannell, associated with the Tom Skinner Crusades, Inc., of Detroit, indicated that in America we have "pigmentocracy" or rule by color. Thus the problem today is not black power but white power. It is whites who need to change, for, he said, "Your members have their finger on the button."

The economic system that enslaves Negroes was strongly indicted. White-owned business has long refused to hire Negroes or to hire them at the level of their capabilities. Yet this is the same system, Pannell added, that wants blacks to "get off their behinds and get to work."

One of the respondents was Bill Bently, pastor of the Calvary Bible Church in Chicago. He reported that, as a Negro, he had been whitewashed by the evangelical schools. Then he said to the predominantly white audience, "You are whites first and Christians second."

Another respondent, George Sheffer, is connected with Young Life and is working with black gangs in Chicago. He pointedly said that it is almost a crime to talk about individual salvation and not deal with the structures that are killing men. He saw the church as a chief problem in the situation of the Negro. Christians have spoken of the descendants of Ham and all that goes with this, and the evangelicals have been saying it the loudest, Sheffer said. In the programs that he is interested in, he has found the response of the churches too slow, so has gone to business to get the needed funds.

Thomas Erickson, pastor of First Covenant Church, Los Angeles, in a Spanish-language area, was the principal speaker for the foreign-speaking community. He told how his church began to help people find ways of solving their various social problems. He took considerable time to show that the church must be concerned about both words and deeds. "The ministry of word must always have priority," he stated, "but there are times when the deed must take precedence." He pointed out that many people have heard the gospel many times over. Thus it is time they see deeds of love without precondition. He also said, "In our zeal to fulfill the Great Commission, we have failed to fulfill the Great Commandment," and noted that the Great Commandment is given this title in the Bible while the Great Commission is not so titled.

Erickson was one of two men who mentioned Karl Barth, who died the first day of the conference. He indicated that Barth taught him to touch in his ministry as well as to talk. One useful insight he gave was that a church should mediate the needs of its community. The church does not need to meet all needs. The Good Samaritan was not a doctor but a mediator.

Donald Buteyn, outreach minister of the First Presbyterian Church, Berkeley, California, spoke on the church's ministry to the poor white community. To meet problems in its community, his congregation has set up a large number of task forces in relation to literacy, fatherless boys, hippies, medical services. He challenged the churches to clear the decks and get down to business.

"Too often, the work of the church gets in the way of the church's work," he said. To meet the needs of the poor community we must get rid of the fear of contamination, the fear of taking risks, and the fear of failure. The biggest barrier to meeting needs of other persons is our own life style.

It was in the small group discussions that the more obvious differences in approach and concern were manifested. For instance, some felt the evangelical churches needed to confess their racist attitudes and activities before they could effectively minister to Negroes. Others felt that racism was too strong a term and that it would not be an acceptable description of what evangelicals have done.

The speeches and reports that were given were all taped and will be available from the NAE headquarters. In one devotional, it was noted that at a similar conference, three years before, the major concern had been communication. This time the emphasis was on identification—the servant role. There were those present who are saying that the time has come for action. One person indicated that he had preached his last brotherhood sermon and that he was going to seek to manifest brotherhood. Several times it was pointed out that evangelicals need to be aware of the brotherhood of man, that we are one in creation. Without this awareness, they could actually be unchristian in attitudes and action.

There was evidence of a new sensitivity to human problems. One leader noted that Negroes were not pictured in her organization's materials.

It was clear that evangelicals, today, are reading much of the same kinds of literature that other denominations have been reading. Upon registration, each participant in the conference was given a copy of Richard Wolff's book *Riots in the Streets.* This book, published by Tyndale House, analyzes the reasons behind riots and frequently quotes from various studies made on the problems that Negroes have in America.

It is usual for Mennonites to be aware of other Mennonites present at such a meeting. Altogether, more than a dozen were present. The Mennonite Brethren are members and were strongly represented, as were the Brethren in Christ. Several Old Mennonites were present. Malcolm Wenger, Newton, Kan., and David Habegger, Elkhart, Ind., represented the General Conference Mennonite Church.

Mennonites found in Soviet Asia

Frank C. Peters, Kitchener, Ont., continues his report on a recent visit to the Soviet Union.

Frunze, nestled in the Ala-Too Mountains, is the capital of Kirgizia in Soviet central Asia. Its streets are well laid out and broad. Fruit orchards are everywhere and the weather is a balmy 85 degrees.

This picturesque city has the reputation of being the greenest city in the Soviet Union and, possibly, the world. It has about one hundred square meters of greenery per capita. The irrigation ditches remind one of California. The marketplace has heaps of muskmelons, watermelons, apples, pears, grapes, and other fruit.

The people are proud of the progress which this republic has made. Formerly a backward, poverty-stricken land, Kirgizia has developed an advanced industry and agriculture. The republic exports 130 kinds of manufactured goods to fifty-six countries of the world. One out of four of its citizens is studying, and there is one specialist with a secondary special education for every twenty-five people.

Frunze is also a center for the Mennonite Brethren. The congregation of Baptist-Mennonite Brethren numbers about twelve hundred. Not far from the city is Kant, where another congregation of six hundred Mennonite Brethren is found. In addition to these congregations are one group of unregistered Baptists and a congregation of Church Mennonites [related to the General Conference rather than to the Mennonite Brethren].

We were met at the Ala-Too Hotel by a number of brethren who had heard of our coming. Four of the brethren had been members of the group who visited with us in Moscow in 1966. Our first task was to visit the city and its tourist attractions. I am sure our brethren found it difficult to see us leave so soon, but they had to realize that we were tourists. When we returned for the noon meal, others had arrived and Johann Martens, the leader of the Kant congregation, joined us for dinner.

The highlight of our stay in Frunze was the Sunday worship service. The brethren had requested permission from the officials to have us speak in the service and this was granted.

The Baptist-Mennonite Brethren congregation conducts three services on Sunday. The first one begins at ten and lasts until noon. The second service is in German and begins at one and lasts until three-thirty in the afternoon. The third service is from five to seven-thirty in the evening.

The morning service was packed beyond description. Word had come through that we would be in the service, and some ministers had come from neighboring churches. The choir was under the direction of a talented composer and a number of his recent compositions were sung. We were informed that he had written a cantata for the centennial celebrations of the Baptist Church of Russia.

The leader, a Baptist brother of about sixty-five years, gave us a warm welcome and asked us to extend greetings to the churches in America. His assistant was a Mennonite Brethren, Aron Warkentine. Brother Klaupiks and Victor Krieger spoke in Russian and Brother Dyck and I spoke German with translation.

The Frunze church has a number of very talented young brethren. There are several organists and a number of choir leaders. The choir is composed largely of young singers, with a few older people assisting. The music director of the church is the district manager of all drugstores and enjoys a good reputation in the area. His Christian testimony is quite obvious.

I noticed a number of children in the service and this was a change from what we had seen in 1966. There are no Sunday schools in the churches but some parents are beginning to bring their children to the worship services, and I marvelled at their attentiveness, considering that they were all standing and the service lasted two and one-half hours.

At one o'clock, we met for the German service. Since I had remained on the platform to meet people, I didn't get a break between the two services. At least fifty people crowded around me with questions concerning their relatives in Canada. A number were related to members of our congregation in Kitchener. Of course, I was to convey greetings to the relatives, but others wanted me to photograph them and send a picture back to them.

While I was photographing a family who had relatives in our church, a brother joined the group for the picture. I asked him if he was related to these people.

Christians came on foot and public transportation to a recently-built church for Baptists and Mennonites on the edge of Novosibirsk.

"No," he said, "but that doesn't matter. Perhaps someone in Canada will recognize me and then you can greet him."

After the German service, we were invited to Aron Warkentine's home. We were taxied by a retired mine worker. Both he and Warkentine had retired with a pension at the age of fifty, which is the age when miners can retire. Both brethren had been working in the far north of Siberia and have come to sunny Frunze to retire.

I have met a number of brethren in the early and late fifties who were retired and living on pension. The exact age of retirement depends on the kind of work and where that work was done. Besides receiving higher wages, those working in remote districts also receive more vacation time and are retired earlier.

The Warkentines live in a comfortable home in the suburbs of Frunze. It is clean as one can imagine a Mennonite home anywhere to be, and it had a number of conveniences which we in America would consider necessary. They raise chickens for their own use and have a small garden. Actually, the Warkentines live well and are grateful to God for His leading in their lives.

These people may not have all the gadgets which we enjoy or endure, but they have a Christian fellowship which would be envied by every pastor in America. One can quickly sense their feeling of oneness. Warkentine had invited fourteen brethren and we ate borscht together. About half of the group were Russian, so translation was the order of the day. However, they soon forgot about the two illiterates and spoke Russian, leaving us to our borscht.

All were grieved about the rift which had come to the church through the dissenters. Brethren spoke of the experiences which they had had with some of these brethren and now, seemingly, the ties were broken. We could not give them advice except that of loving where they are slandered and patience where they are misunderstood. May God heal the rift, through repentance and love!

House church in Kamloops British Columbia witness

"I give myself today to the formation, nurture, and mission of the Kamloops Mennonite Fellowship, which is to witness to the love and grace of God in a creative way."

Thus begins the membership commitment of the Kamloops Fellowship, sponsored by the Canadian Mission Board, Conference of Mennonites in Canada. It continues several paragraphs later with, "I will endeavor to insure the church's faithfulness to Jesus Christ."

Who are the *I*'s at this point? And what brought this Fellowship into being? The persons are Bill, a government agriculturist, and Betty Peters, part-time nurse; Don, a school librarian, and Ann Krause; Mary Ann Unruh, nursing instructor; Darlene Martens, student nurse, and John and Lydia Hiebert. At the membership organization service, November 24, John was also ordained as minister.

During 1963-65, preliminary explorations by the British Columbia Missions Committee were undertaken concerning the need of a Mennonite church in Kamloops. During the summer of 1966 John and Lydia engaged in an extended survey of the community and recommended to the mission board that a work with strong emphasis on commitment coupled with community involvement be established.

That fall, an intensive Bible study developed with three families, the Bill Peterses, the Erwin Duecks, and the John Remples, the latter two couples now no longer resident.

In the winter of 1967, the British Columbia Conference endorsed the work, and in the summer of 1967, the Conference of Mennonites in Canada. In the fall, the John Hieberts began their assignment. Focus was on weekly study sessions and a search into the Fellowship's role, members with one another and with the community.

Kamloops is located about 250 miles northeast of Vancouver in scenic hill and low mountain country.

Greater Kamloops has a population of approximately forty thousand and continues in a period of growth. The transportation boom is augmented by the Trans-Canada Highway running through the city on its way to Rogers Pass and Calgary. The forestry industry is its major resource.

Kamloops is not a churchgoing city. Nominal membership is a noticeable pattern. The majority of churches are small in attendance, struggle under heavy building debts, and find new members hard to come by. A Sunday school town might better describe Kamloops. Calvary Temple, for example, busses in one thousand students each Sunday. Rewards are given to children who bring friends. Home-staying parents enjoy this convenient bussing service. But, over a period of years, church leadership admits that few children who come through one Sunday school route alone ever become ongoing responsible members.

So, why a new church? The motivation and the answers have not been tested by time, but a vision is there. Can a house group, not fettered to a great deal of real estate, be freer to be a pilgrim, to move where the Spirit leads? Through its worship and its study of the Bible, theology, and Anabaptism, will it be able to respond more easily to the new structures and forms which Christ may be calling it to without having to deal unnecessarily with established tradition and patterns? Because such questions are not fully answered and because they need facing, a new fellowship is not entirely out of place.

To indicate the seriousness of "insuring the church's faithfulness to Jesus Christ," the fellowship spent a weekend at Camp Squeah to rework its thinking on what the church is to be. The members were encouraged to do this rather than develop an organizing constitution.

If you want to enter this experience for integrity and vigorously wrestle with what it means to be the church, and accept with joy and peace the work of discipleship, and are willing to learn through the many misgivings that will be yours along the way, then contact the Kamloops Mennonite Fellowship in care of John Hiebert, 2402 Young Avenue, Kamloops, B. C. *Walter Paetkau.*

India deports Paxmen Canadians may return

Four Canadian paxmen serving with the Mennonite Central Committee in India were asked by the Indian Government to leave that country. Three of them, Timothy Kroeker, Edmer Reimer, and Raymond Plett were transferred to other projects; Paul Thiessen returned to Canada.

Since its independence in 1947, India has been anxious to use its own people in as many positions as possible. Expatriates with specific skills have been allowed to enter in order to train Indians.

Canadians, as members of the British Commonwealth, generally had no problems entering India. In the past two years, however, regulations concerning Canadians have also been tightened. Vernon Reimer, MCC director for India-Nepal-Pakistan, is optimistic about the possible return of the three paxmen to India because of the specific contribution they can make in agriculture.

For the next few months, Edmer Reimer will be working at the Butwal Technical Institute in Nepal. The Institute has thirty Indian fellows receiving training in carpentry, machine shop, metal work, electricity, and auto mechanics.

Plett, a trained mechanic, has been temporarily assigned to the land-leveling project in west Pakistan. This project operates two large tractors with bulldozer blades. Villagers pay enough to cover the operational costs of the machines in order to get their land leveled for irrigation purposes.

Kroeker will be working with the Methodist Agricultural Extension Service, also in west Pakistan.

Words and deeds

Kirkridge Retreat and Study Center, Route 1, Bangor, Pa. 18013 announces the opening next September of a nondenominational boarding school for grades ten to twelve, linking Christian life styles with contemporary education. John Oliver Nelson, till recently a professor at Yale University School, leads the new program which will eventually involve 120 students and fifteen teachers.

Biafra—the dying goes on
Kwashiorkor is treated

As Federal Nigerian forces pushed into Biafran territory, some townsmen and villagers risked the onslaught by staying, many fled into the surrounding bush to await developments. These were largely the non-Ibo peoples. Most of the Ibos fled with their kinsmen, the retreating Biafran troops.

In the past eight-month stalemate of the Nigeria/Biafra conflict, those villagers who risked staying now find life slowly returning to near normalcy. Yet, in many ways, it is a false air of normalcy, for many families have been broken by death and separation. Houses and other buildings are damaged or lie in heaps of rubble. Oil lines are torn out of the ground. And previous busy cities, like Port Harcourt, are virtually lifeless.

"On entering the secessionist territory regained by the Federal Nigerian forces, my first impression was that matters were hardly in such a condition as needing emergency relief," Phil Hofer observed recently.

Hofer, with the Mennonite Central Committee's Teachers Abroad Program in Nigeria, spent his five-week school holiday over the Christmas season in relief work. He joined a team of one doctor, three nurses, two relief workers, and a maintenance man. Sponsored by a cooperative group representing several mission agencies, the team was assigned to Bori Hospital, forty miles southeast of Port Harcourt and thirty miles from the ragged edge of actual fighting.

"But when one looks closer, the relief and emergency nature of the situation and work becomes evident," Hofer added. "Some 30 to 40 percent of our cases at the hospital are a result of the war situation. People are still drifting in from outlying areas. They bring cases of severe malnutrition, actual starvation, and accompanying diseases. We are dependent upon food supplied by relief organizations, which we distribute to hospital patients. We could hardly operate without the more than three thousand dollars' worth of hospital equipment donated by UNICEF.

"Yet, more and more, people who are here are resettling into the routines of village life and crops are getting planted."

From Enugu, the city in the northern Biafran territory once declared the capital by the secessionists but which later fell to the federal troops, two Mennonite nurses report conditions similar to those described by Hofer. Both nurses joined an interdenominational relief team sponsored by Church World Service and serving under the auspices of the International Committee of the Red Cross.

Susie Miller, assigned to the Enugu General Hospital, supervises a ward for victims of kwashiorkor, a disease resulting in swelling of arms and legs from the lack of nutrition. Additionally, she must make frequent visits to a refugee camp elsewhere in Enugu.

Barbara Souder joins Nigerian medical personnel in holding mobile clinics five days a week in the area surrounding Enugu. At appropriate places, such as schools or mission compounds, they hold clinics and set up arrangements for providing high protein meals for malnutrition cases. They, too, make use of foods and medicines supplied by relief agencies.

And within the Biafran territory itself, the dying goes on and on. Though the tonnage of food being flown in at nights may have actually increased in the past months, much of it arrives too late for many victims who have crossed the threshold to starvation. And so the Biafran population struggles for food as their army struggles with military tactics, and the world's humanitarian and relief agencies—MCC included— struggle for a plan acceptable to both sides for delivering massive shipments of food and medicines.

Words and deeds

Camp Landon, Gulfport, Miss., through its Fellowship Hour Group, sponsored a petition in its community to support the establishment of a United States department of peace. This was done during the Christmas season and copies were sent to Mississippi senators and representatives and to President-elect Nixon.

RECORD

Deaths

Harry Ellenberger, First Church, Berne, Ind., was born Jan. 22, 1913, and died Jan. 3.

Erdman E. Falk, First Church, Mountain Lake, Minn., was born June 27, 1901, and died Jan. 3.

Florence Ritter Herbein, Hereford Church, Bally, Pa., was born Nov. 2, 1885, and died Jan. 9.

Monroe Hilty, seventy-five, Grace Church, Pandora, Ohio, died Nov. 26.

Rhoda Lehman Jones, First Church, Berne, Ind., was born Mar. 27, 1905, and died Jan. 1.

Agnes Schartner Deckert, New Hopedale Church, Meno, Okla., was born Apr. 17, 1890, in Marion, S.D., and died Jan. 19.

Adelina Stauffer Nussbaum (Mrs. William), First Church, Berne, Ind., was born Jan. 14, 1877, and died Jan. 3.

Harry Suter, seventy-two, Grace Church, Pandora, Ohio, died on Dec. 25.

Baptisms

First Church, Mountain Lake, Minn., on Dec. 29: Mrs. Brian Harder.

Calendar

Mar. 7—World Day of Prayer.

Central

Feb. 27, 28—Chicago, evangelism team, David Wiebe.

Pacific

Feb. 4—Phoenix, Ariz., evangelism team, Arthur and David Wiebe.

Feb. 6-13—Fresno and Reedley, Calif., evangelism team, David Wiebe.

Ministers

Gary Stenson, pastor since 1962 of the Bergthal Church, Pawnee Rock, Kan., took up the pastorate of the West Swamp Church, Quakertown, Pa., on Feb. 2.

College basketball

Jan. 21: Bethel 97—McPherson 91
Bluffton 84—Manchester 79
Jan. 25: Sterling 80—Bethel 74
Ind. Tech. 77—Bluffton 68

New addresses

Howard Habegger, 514-A Campus Ave., Upland, Calif. 91786.

Workers wanted

A volunteer for Germantown is being sought by the Germantown Corporation to serve under the Corporation, the local Germantown Mennonite Church, and the mission and historical committees, reports Stanley Fretz, corporation chairman. The apartment house next to the church has been bought for use as a Mennonite Information Center and will provide for administration, rental housing, a community Christian bookstore, and a tourist information center. The latter will tell visitors who the Mennonites are, what their role was in Colonial America, and what their witness is today. Families interested in the voluntary service opening may write the Germantown Mennonite Church, 6121 Germantown Avenue, Philadelphia, Pa. 19144, for information.

Workers

Darryl Amstutz, First Church, Berne, Ind., is serving a three-month voluntary service assignment as a normal-control patient at the National Institutes of Health, Bethesda, Md.

Tom and Diane Garber are serving a two-year voluntary service assignment in Minneapolis. He will be an assistant on the prison farm of the Minneapolis Workhouse. She will do secretarial work at the prison. He is a member of the Zion Old Mennonite Church, Hubbard, Ore., and the son of Mr. and Mrs. William Garber. She is a member of the Calvary Church, Barlow, Ore., and the daughter of Mr. and Mrs. George Bond.

Gladys Kroeker, Bethesda Church, Henderson, Neb., is serving a two-year voluntary service assignment at International Grenfell Association Hospital. She is a graduate of Bethel Deaconess Hospital, Newton, Kan.

Nancy Moyer, Deep Run Church, Bedminster, Pa., is serving a one-year voluntary service assignment at Children's Center, Laurel, Md.

Julia Schutz, Grace Church, Pandora, Ohio, has resumed her work as a missionary in Colombia.

Ann Zerger, Eden Church, Moundridge, Kan., is serving a one-year voluntary service assignment at Junior Village, Washington, D.C.

Kroeker
Moyer
Zerger

Marriages

Ed L. Boese, United Methodist Church, Sioux Falls, S.D., and *Marie Schultz Voth,* First Church, Mountain Lake, Minn., on Dec. 24.

Frederick Levi Dick, Danvers, Ill., and *Darlene Ann Klassen,* First Church, Mountain Lake, Minn., on Dec. 28.

Rudolph Junker, Bethel Church, and *Dorothy Holzebus Falk,* First Church, both of Mountain Lake, Minn., on Dec. 30.

Roger A. Preheim, Salem Church, and *Sally Massey,* Bethany Church, both of Freeman, S.D., on Dec. 19.

Larry Charles Ramseyer, Pulaski (Iowa) Church, and *Connie Ann Johnson,* Monterey Christian Church, on Nov. 23.

Thomas Reeser, Chenoa, Ill., and *Carol Mulloy,* Revanna, Ohio, on Jan. 10. Reported by Meadows (Ill.) Church.

Douglas Reichenbach and *Pauletta Lugibihl,* both of Grace Church, Pandora, Ohio, on Jan. 25.

Lennis Steiner, Grace Church, Pandora, Ohio, and *Zelva Hunter,* Methodist Church, Leipsig, Ohio, on Jan. 18.

Henry H. Unruh, Evangelical Mennonite Church, Marion, S.D., and *Mabel Worms Janzen,* First Church, Mountain Lake, Minn., on Nov. 26.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

For those of us who have lived in areas where there has been only a handful of Mennonites, in comparison with society in general, *The Mennonite* has played the roles of Mennonite visitors of various sorts. It has brought joy, sorrow, concern, pain, and even threat. But it has helped me face up to my world, my society, my community, my family, myself, and to my Lord. *Robert D. Suderman, Aberdeen, Scotland.*

The Every Home Plan as accepted by the General Conference, at one time had as its goal that every home in our Conference should receive the *Bote* or *The Mennonite.* Regrettably, this goal has not been reached. As I see it, one should approach the leaders of the individual congregations with a brotherly challenge, again reminding them of the goal of the Every Home Plan and describing to them the current conditions of the Conference papers from the financial and statistical viewpoint. *N. J. Klassen, Vancouver.*

The greatest benefits I receive from *The Mennonite* are from the articles, which are usually well chosen. I file these and many of them have served as illustrations and information in preparation for talks and sermons. *J. K. Klassen, Vineland, Ont.*

I know what it has meant to me, personally, and to the members of our church. I would strongly recommend this to all our churches. Here is one way where unity should begin. *D. D. Klassen, Homewood, Man.*

LETTERS

Christian flag in hiding

To the Editor: Wanted: Twenty thousand Christian flags displayed in our churches on Sunday morning or on such designated Sundays as Christian Flag Day!

When did our flag go astray—
The one with the cross in glorious array?
Its colors were symbolic and oh, so true—
You remember—white, red, and blue!
You never saw it? Oh, I'm sorry, my dear—
It somehow disappeared before you were here.
Oh, it was lovely, there in its place—
Proclamation of joy for each and every race.
I wonder where it could be found?
I wouldn't be surprised if it's still around
In a trunk, or attic, or storeroom, perhaps,
All creased and musty, but still intact.
A large application of God's sunshine will do
To make it all shimmering and bright as new—
Then with the proper use now and then
We'll restore its Christian respect and and honor again!

Has our Christian flag lost its meaning? Is it no longer a banner of our faith? Does it gather dust, because it has fulfilled its purpose? Do our children know what our Christian flag looks like? Have they ever seen it unfurled in all its beauty and glory in its rightful place?

I always felt a deeper inner glow within me whenever I behold our own Christian flag on Sunday morning. Whenever it was on longer there, I continued to notice, but in vain. Whenever I would proffer a question as to its whereabouts, I was given some vague answer, or was it an excuse? Is this progress? Is it the passing of the old to make way for the new? I am glad for new and better ways of living, I am glad that we, as a Christian people, have become more understanding of our brethren, I appreciate harmony among all people, especially professing Christians, but is our Christian flag just a relic of our past? If this be true, then why don't we, according to proper disposal of no longer usable flags, conduct a fitting ceremony and have a great bonfire and do away with these long forgotten Christian symbols, or else bring them out from hiding and elevate them to their rightful display as a dearly remembered banner of our faith! Are you with me? *Opal A. Schwindamann, 17729-160th S.E., Monroe, Wash. 98272.*

Respect rights of others

To the Editor: I have become increasingly disturbed by the constant misunderstanding of our government. My frustration came to a head after reading, "Ezekiel's Spaceship" [Letters, Jan. 7]. We (Christians) continue to believe that our government is a Christian government. I have always been under the impression that it is, by Constitution, a religiously free state. That is, anyone can believe and worship in freedom. Nowhere does it say the word Christianity.

In reference to his comment, "when in minority cannot submit to a majority; likewise, when in majority, they cannot tolerate an opposing minority." Can we overtake these minorities and majorities and force them to have our beliefs? We definitely cannot, by the Constitution of the United States. I think what God was trying to tell us is we should try to educate people to Christianity. If they refuse it, that is their choice.

Therefore, I believe, as Christians, we have a right to preach our word and try to make Christianity complete in our country. However, we must, by living in this country, respect the rights of others. They must have the same freedoms that we have or we will lose ours. Look back in history, most of our fathers came here to enjoy the right of religious freedom. Some of these same fathers fought for this right in the Revolutionary War. Here, we can go to church, send our children to religious schools, our sons can be nonresistant, and we can preach God's Word over every media. Let's have the same freedoms for all. *Mrs. Margaret C. Waltner, 1366 Greenleaf, Chicago 60626.*

Youth must be trusted

Dear Maynard: I read with interest your article "When students meet school power" in the Jan. 7 *Mennonite*. . . . I have a twofold feeling about this "school power." First, we, the constituency, have put such restrictions, fear, and demands on our college administration that even if they were quite normal human beings when they took office, soon they are but the reflections of our own insecurities, frustrations, immaturities, and mediocrity. It is rather strange that every now and then somebody is able to rise above it.

The second concern that I have is that we just don't trust our youth. By this, I do not mean that I approve of everything that our youth do. I believe that youth can be trusted, they must be trusted. The door of communication must remain open at all times between the administration, youth, and the faculty. We, as the constituency, often make this a near impossibility. Our common cry is "What will people think of us?" This cry does not come out of strength, but out of self-pity, out of fear of losing our control of our own establishment.

The periodical *Between the Lines* had an article about the Brethren minister, Andrew Cordier, the acting president of Columbia University. When, this fall, the situation again began to build up, he promised the students he would talk to them "in a purposeful and candid fashion." He said "*repression* is not a word in my vocabulary. . . . What we want on this campus is . . . a dynamic, forward-looking, progressive institution, which engages in strenuous efforts to make a better world and meet the needs of our time." The article goes on to say that from that time on, Cordier had the support of the students. Just imagine what we, as the constituency, would say if our college presidents would want to make this a better world and to meet the need of our day. Under the guise of spirituality, we would raise our voices to high heaven. Sometimes I feel sad, depressed, angry, and whatnot. *George Dick, Danvers, Ill. 61732.*

Are we forgetting China?

To the Editor: Along with the printing in bold letters over January 20 the caption, "Inauguration Day," my newly-hung calendar for 1969 has over the February 17 date the words, "Chinese New Year." It was a welcome surprise to see that our western world has become conscious of the lunar new year which is observed in all eastern countries.

Judging from the silence in our church papers, our Conference programs, district and general, as well as local church programs, one would not know that the General Conference had worked in North China for thirty years (1911-1941), with two thousand seven hundred Christians by 1950, one hundred in west China after only two years' work in Shensi and Szechuan. We seem to have forgotten that, over the years, thirty-three persons served as missionaries in our China field, that the area in North China for which our Conference had made itself responsible to bring the gospel had a population of two million, five hundred thousand—six counties and twenty-eight churches in which during the years 1937-40 alone one thousand Christians were baptized, that there were nearly eighteen hundred students in village schools and high schools, and that the well-equipped hospital at Kai Chow (Pu Yang) reached more than twenty-nine thousand out-patients in 1941.

Studying the book of Revelation, we learn that the author was writing to Christians during persecution. To many, the writer's imagery seems weird and far away. Do we realize that such is the language of Christians in China today? Fellow Christians understand that when the well-loved, oft-persecuted and imprisoned pastor Wang Ming Dow writes, "I am glad that my life is worth more than a sparrow," he is expressing deep faith and gratitude to the Lord in a way the persecutor will not understand, just as the early Christians understood when Paul wrote he had been "delivered out of the mouth of the lion." Do we realize that houses have been searched and Bibles burned so that there is a *famine* of the Word of God?

When some of this was recently brought to the attention of the Board of Missions, or Commission on Overseas Mission, as it is now called, questions were asked concerning Stephen Wang and James Liu, who were students at Bluffton and Bethel colleges in 1930-32, and about Loyal Bartel, who chose to stay in China when missionaries were evacuated in the nineteen hundred and forties. About Loyal Bartel, we have been told that when his Bible was seized and destroyed he later found one sheet. Picking it up he read the words from Matthew 16: 18, "On this Rock I will build my church and the gates of hell shall not prevail against it." [See also *The Mennonite*, Mar. 21, 1967, p. 198.]

Stephen and James, it seems quite certain according to information from Chinese friends, are both numbered among that host of martyrs who have died for their faith.

Some of us would like to have seen something in the budget this year for broadcasts to China. Unfortunately, we were tardy with our request and the Board of Missions too deeply in debt. There are sponsorships of broadcasts by the Far East Broadcasting Company (through our board) others help the Witnesses for Christ, who conduct roof-top schools in Hong Kong, and the MCC has the Family-helper program. Then, there is the Chinese Christian Mission working in cities and on campuses.

I want to enter a plea that you do not leave this to the former China missionaries alone, as, indeed, by force of circumstances, it was left at the board meeting above referred to. After all, it was not the work of missionaries alone — our whole conference was, at one time, greatly involved in China work. The fact is, the last new missionaries to be sent to China went out in 1940.

Bob Bowman, president of FEBC, tells of a trip to Macao, Portuguese Crown Colony on the China mainland, now controlled by Peking. He saw the facade of the century-old cathedral with the cross on top which inspired Sir John Bowring to write the song, "In the Cross of Christ I Glory, tow'ring o'er the wrecks of time." He writes:

"Still stands the cross. And then I heard the amplified sound of 'Mao Thought' being screamed across the city. Still stands the cross in an age which is contributing feverishly to the 'wrecks of time'!

"I thought of the witness of Christ that still stands in Macao; *not a cross* atop a ruined cathedral, *but a voice* permeating the air with a message from God, that Jesus died but now lives for them, as the Far East Broadcasting Company transmits it to all of China and all of Asia."

In 1947, our missionaries, not being able to return to Hopei Province, started work in Shensi Province. The next year when leaving for Chengtu, Szechuan, they left a Chinese pastor and his wife with the newly-started church. Now the broadcast is reaching there, also, according to this report: "A boy in Shensi Province wrote: 'I am young and ignorant. I don't understand much about Jesus. Through your broadcast I have faith in Him.' "

The December letter related:

"A young Christian escapee from communist China found his way to our Hong Kong studios. Enthusiastically, he praised the FEBC broadcasts. He said that long would live the memory of hearing Christmas carols over KSBU (Okinawa) one snowy Christmas Eve. A communist who heard the program with him remarked that the music was 'really quite good.' "

The staff member in Hong Kong also recently interviewed two teenagers who escaped from communist China. They told him, "We want liberty to find work and do what we want to do, and liberty to believe in Jesus Christ."

To replace the Bibles that have been burned, the American Bible Society is now having the Scriptures broadcast at dictation speed so that people can write it down. Contributions to the American Bible Society through our Commission for Overseas Mission will help give the Word of God back to the Christians in China. *Mathilda K. Voth, 221 S. Walnut, Newton, Kan. 67114.*

My Brother Sam

Opal Lintz

I saw Alfred Wene the minute I got off the bus. What good luck—he was sitting with another boy and he was right across the aisle from me.

"Mind if I park here?" I asked the girl in the seat across from Alfred.

The girl had on a pretty, tan suit. It was much simpler and smarter than my red dress. Her hair was smooth and shiny.

She smiled at me. "Of course you may," she said. Then she asked if the bus ran past Bethany Mission. She was helping there — volunteer work she said. Her name was Linda Larkin.

All the time I was talking to her I noticed that Alfred kept looking at me.

When I got off the bus, he got off, too. He said, "Okay to walk home with you?" I knew that Alfred lived way up the street and had not needed to get off at Macon Drive.

I thought, "He wants to talk to me. Maybe he'll ask me for a date."

I didn't answer Alfred right off. Sure as I would say, "Yes," my little brother Sam would show up. Sam was the odd one of us.

In our school, Sam was what they call a slow learner. He looked like one, too.

Whenever I brought a new friend home with me, she would stare at Sam. Then she would say, "Is he your brother?"

But maybe Sam would forget to come to meet me today. I *did* want to walk home with Alfred. He was the first tall boy who ever noticed me. The others were all little shrimps.

I looked at Alfred cool-like and said, "You never seemed to notice—"

"Sissy-Sis-ee-e!" Wouldn't you know? It was Sam. His mouth was open, the way it is most of the time. He stumbled along on his clumsy legs, trying to reach me.

When he finally made it, he threw his arms wildly around me. Sam was full of love for everybody. He never stopped to think how another person felt about him.

I unfastened his arms and said, "No, Sam. I'm busy."

Sam gave me one of his "Why? I don't understand" looks and shuffled away.

"Sorry, Alfred," I said quickly.

Alfred didn't say anything.

I tried to get him to talk, but he just said, "Uh-huh, yep," and then went mum.

I could tell he was glad when we came to my place and he could leave. "See you around," he said and walked on, fast.

There it was again. Everything was ruined. Alfred was over and done with.

When I got home, Ma told me to help with the supper. "We'll eat early," she said. "Have to get ready for Sammy's program at school."

"I need to study tonight," I told her.

"You're going to your brother's program, hear me? He would feel terrible if you didn't."

"Okay," I said. What did it matter anyway? I'd lost Alfred, the same way I'd lost all my new friends.

I didn't stay with Ma when we reached the room for the slow learners. I found a seat and acted interested in looking around the place.

I couldn't help being proud of Sam's picture of the yellow cat on the front wall. I could never have painted one that good if I tried for years.

Sam and the others were behind the curtain waiting for their play to start. I could tell, from the noise, that the teachers were having trouble keeping them back there.

"Oh, hello. Why are *you* here?" It was the girl I had met on the bus—Linda Larkin.

She wasn't going to get me to tell that Sam was my brother. I wouldn't give her a chance to feel sorry for me.

"I just came for something to do," I said. "How about you?"

"I wouldn't have missed it," Linda bubbled. "My mother teaches here. She says the little people in this room are special. She calls them the most lovable children in the world. They have other talents, too. Did you see their artwork?"

"I saw it," I said. Why would Linda's mother want to teach kids like Sam? How could she stand it

State of the world message

God, we have come here with our centennial message of the state of the world. Our world is coming along quite smoothly. We have had very little trouble with race recently. The whites and the Negroes are getting along like brothers. Remember Cain and Abel?

Most of us are living in the lap of luxury. We're really quite comfortable here. Why should we concern ourselves with the scum of society? Had they the sense to know how to make a decent living, they could be just as comfortable as we are.

Science has made tremendous advances in this century. It has come up with a method to end a war quickly—sometimes within a week. It is known as an atomic bomb.

We've had very few wars. Our most recent one is in Vietnam. But God, we know You'll appreciate our concern for the South Vietnamese, as we have been in there killing their enemies for them by the thousands, daily. We're sure You'll appreciate our efforts in ridding this world of evil people, such as communists, whom You must surely have placed on this earth by accident, and whom it is our duty to stamp out! Certainly, You'll overlook our methods which are a bit bloody at times, but quite effective.

And now, in conclusion, we give our thanks to You for creating us so far superior to these oppressed people in the world. May we be able to continue to enjoy our comfortable lives without the interruption of our conscience reminding us of world problems that are no concern of ours.

Russell Groves

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every day, five days a week?

"Do you know anybody in the play?" Linda asked.

I didn't say anything for a minute. Then I muttered, "No, not really."

"Mom talks about them so much that I feel as if I did. Besides, I went with her on the zoo trip."

I almost told her how Sam loved the zoo. But I caught myself in time.

I didn't get interested in the play until Sam came on the stage. Then I sat on the edge of my seat, scared to death. "Don't mess it up, Sam," I kept thinking.

I don't know whether he got my message or not, but Sam finished all right. But then—he forgot to leave. He just stood, blinking happily at the lights until a teacher called him.

After Sam's part was over, I watched Linda. "She really likes it," I thought. "She has listening ears and lovely, seeing eyes." I didn't know anyone like Linda. I wished I did.

Suddenly I was aware that something unusual was happening on the stage. A shy little girl stepped up front, mumbled a few words—and then, she froze.

She just stood there, with all the other children looking at her.

"Oh," Linda gasped. "Somebody do something."

Nobody did. Everybody on the stage and in the audience seemed frozen, too.

All at once there was a clump of heavy feet. Then Sam came out. I could hear frantic cries behind him, of "Sam, Sam, come back."

But on he came. For a minute it looked as if he would stumble and fall at the little girl's feet. But he steadied himself, reached out and grabbed her hand. Then he said gently, "Come on with me."

As he led her out, he turned and smiled at us. There was such sweet triumph in his smile that I could only cry—and cry.

A teacher finally stepped out on the stage. She said the lines that were needed so the play could go on.

"Who was the wonderful little boy?" Linda asked.

It was too late for me to say that Sam was my brother. So I just shook my head. I had denied him when I had a chance to claim him. I could not claim him now.

The people clapped when the play was ended. Everybody knew most of the clapping was for Sam.

Linda stopped me when I started to leave. "I'm so happy we met again. Please come to our dramatic classes at the Mission on Saturday. Won't you?"

Dramatics; and Linda Larkin! Of course, I would go.

"I'll be glad to come," I said. "And thank—"

Then all at once there was Sam, looking up at me with his wide, blue eyes. I stooped down and held him close. "Sammy, you did fine." I wished there was something really great I could think of to say to him. But I couldn't find the words.

Over Sam's head, I could see Linda Larkin, smiling at us. "Sometimes you just don't need words," I thought.

MEDITATION

Praise for God's healing

Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagle's (Ps. 103:1-5).

ONE OF THE greatest blessings that we can experience is to be grateful for what we have received and give credit to the One who has blessed us. Worthy praise can and should come from the congregation, but praise to God by the individual is tremendous. The one leper turned around to say "thank you"; the one woman wiped our Lord's feet. Not only do we need to tell God, or our fellowmen our gratefulness, but we need to say it to ourselves. It is good to believe that God has shown mercy in dealing with us. It is so easy to forget. We feel and act as though all strength and accomplishments lie with us and, usually, only when these are cut off or denied and then restored, do we realize our indebtedness.

The blessings the psalmist enumerates are forgiveness of sin, the healing of bodily ills, his restoration from dangerous situations, and his confidence in the present and the future. He feels like one who has been crowned, blessed, and honored by the hand of God. One difference between God' people and unbelievers is that the Christians know that the credit for help and healing goes to God. There is no healing apart from God. The doctor may sew, place together, and give medicine; but he cannot initiate or consummate healing.

The psalmist is so grateful because God has provided all that his life really needs. He even gives to his inner being the new life force, just as He does to the molting eagle which casts off the old feathers and puts forth new pinions. In simple words, God has touched his life. He is the one who forgives, heals, redeems, crowns, and satisfies. These are all things that God wants to do for us but is unable to, at times, because we hinder Him.

The desire for forgiveness is written in the whole act of redemption. It is so real and genuine that it was even uttered from the cross when our Lord was crucified. To experience forgiveness inevitably brings forth praise. Praise is much more important than supplication. To experience deliverance and release and recognize the hand of God is a wonderful gift.

I'm convinced that God's will for our lives is perfect health. Healing, health, forgiveness, love, and a holy companionship missing in our lives have, all too often, been blocked by a lack of faith. Life is to be lived in all its fullness in body, mind, and spirit even unto death. When Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee" (Mk. 2:5).

We become so involved and impressed with our own abilities, our needs, and comforts that we lose sight of the divine action and overlook them. Or we are so occupied with present cares and pleasures or with future claims that our gratefulness to God is choked off. We need to carry with us a deep sense of God's goodwill toward us that our happenings are a present conversation with Him.

Why does he remind us not to forget all His benefits? To forget may be one of man's chief sins, for this reminder runs through the entire Scriptures. Personal love can never be satisfied with its object being merely provided for; it cannot rest until the object is happy up to the very limit of its power to be happy. Dare we expect any less of God?

Aaron J Epp

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COVER

Peasants on a city street in Colombia: "Dialogue means acceptance of the other person . . . as he is." (See "Confessions of a missionary.")

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On being tuned in

Wilfred Ulrich

HE WAS STRETCHED out on the living-room carpet, textbook and radio in front of him. He was busily at work completing a school assignment with the thumping sound of music in the background. Which of these two were getting through, the ideas of a school text or the wild rhythm of a rock band? Which was being heard?

Parents raise some honest, serious questions about this conflict of interest, but youth will argue eloquently that they go together, it is not either/or but both/and.

No question about it, young people are tuned in. They are hearing what we hear, and much that we do not hear. They are questioning with serious intent the world in which they live. Christian youth question not only the world in which they live, but also the church of which they are members and the church's relevance in the world. It is not as easy for us to ask them to tune out their world, as it is to ask them to tune out their radios. The sound goes on and on and on. We may desire that the sound of the world with all its unrest, strife, and violence be balanced with a serious appraisal.

Moses gives to parents some pertinent instruction for the teaching of youth. In Deuteronomy 6:20-25 he states that when youth ask for the meaning of the testimonies, you tell them correctly what happened to the forefathers and the nation. The parents were urged to correctly tell of their past history, how God had delivered them from Egyptian bondage, how He had led them to the land in which they were now living, and thus declare the provident care of God. This required honest reporting and sincere listening.

Mennonite youth are asking us honest and serious questions concerning the church and the world. They question the church, its role in the world, and its relevance to current issues. If we are to understand the role of the church in today's world we must, then, know from where it has come, and what was the reason for its being. As we hear the strong background music of our present world, we need to hear the message God has for His people. A message which comes from our text, the Word of God.

A recent series of articles in *The Mennonite* reports on a ferment on our Mennonite campuses. Our youth are asking questions not only on the college campus, but within each of our communities. There are objections to our smugness and irrelevance, there are hopes expressed for new and vital life. There is also the problem of cultural accommodation like that of the children of Israel and their contact with the Canaanites. Israel adopted ways of life and ideas of worship that were clearly prohibited by God. To recite the past history of Israel was to affirm the spiritual character of their faith and life, this would set in perspective their searching questions. The essential concern in Moses' instruction to the parents was—tell it clearly, tell it honestly, so that those who ask may come to a right knowledge of their God.

While the wild beat of the world thumps on in our ears, may we learn well our lessons from the timeless record of God's Word. In this, we may learn that God has a message for us that speaks clearly.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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IS IN
HEAVEN

Words for a new minister

Ellis G. Guthrie

WHILE MOST PEOPLE go about their daily work with no sense of divine calling, the Bible definitely indicates that God does call people to the various jobs and professions.

This seems especially true of those who enter a definite Christian vocation. And so the phrases, "She was called to the mission field" or "He was called to the ministry" are familiar words that indicate man's belief that God does call.

Jesus Christ suggests the real relationship between the human and the divine when He said, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain. . ." (Jn. 15:16).

I challenge young men to give themselves to the pastoral ministry and would offer a word of understanding to those who have given themselves to the ministry and stand on the threshold of pastoral service.

Temptations. Yes, you have been called. But that will not free you from temptation. One of the greatest temptations you will face is the temptation to feel sorry for yourself. You will soon discover that some younger men with less education and ability will receive more wages, from a factory job, than you get salary. In addition, your heart will ache because you will see your family denied the things that others have, because bills must be paid and because books must be purchased so that you will become a better minister. It will not seem fair.

Then, at Christmas, your people pour out a shower of love for you in gifts. You are humbled, for as you learn to know them you realize that they, too, have gone through similar struggles and heartaches. And now, as you have hoped to reflect God's love and compassion to His people, you find that God is showing His love to you through His people.

One day after a funeral of an old man, his widow will offer you a gift. You feel you must refuse. She needs it far more than you do. But there is a look of appreciation in her eyes for your effort to make God's concern for her real. And you know she desires to share because you have helped and because you are God's servant and you remember the widow and her mite, and praise God that He has called you to feed the flock.

After these experiences are repeated over and over, you, humbly and gratefully, accept the limitations of the material rewards for your labors. Yet there is still a sadness. You visualize your wife bravely making the best of a sad bargain as she skimps and saves and does without. Then one day a smile, a word, or just a look and you realize that she is happy because she is sharing your life and that it would make no difference whether you lived in a hut or a mansion, as long as you were together.

Dignity. Most people need to feel that their work is important. You need to feel that, also. And you do, except you hear remarks such as, "What a snap! All a preacher has to do is preach on Sunday morning." But, as you become more observant, you will realize that those remarks do not come from the people who are sensitive and considerate. They do not come from the perceptive in your flock.

The people you minister to will know something of the pressures you are under. They know you seek constantly to make known God's message to them. As you marry their sons and daughters, counsel them, share their joys and sorrows, they know how important your work is, and how much it takes from you. A death in the congregation affects them only slightly until it comes within the family. Then, as you suffer with them, they realize that a little piece of you is cut away with every death.

The little extra. It is so easy to do only what is required. But you will become aware that many people who need their pastor won't call him, because he is so busy. So many times when you are about to go home, tired and hungry, you will remember that you ought to see Sister Jones or aged Brother Brown. So you make that extra call.

So where you once felt that too much was required, you now feel that you can't do enough. You pray for more strength, more wisdom, steadier nerves. You may be called upon at any time, day or night—times when it doesn't suit, times you feel unable to help. But you go. God uses us beyond our abilities.

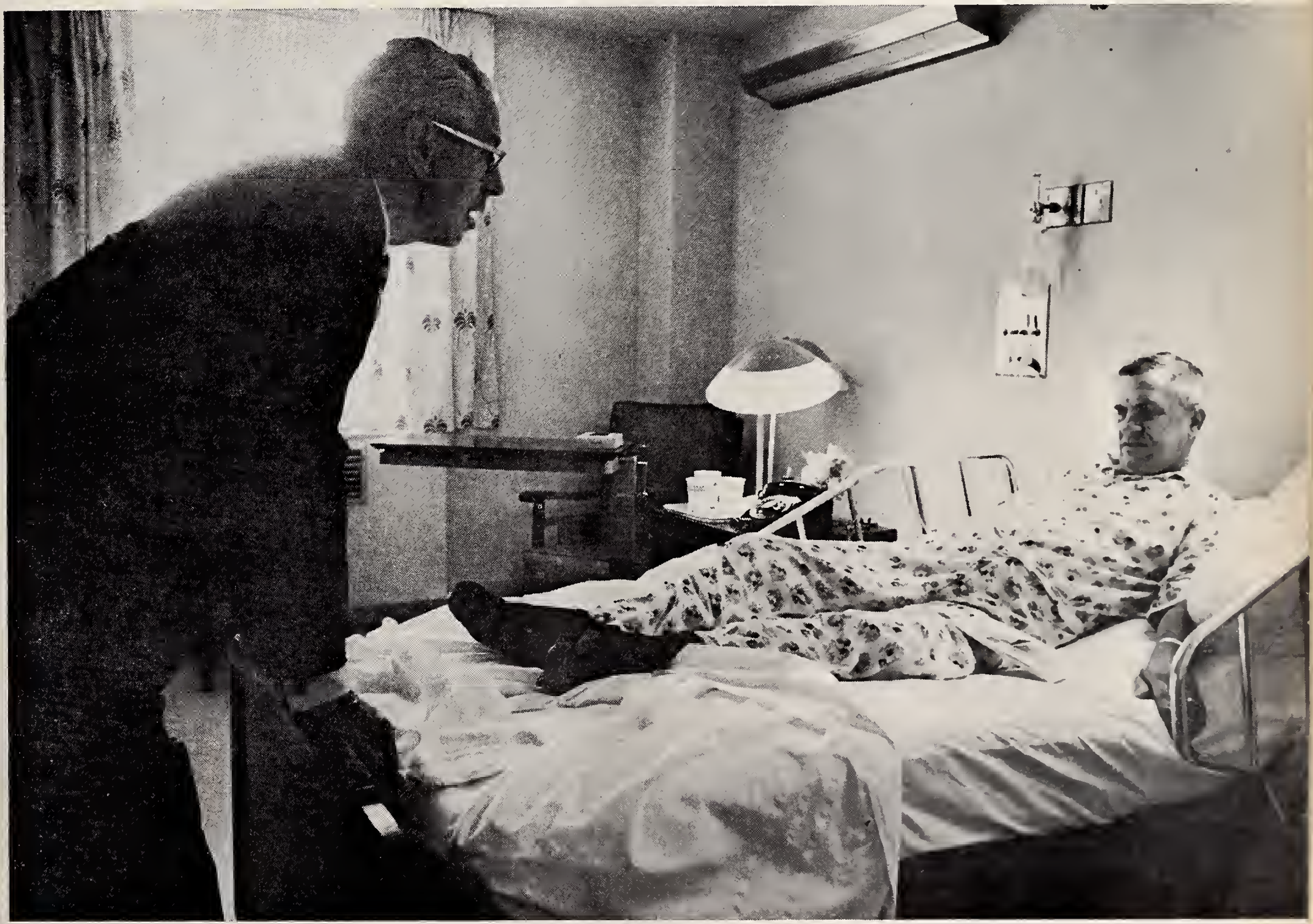
There will be times when you will be called out of bed at midnight, after a trying day, to pray for someone in the hospital who is dying. It is almost beyond your strength, but you go. Sometimes God performs a miracle and the dying is restored to health—but not always. The sainted pilgrim may not want so much to be saved from dying, which must come to us all, but to feel God's watchful, loving care. You read the Sacred Word. You give assurance of God's forgiveness. You do your best to lead the dying to the very throne of God. Then as you leave and the patient, relaxed and grateful, squeezes your hand, you know that you are, of all men, most blessed. You have been chosen of God to carry His love.

Another temptation. Despite all of the hardships, you will find that the rewards of the Christian ministry far outweigh them. And, despite the temptations, you find strength to overcome them. One final temptation you must be aware of. Some ministers, in their zeal to serve, push themselves beyond human endurance, and cut off good years of their ministry. Too often, they forget that their families desperately need a little of their time and love. Sometimes, seemingly important things must be delayed for the more important duty of giving some time to the family, so that they will know that God loves them through this minister who is also a husband and father.

Challenge. When the man who played Gabriel was killed by a taxi driver after a performance of *Green Pastures,* the whole cast gathered to pay their respect. Tears were shed for this fine, Christian man. Then the man who played the Lord went to the bier and said, as he had so often said in the play, "You take care of things till I return," and the whole cast answered on cue, "Okay, Lord."

The Lord who has called you to His service will someday come back to claim His own. His message to you as you begin your ministry is, "You take care of things until I return."

You may be called upon any time, day or night, times when it doesn't suit, times when you feel unable to help.



Africa wants mission help

AFRICA NEEDS MISSIONARIES who can work with people. This means more than just wanting to help. And working with people is not easy.

But the call comes from an African who, though critical of some missionaries who have come to his continent in the past, sees the new breed of missionary aiding the nationalistic goals of Africa.

T. Kembo Migire, a social scientist from Tanzania, was speaking to the year-end meeting of the Mennonite Graduate Fellowship in East Lansing, Michigan, December 28-30. Presently an instructor at Eastern Mennonite College, Harrisonburg, Virginia, Migire told the students that the black man has pent-up feelings about his past exploiters. Most Africans agree on three: "the military, the mercenary, and the missionary."

As the black man saw them, they were all colonialists, only operating in different fields. "During colonial days, some missionaries played the identical role as colonialists," said Migire. "They decided which traditions were good and which were bad; their decisins affected both Christians and non-Christians."

Missionaries in Africa are under suspicion not only because of past attitudes, but because of African suspicions about their present feelings and the feelings of the churches they have founded.

"Many Africans suspect that the mission churches are against political autonomy [for African nations]," said Migire, "as one of them put it, 'for fear of being driven out with imperialist agents.' They cannot understand why some Christians share the fright that possesses the majority of whites in Africa in the face of rising nationalism."

The church, as he sees it, has been only a blind instrument in recent events in Africa. "On the whole, missionaries have been accused, and not without cause, of standing in the way of emerging nationalism," said Migire. He finds that in the main, "they have been staunch supporters of colonial rule."

But he adds, "It is encouraging, however, that, more and more, Africa is getting a new brand of missionary from time to time. These include professionals and vocationals who are interested not only in helping but in *working with the people.*"

Migire wants more of these missionaries, and the discussions at the Michigan meeting indicated that many of the graduate students agreed with him. Some of them are preparing for such vocations. In fact, twenty of the sixty people attending already have had overseas service either with the Mennonite Central Committee or other church agencies.

The subject of the three-day meeting was about responding to social change in developing countries. Nine papers on various phases of helping ministries were read. A number of them touched on the role and work of the future missionary in developing countries (sometimes referred to as underdeveloped).

Community building will be one of the key roles of such a missionary. He may not always be able to work at the task directly. The papers read at the student conference did give some suggestions on the ways in which he might fill out his helping role.

The developing countries have bottomless needs, or so it often seems to North Americans. What they seem to need most of all is the eradication of hunger, disease, and ignorance. And the leaders of African nations agreed —at least, until recently.

While these are important goals, yet they often come in a package that brings western technology and western forms of capitalism. And the African, Asian, and Latin American nations are not certain that they want to go down the European and American road.

The American way of life may well not mean progress to people who see it from a distance. We, indeed, may be the underdeveloped ones when factors other than hunger, disease, and poverty are tested.

Said William T. Snyder, executive secretary of the Mennonite Central Committee, "I must wonder who is underdeveloped. We are the people who want to help, but our own society has a high crime rate and has resorted to force to solve problems not solved by force." He referred to America's racial crisis and its recent political assassinations. Americans also seem retarded in their appreciation and understanding of other cultures.

The basic need of the developing countries may be a sense of community—something which they may already have more of than we do—but which they need to get the things they want.

Says Don Jacobs, Mennonite missionary to Kenya, "Development has something to do with community. Where community works, there is development; for development is budding relationships, assisting community to happen."

He adds, "There aren't very many people working at this."

Development means setting up goals and carrying them out, and if people have worked together to choose their goals, there is going "to be some movement in a direction, even the wrong direction."

As an example of one of the goals needed, Jacobs referred to the need to freeze capital, which means that people will be able to hold onto money long enough so that they can invest it in a way to improve their lot. For primitive rural societies this means "making sure that there is some money to carry over from the harvest season to the planting season."

For the developing countries of Africa are basically rural with little industry. If any industry is to be built, the extra money will have to come from the rural areas, according to Kenneth H. Hess, a graduate student

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in agriculture economics at Columbia University.

"The role of the agricultural sector as a source of capital is its most important role in total economic expansion," he said.

Agriculture can supply exports which can be used to purchase the things that low-income countries need. This was the route followed in colonial America, which had rural beginnings and used tobacco and later cotton to secure the manufactured goods it needed from England.

But the improvement of traditional agriculture in primitive societies faces many obstacles because it is "harnessed by a yoke of perpetual poverty . . . production is low, and consumption nearly depletes the entire output, precluding savings."

The gap between traditional agriculture and modern agriculture will have to be closed with education.

Said Hess, "I propose that as a Mennonite people concerned with the social imperatives of Christ, and a people with a long heritage of successful agricultural activity, we may be best equipped to serve in this capacity of disseminating essential agricultural knowledge to the underdeveloped economies of the world."

But this won't be easy, as Edward Senner, a missionary to Taiwan currently studying at the University of Wisconsin, pointed out from his own experience of teaching illiterate farmers in the hills of Taiwan.

He said, "If the educational program conveys the message that the undereducated are inferior, it is not likely to be successful in recruitment." Since most teaching programs do make prospective candidates feel inferior, getting people to come to school requires more than average skill.

Senner suggested that such education begins with "a democratic organization of the poor, enhancing the general level of their personal power." This is the beginning of community building.

Said Senner, "If the dominant society can assist the undereducated poor adults to initiate their own programs, [the poor] would not be faced with a network of social relationships where they feel inadequate or powerless."

Technology, in this case agricultural technology, is what is needed, but transferring it from the Mennonite farm to the Taiwan hills or the African veld takes skillful packaging.

"The technology is not the crux of the problem," said Snyder. The problem is an ethical one as well as strategic. "Do we respect the people who are to be helped?" he asked.

Phillip Kingsley defined a posture of respect in a discussion of the psychological values in developing countries. He found that Americans may have as much to learn as to teach, especially in Africa, and probably in most other situations.

A graduate student in psychology, Kingsley noted the approach taken toward mental and physical health in many African cultures. "Where western doctors diagnose in terms of a germ theory of disease, African religious healers may look for stress-producing disturbances in a patient's social life.

"This type of diagnosis may be conducted by means of divination and may be couched in such terms as bewitchment, but the ritual treatment often has the effect, perhaps indirectly and unconsciously, of easing tensions, aggressions, and other disturbances in the patient's social field."

So African healers have been working at disease and interpersonal relationships for a long time, an area of only recent emphasis in western medical science. Psychosocial stresses are now recognized as causes not only for emotional ills but for a wide range of complaints such as ulcers, migraines, hypertension, diabetes, and dermatitis.

"In some respects," said Kingsley, "our treatment of these illnesses might well benefit from study of some traditional African attitudes and practices."

While western people have been using their technology to change their physical environment with buildings, cities, and farms, the Africans have shown special skills in their "ability

Congo church must move offices

On December 11, notice was received by the Mennonite Church in the Congo at its office at Tshikapa that four houses were to be evacuated immediately and the remaining houses and Tshikapa hospital soon. Until evacuation, the rent would be $2000 monthly.

The Church and the Congo Inland Mission administration was also informed that title for the land upon which they had hoped to build a headquarters office would not be given; it was government property. Formerly this land, including housing and hospital, was owned by the Forminiere Company (Belgian), but since 1960, it had been nationalized.

Since the evacuation, government officials have made a thorough inspection of the Tshikapa hospital, noting services and financial operation. Rumor got started in the community that the government was planning to take over hospital operations. Public opinion was aroused and several delegations of local people appeared in the government offices, reporting satisfaction of mission services given and that they had no confidence in the government's ability to replace them. An official letter was received that the Mennonite Church could remain at the hospital for an indefinite period of time; however, with no assurance of a definite contract nor of relief from a high-rental rate.

On January 13, the church administrative committee met once more to negotiate this matter.

to understand and benefit from their social environment."

This may be something Americans need. Said Kingsley, "There are many indications that the recent discontent and restiveness among young Americans stems from an acutely felt lack of emphasis on social, interpersonal values rather than technical ones."

He concludes, "It may be very important to the West to study the psychology of African peoples. Such a reciprocal relationship between Africa and the West, in which each side would learn important things from the other, would surely be more healthy than the present one. . . . Perhaps, in addition to going to places like Africa to see how people there differ from us or how we can help them become more like us, we should also go to see how they are better than we and how they can help us become more like them."

The Mennonite Graduate Fellowship is an inter-Mennonite fellowship whose main activity is an annual study meeting at year-end. Chairman of the planning committee for the recent meeting was Verle Headings. Acting chairman for the next meeting is John W. Eby, 103 North Quarry Street, Ithaca, New York 14850.

Copies of the nine papers presented at the last meeting are available for $2.25 from the Student Services Committee, Box 370, Elkhart, Indiana 46514. In addition to the persons mentioned above, the following presented papers on related topics: Verle Headings, Don Penner, Milo Stahl, and Robert Ramseyer. *Maynard Shelly.*

Words and deeds

A memorial fund for Ronald Harder, son of Ernst and Ruth Harder who died Dec. 25 in Montevideo after a long and difficult illness has been established by his parents. Funds are to be used to buy medical instruments for the department of urology of the Evangelical Hospital in Montevideo. Contributions may be sent to the Commission of Overseas Missions, Box 347, Newton, Kan. 67114, or to the Administrator, Mennonite Seminary, Av. Milan 4392, Montevideo.

Soviet Christians send greetings

Frank C. Peters concludes his series of reports on a visit to the Soviet Union.

Dushanbe, The Tadzhik word for Monday, is the capital city of Soviet Tadzhikastan and lies in the fertile Ghissar Valley. It takes only one hour by plane from Tashkent to Dushanbe.

Dushanbe has grown up in Soviet times on the site of a small *kishlak* or village. Today, it is the cultural and industrial heart of the Tadzhik Republic and boasts a university, two teachers' colleges, a medical institute, an agricultural college, and a number of technical schools. Instruction is given in the Tadzhik language. The Republican Academy of Sciences coordinates the work of twenty-five research institutes.

In the surrounding countryside are vineyards, cotton and rice fields, tobacco plantations, and orchards. Much of the produce is brought directly to the open markets in the city.

The westerner is immediately attracted to the quaint *chaikanas* or teahouses, where they serve native dishes such as shashlik, which is mutton on a spit, boiled mutton and rice, and flat cakes baked in clay ovens. These teahouses attract many native peasants dressed in their gaily-colored national costumes. The drink is the fragrant green tea known as *kok-chai* which is reputed to be the best thirst-quencher in the world. Of course, this is a land of superlatives and one is somewhat baffled by the constant reminders of superiority.

When we arrived at our hotel, we were met by Traugott Quiring, the leader of the Mennonite congregation. He had been waiting since noon and was most relieved to see us. The visit had been cleared with the local officials and he was anxious that we should arrive. We had fifteen minutes to get to the meetinghouse, and taxis were not available at the moment. The walk was brisk and took us through the residential section of the city. When we arrived, we saw people standing at the windows and the church was packed. Before I entered the sanctuary, I heard a woman ask, "Is there a Mr. Peters here from Canada?" I turned to identify myself and here was a lady whose sister was a member of our congregation at home.

Jacob Fast (left) and Victor Krieger (right) were among the Mennonites who met Peter J. Dyck and the visitors from North America. Fast is a Mennonite Brethren minister in Novosibirsk and Krieger is a member of the Russian Baptist staff in Moscow.

Worshipers on their way to a church service in the Soviet Union with guitars and balalaikas.

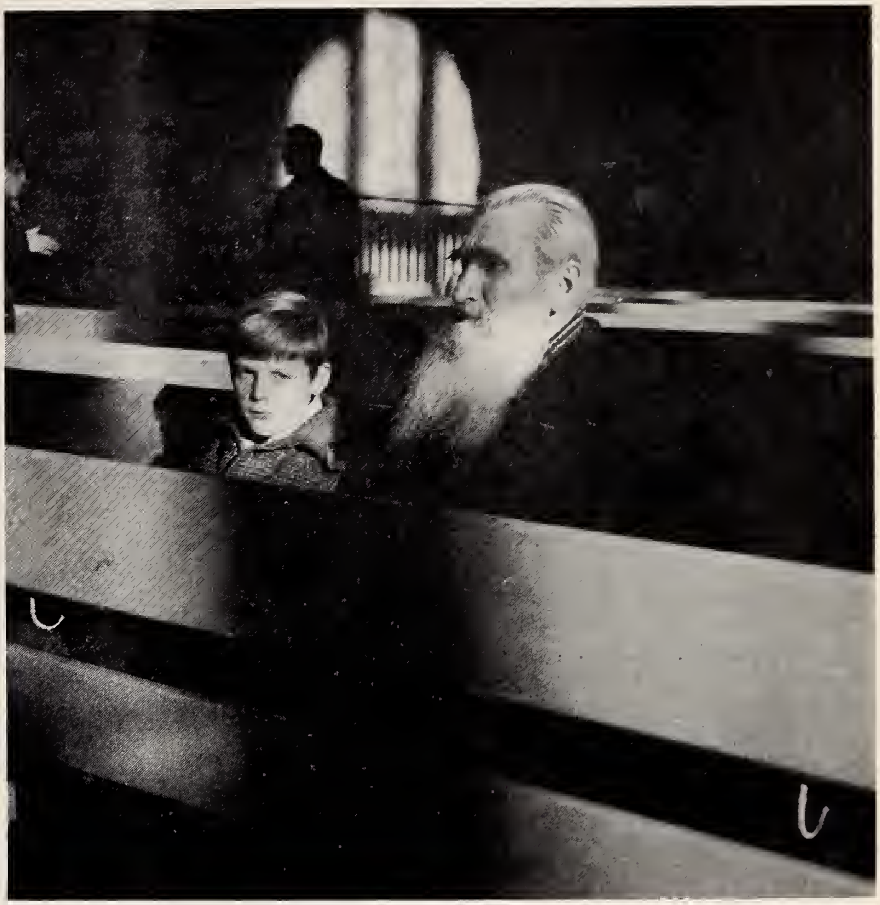
Every eye was upon us. Every move was watched. I have never seen a congregation in such an electrified state. This was the first time that Canadian and United States' brethren were in the service. Every once in a while, they would whisper to each other and I wondered what they were describing. Was it Peter Dyck's nose or my bald forehead? Perhaps they were bothered by our lack of years? I am sure our clothes received accurate scrutiny.

After a number of Russian hymns, a brother suggested that we sing a German hymn and announced the first stanza. Seldom have I heard such a vocal response. It seemed to me that 80 percent of the congregation burst forth in song and each one sang at maximum capacity. When Peter and I joined in with all possible gusto, the audience beamed. We felt that now we were accepted, we were one of them. Later, Peter told me that he had tried so hard to sing loud enough so that he would at least hear himself, but that I had completely foiled his efforts.

After the meeting, we were literally mobbed by those who wanted to greet us and ask about their relatives in Canada. Every time I could not answer, I felt as badly as those who were disappointed. A number wanted to know whether we could not come for the night or for a meal but since we had hotel vouchers, we thought it best to use them. These people are always ready to show hospitality.

Quiring phoned the area official and inquired whether we could have dinner with the pastor of the Baptist-Mennonite church. The official was most cordial and plans were made for us to meet with our brethren in the home of the pastor. He had invited a number of Mennonites and Russian Baptists, about equal in number. Klaupiks was seated at one end of the table with the Russian-speaking brethren and Peter and I were at the other end with the German-speaking brethren. I think our end was probably the liveliest one. It was a fellowship never to be forgotten.

Our connection to Baku and Rostov was ticketed for Wednesday morning, but Intourist informed us that flights would be on Tuesday and Thursday and we could make our choice. This meant either only one Monday evening service in Dushanbe or staying longer and canceling the proposed visit to Rostov. We decided on the latter so that we could participate in a second meeting on Wednesday.


Early arrivals at a worship service at a church in Riga were an elderly man and his grandson.

The church on Wednesday was almost as crowded as on Monday night. The choir sang about seven numbers which were conducted by three directors. Actually, these people have less congregational singing than we do. Perhaps the scarcity of hymnals has contributed to this. Klaupiks stressed the peace of God which comes to the individual, to the family, and to the church. The latter was a matter of deep concern to the brethren for, even under such trying conditions, there are voices of division.

A number of the dissenters came after the message to speak to Klaupiks, and I believe he gave them sound direction on the basis of the Scriptures. It is clear, though, that the brethren here must solve such problems; we can only pray for them.

The farewell was really touching. I thought that I would never get away. The request to greet relatives came from all sides, until I was almost confused. How could I ever remember all of these greetings? My only defense was to ask the dear people to write their relatives and then when I come to the place, the relatives should remind me of the meeting here.

Without a doubt, this was a most profitable visit. We received more than we had hoped for. The warm fellowship at Dushanbe will never be forgotten and I trust we can transmit something of this to our churches in America.

India pastor visits Taiwan

Paul Lin, chaplain of the Mennonite Christian Hospital, Hwalien, Taiwan, sent the following report.

More and more, the Mennonite churches in Asia are becoming interested in their sister churches in other countries. Several activities are fostering better acquaintance, two of which are the international work camp and the program in which delegates from one country are given the opportunity to visit other countries.

The majority of the work camp participants are laymen. They make new friendships, discuss problems together, and observe the church life of other countries. On the other hand, the delegates who take part in the visitation program are mostly church leaders, They visit churches in other countries, have discussions with other leaders, study others' pastoral care, give sermons, and introduce their own churches. Through these two lines of communication, the Mennonite church in Southeast Asia gets to know its sister churches more intimately.

This year, two pastors from India, Pastor Murthy and Pastor Z. B. Gardia, wanted to visit Indonesia, Singapore, Japan, Hong Kong, Taiwan, and Saigon. Garcia, of the General Conference Mennonite Church, could not obtain his passport so he had to cancel his travel plans. In many countries in Southeast Asia, it is not easy to obtain a passport or visa to visit other countries. We missed Brother Garcia very much.

The other pastor, though he had some difficulties in getting a visa to come here, finally arrived in Taipei safely. We especially welcomed Pastor Murthy's visit because of his Mennonite Brethren membership. We have had comparatively little contact with the Mennonite Brethren Church. Through his visit, we hope for an increase of fellowship between the Mennonite Brethren Church and other Mennonite churches.

This time the Fellowship of Mennonite Churches in Taiwan took the initiative for sponsoring Murthy's visit. The expenses of his stay in Taiwan were covered by local Mennonite churches. We all enjoyed hosting a foreign guest by ourselves and perhaps would like to continue this kind of experience in the future.

In five days stay in Taiwan, Murthy visited most of the Mennonite churches in Taiwan. He spoke four times at various churches and once at the Mennonite Christian Hospital, held a conference with pastors, and had countless times of fellowship with missionaries, pastors, and Christians.

He told us, after five days stay, that he understood the Mennonite church in Taiwan much better. He commented that the Christians in Taiwan are warmhearted and zealous in serving God, and that the Mennonite church in Taiwan is very active. However, he emphasized that there is a need for more communication, cooperation, understanding, and prayer among the Mennonite churches in Asia. It was to be regretted that his stay in Taiwan was not longer and that he had no opportunity to stay at a layman's home.

Some impressions we received during Pastor Murthy's stay are as follows:

He was proud of being a Mennonite and proud of the fact that his membership was not obtained ethnically but through faith. We feel the same.

One of the statements Murthy made was, "I am intoxicated by God's truth." We felt he really was. The phrase "intoxicated by God's truth" gave us a new insight about God and impressed us very much.

He had a mysterious experience of conversion, as many Indian Christians do. The testimony he gave of his conversion experience was a fresh one to the Christians in Taiwan. We realized that there are many different ways by which we are called by the Lord.

Murthy's account of the struggles he had in adjusting his Christian life to his home and society and how he overcame these problems encouraged us very much. Many of us had similar experiences.

His emphasis on the need of every Christian to be a witness for Christ is a significant point for the young Mennonite church in Asia.

Paul Lin (left) took Pastor Murthy (right) of India on a scenic tour of Taiwan. They were accompanied by Lin Chu-ch'uan, pastor of the Pa-Ai Mennonite Church, Hwalien, Taiwan.

His impression of the Mennonite church in Japan was interesting. He looked at it from a different angle. His viewpoint helped us more fully to understand our brothers in Japan.

Through his speeches, we came to understand more about the culture and the Mennonite church of India.

Although culture, food, habits, language, methods of evangelism, and church activities vary among the Mennonite churches in Asia, the fellowship we experience in Christ with our brothers in different countries unites us. In this respect, the visit of our beloved brother greatly strengthened the ties we have among the Mennonite churches in Southeast Asia.

Words and deeds

The Stirling Avenue Church, Kitchener, Ont., has been accepted into the membership of the United Mennonite Conference of Ontario, a regional body of the General Conference. The congregation has been a member of the Eastern District Conference (of Pennsylvania) for a number of years, and has also applied for membership in the Ontario Mennonite Conference, an Old Mennonite body.

Small church in Arizona Hit by farming changes

Friendly Corner Chapel at Eloy, Arizona, has finished the first quarter of an experiment in self-support. This was made possible when the pastor, Glen Habegger, took a position as teacher while continuing to serve in the church.

The church was willing to take this step in the face of dwindling population which has reduced the attendance from fifty to less than thirty. The change was brought about by agricultural shifts in the area in which chemicals and machines replaced hand labor on the large farms. Growth is also hampered by a dwindling water supply in the area, which must be supplemented or existing farms will have to be taken out of production. Some estimates place the loss of population in the Friendly Corner area at more than two thousand persons.

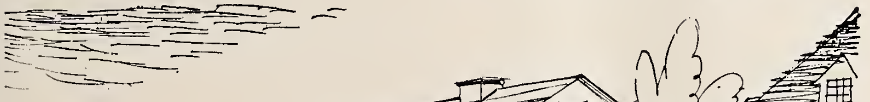
The financial report for the first quarter of self-support indicates that the groups came within $21 of meeting their budget. A gift of $70 was made toward General Conference Mennonite mission outreach.

Mental health scholarships

Four Mennonite mental health scholarships worth five hundred dollars each will be awarded to students planning to enter the mental health field. Application forms for the scholarships are available from: Director, Mennonite Mental Health Services, 1105 North Wishon Avenue, Fresno, California 93762. Completed forms, together with all supporting data must be received by March 1. The winners will be announced on April 1.

This scholarship fund was established in 1967 in recognition of the continual need for personnel and improvement in the field of mental health.

Candidates must be classified as a college junior or senior or graduate student, have a declared major and maintain a C+ average. Other factors taken into consideration in awarding the scholarships include the candidate's financial need, previous service experience, attendance at a church-related college (undergraduates) and membership in a Mennonite, Brethren in Christ, or Brethren congregation.


WHITE RACISM BLAMED FOR RIOTS
REPOR
SUBURBIA
JOHN FAWCETT

"HOW CAN THEY ACCUSE US? WHY, I NEVER EVEN GIVE THE NEGRO A THOUGHT"

Quaker-Mennonite Service New program for Biafra

With common concerns to give relief to victims of war, and particularly to Biafran civilians on the threshold of starvation, a jointly-sponsored program by the American Friends Service Committee and the Mennonite Central Committee was recently established for Biafra.

To be known as Quaker-Mennonite Service, the program will be carried out only in Biafran territory. Both agencies also work elsewhere in Nigeria, although not in conjunction with each other.

The joint program, administered by the Quakers, is initially a medical service, adding emergency relief services as may be necessary and possible.

Returning the Wallace Shellenbergers to the Abiriba Hospital was the first venture for the new Quaker-Mennonite Service. Here the Mennonite Board of Missions, Elkhart, Ind., formerly sponsored the Shellenbergers and other medical personnel. Abiriba was also the headquarters of the American Friends Service Committee's work-camp program in Nigeria. Linford Gehman, only recently completing a three-year term at a hospital-clinic in Nhatrang, Vietnam, joined the Shellenbergers.

Traveling with the medical team was Atlee Beechy, assistant secretary of MCC. On an administrative visit to Nigeria/Biafra, he aims to assess the situation, laying program plans for emergency assistance.

The Quakers and Mennonites have cooperated in other efforts. But not since the administration of the Civilian Public Service camps in the nineteen forties has MCC worked closely with the Quakers.

Under this new relationship, plans call for both agencies to contribute personnel, funds, and supplies.

Words and deeds

A new church building in Houston, Texas, will be dedicated on Sunday afternoon, February 16, at two-thirty. Elmer R. Friesen is pastor of the church. The congregation is using this occasion to launch a major effort in community outreach through news-

RECORD

paper publicity, letters, and personal contacts. Average attendance through the fall has been forty-five. The church building is of simple design with no fixed furnishings or decorations. Flexibility, intimacy, and naturalness have been stressed. It is considered as the first unit of construction and can be used for study, fellowship, or youth activities.

"I'm glad I could be baptized because I know Christ died for my sins," said Pete Vicenti. Romita Vicenti said, "I wanted to be baptized today because it's my birthday. Now I have two birthdays on one day. I want to do my best to serve God with my Chrisitan brothers and sisters." Lloyd Tenakhongva, Jr., explained, "I accepted Christ and was baptized today because I have a drinking problem I cannot conquer alone." The three Hopi baptismal candidates testified prior to baptism on Sunday, January 12, at the Bacavi (Ariz.) Church.

Rosalind Rinker, author of books on evangelism and prayer, will be the guest speaker at the Pacific District Conference when it meets in Salem, Ore., June 5 to 8.

Mr. and Mrs. Harold Ratzlaff, missionaries serving in the developing industrial complex at Korba, India, sponsored a concert of western classical music in their home on Dec. 29. Between fifty and sixty officials, leaders, and technicians of the Korba community attended. In addition to Indians, three Russians and two Hungarian engineers were present. Musicians for the concert were Dr. Joseph Duerksen, violinist, from Christian Hospital, Champa; Dr. Arthur Thiessen, cellist, from Bethesda Leprosy Hospital, Champa; and Mr. and Mrs. Lind, staff members at Woodstock School who were visiting Korba during the holiday season.

The clothing center at Reedley, Calif., is now using voluntary help rather than paid help to process clothing and soap for Mennonite Central Committee relief shipments following the retirement of Mr. and Mrs. Henry Toews. West Coast churches provide four to ten persons for one day every three months.

Marriages

Tom Cavanaugh and *Rhonda Neufeld,* First Church, both of Hutchinson, Kan., on Jan. 18.

Gerald Funk and *Sharon Hein,* both of Trinity Church, Hillsboro, Kan., on Jan. 25.

Dean Durbin, St. Joseph Church, and *Christy Hieser,* Bethel Church, Pekin, Ill., on Jan. 24.

Daniel Lee Joliff, Arlington, Ohio, and *Sue Baumgartner,* First Church, Bluffton, Ohio, on Jan. 26.

Alvin Lawrence Molzen, Newton, Kan., and *Sheryl Jean Kopper,* First Church, Hutchinson, Kan., on Jan. 11.

Rex Reichenbach, Ebenezer Church, Bluffton, Ohio, and *Barbara McManus,* First United Methodist Church, on Dec. 21.

Daryl Schmidt, Bethesda Church, Marion, S.D., and *Susie Mae West,* Shreveport, La., on Dec. 17.

College basketball

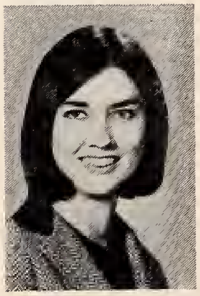
Jan. 28: ONU 57—Bluffton 44
Feb. 1: Bethel 83—KWU 75

Workers

Rodney and LaDeen Frey, will serve a three-year assignment in Choma, Zambia, where they will teach at the Choma Secondary School. He attended Goshen College, Goshen, Ind., and Bethel College, North Newton, Kan., receiving a bachelor of science degree in industrial arts from Bethel College. He has had several years of teaching experience. She is a graduate of Bethel College with a bachelor of arts degree in English. He is a member of the Lockpart Church, Stryker, Ohio. Her home congregation is the Bethel College Church, North Newton, Kan.

R. Frey

L. Frey



Ministers

Henry Goossen was installed on Dec. 1 as pastor of the Goessel (Kan.) Church. The Goossens worked under the Mennonite Central Committee in Korea the past few years and previously served churches at Burns, McPherson, Hanston, and Hillsboro, Kan.

Donald L. Schmidt, Hillsboro, Kan., will serve as the interim pastor of Bergthal Church, Pawnee Rock, Kan., beginning Feb. 16. He has been engaged in private business and has recently made the decision to enter the ministry.

Audiovisuals

1967 South Texas Disaster tells the story of the aftermath of Hurricane Beulah in 1967, when twenty-five to thirty inches of water rose in South Texas to leave more than a hundred thousand persons homeless. Mennonite Disaster Service came for a ten-week operation of cleanup, repair, and rebuilding. The dramatic story is told in this set of sixty-six color slides with script. This slide set will be helpful to any group wanting to know something about Mennonite Disaster Service. Rental is freewill offering or contribution. Write to: Audio Visual Library, Box 347, Newton, Kan. 67114.

Destination: Montevideo, a new 84-frame color filmstrip, follows Johann, a German-speaking student from Paraguay's Mennonite Colonies, and Juan, a Spanish-speaking evangelical Christian from Argentina, as each retraces the experiences that led him to the Evangelical Mennonite Seminary in Montevideo. Juan Angel Guittierez and Wilmer Stahl, who play the parts of Juan and Johann, were actually students at the seminary when the photography was done. The Evangelical Mennonite Seminary aims to develop leadership for South American congregations and church conferences, and the filmstrip shows the students gaining resources and experience for this goal, and serving after graduation. Rental is freewill offering or contribution. Write: Audio Visual Library, Box 347, Newton, Kan. 67114.

DISCUSSION

Published

Draft Manual has been revised and copies are now available. All counselors should have it at hand for a comprehensive treatment of pertinent Selective Service law, regulations, and memorandums. Also included in the two-hundred-page manual are interpretive comments, sample Selective Service forms, procedural explanations, information for conscientious objectors seeking discharge from the armed services, and a list of state Selective Service directors. Prepared by the Peace Section of the Mennonite Central Committee, the manual costs $1.00 plus postage. Copies can be ordered from MCC, Akron, Pa. 17501.

A Manual of Simple Burial by Ernest Morgan has been published in a fourth edition. It is available for one dollar from Celo Press, Burnsville, N.C. 28714. This comprehensive booklet discusses the social, emotional, and financial problems of families at time of death, and how to meet these problems. It tells how to obtain dignity, simplicity, and economy in funeral arrangements, through preplanning and gives details on memorial societies, eye banks, bone banks.

Baptisms

East Swamp Church, Quakertown, Pa., on Jan. 26: Keith Carbaugh, Sharon Dietz, Cynthia Landis, Timothy Mumbauer, Kathryn Schmidt, Wayne Miller, Barry Denlinger.

Southern Hills Church, Topeka, Kan., on Dec. 15: Marilyn Kaufman; on Jan. 5: Steven Jantzen.

Calendar

Mar. 7—World Day of Prayer.

Central

Feb. 27, 28—Chicago, evangelism team, David Wiebe.

Pacific

Feb. 4—Phoenix, evangelism team, Arthur and David Wiebe.

Feb. 6-13—Fresno and Reedley, Calif., evangelism team, David Wiebe.

Western

Mar. 2—Goessel, Kan., Alexanderwohl Church, mission festival, the Lubin Jantzens.

Too many ministers?

"We have too many ministers," says Daniel C. Reuter, writing in *Monday Morning,* a magazine for Presbyterian ministers.

He notes that the underpaid minister is a fairly adequate gauge indicating that we have too many ministers already. "If economic rewards in agriculture are too low, nearly everyone would agree that this indicates that we have too many farmers. Poor returns reflect an overcrowded occupation." This we apply to other areas of labor.

"But when we think of pastors," Reuter notes, "everything mysteriously changes. We refuse to recognize the truth, no matter how obvious it becomes."

He continues: "We have too many ministers. If we did not, churches would be unable to hire them at salaries substantially below those paid to garbage collectors or bus drivers—in the same communities. . . . There are more ministers than the church wants or needs."

In reality, the shortage is the other way around: We do not have enough adequate church situations to employ, fully, the manpower that we have in the ministry. As a consequence, many ministers perform chores which virtually are a waste of their professional time. It is not that they are too good to do the mimeographing, and many of the handyman jobs about the church; it is simply poor stewardship of trained leadership.

This is, likewise, reflected in ministers often becoming part-time babysitters for their own children while the wife works to bolster the family income.

But the solution to the situation is not merely raising the pastor's salary or a small church going "full time." Some churches might be able to pay a livable salary, while the minister would still not have enough to do. This waste of leadership is obvious in many, many situations.

The listing of a large number of pastorless churches is not enough to convince one that there is a serious minister shortage. We have numbers of full-time churches that, at best, can only occupy a part time of their minister's time and talents. When ministers' times and talents are in greater demand by the churches than is now evident, it will be time to talk about a serious minister shortage. *C. Ray Dobbins, Editor,* Cumberland Presbyterian, *Box 4149, Memphis 38104.*

Deaths

Kermit Kibele, First Church, Bluffton, Ohio, was born Sept. 23, 1914, and died Jan. 20.

Elizabeth Landis, Bethel Church, Lancaster, Pa., was born July 24, 1882, and died Jan. 20.

Pete Lehrman, Spring Valley Church, Newport, Wash., was born Mar. 10, 1902, in Goessel, Kan., and died Sept. 30.

Caroline Steiner, Ebenezer Church, Bluffton, Ohio, was born Jan. 22, 1873, and died Dec. 24.

Ephriam Stucky, Eden Church, Moundridge, Kan., was born Mar. 8, 1897, and died Dec. 23.

Paul Wenger, First Church, Bluffton, Ohio, was born Mar. 22, 1889, at Fortuna, Mo., and died Jan. 22.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

"When our *Mennonite* arrives, I immediately turn to the editorials; I find them such interesting reading." This was a comment that came to me from one of our members. *The Mennonite* has provided good reading and is an effective way to communicate ideas and to keep in touch with activities and program within the conference. I personally appreciate *The Mennonite. Wilfred Ulrich, Aberdeen, Idaho.*

The Every Home Plan helps people to read and to know what is going on in the church and in the church-related world. This is a time when people need to be alert. *The Mennonite* helps people to know. *Gerald Stucky, Berne, Ind.*

LETTERS

Farm boy in city school

To the Editor: I guess these notes come under two categories—notes from a voluntary service worker and notes from a first-year teacher—since I am both. On July 1, I began a two-year assignment as a teacher and educational resource person in the inner city of Chicago.

School began in a dense fog of confusion. I had my provisional certificate with the Chicago Board of Education stamp on it—I knew I would be allowed to teach and I knew in which school I would teach—but that's all I knew. I sort of expected a welcome-letter from the board of education, or a letter from the principal telling me when school would start and what I would teach, or a letter from the science department telling me when to come to work. Nothing ever came. No one told me when to report to work. I had heard a rumor that there would be a teachers' meeting the day after Labor Day, so I called a biology teacher the evening before, and confirmed it. At school that day I found a card telling me what courses I would teach, and someone pointed out a mailbox with my name on it. In the box was a pile of forms (as I find every day) to be filled out properly and returned or filed in the proper place.

I was given four classes of biology—two slow-learners classes and two medium-learners classes—plus a freshman division (home room). I was somewhat bewildered. Fifty-two eager freshmen were sent to my division room which had thirty-two seats. I was to collect dental forms, medical forms, school-transfer forms, and proof-of-residence forms (a telephone or light bill from the parents to prove that the students lived in the neighborhood and were in the right school) from each student.

Freshmen have about as many questions as beginning teachers.

"No, I'm sorry, I don't know where the washroom is."

"No, I don't know the things you can get kicked out of school for."

"I'm not sure what your schedule means."

An ideal class size would probably be about twenty students. My classes were forty-four, twenty-seven, twenty-nine, and thirty-three students.

I was nervous, but I couldn't quite put my finger on the reason for my nervousness. I must have been, partly, afraid I wouldn't be able to handle the kids. I knew I would be having some gang members in my classes, since the school is in the Blackstone Ranger territory. Besides, what can a Kansas farm boy offer city kids? How was I to know what the kids would be interested in? Things went very well, however, and after a month, the class sizes are being equalized at thirty-two in each class. Even that seems a relief after fifty-two.

These are good kids. If racial percentages were figured, my classes would probably be 80 percent Negro, 2 percent Oriental, and 18 percent white. I see about 150 students face-to-face each day. Most of the kids come from what are considered middle-class homes. Some come from lower-class homes, homes with one parent, or homes of relatives. Some come from Jewish homes. South Shore High School has twenty-eight hundred students.

Comparing the kids to ones I have known before coming to Chicago, I think these are much less timid and much more blunt. In class discussions, the problem is not too little participation but too much, since it tends to be disorderly and could easily lead to strained relationships. It is a common occurrence to observe students cursing in front of and at teachers. I have observed students making only a small attempt to conceal cheating on quizzes.

I am finding that I have to act mean and shout to get the kids quiet. I am finding that I have to threaten the students with *creative* punishment, like themes and removal from class, to keep them from tearing up the room and to maintain some semblance of order. Being threatening, mean, and forceful goes against my personality, my training in education, and my religious beliefs. But it seems that is what they understand, and it seems the only road open with such large classes.

Probably the understatement of the year is that teaching takes patience. There is a huge opportunity for service and I am glad I am here. *Steve Schmidt, 7557 S. Yates, Chicago 60649.*

Helping hands

Dear Mr. Shelly: Recently, our young son was in the hospital, quite ill with pneumonia. During the many hours I spent at his beside, I couldn't help but think of the many hands involved in restoring someone back to health.

In the hospital room was a picture of Christ with outstretched hands. Our son loved that picture and received much comfort from it. I know God's hands were involved in his recovery. As a result of all this, I wrote the following poem.

A mother's hands are loving hands
that touch the fevered head.
A nurse's hands are gentle hands
they smooth the wrinkled bed.
A doctor's hands are able hands
they give the proper pill.
A father's hands are working hands
the ones that pay the bill.
A pastor's hands are praying hands
they help dispel the fear.
Then there are the writing hands
that send cards full of cheer.
All these hands and many more
help make the body whole.
But the greatest hands are God's healing hands.
they heal the sinsick soul!

Mrs. Roman Liechty, 705 S. Harrison St., Berne, Ind. 46711.

Tower of God's love

Dear Maynard: Your forthright and candid editorial discussion (Jan. 7) of an aching condition in our brotherhood "of minority groups" is, for me, the bedrock foundation upon which we humans dare to construct the high, high idealistic tower of unity-in-diversity. And our witnessing tower must be very high in these terms to transmit the gospel of God's reconciling love in Christ in this day of planet-wide revolution. *David Eitzen, School of Theology, Claremont, Calif.*

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from across the tracks

. . . the word is RICH, *and the other is the word* CHURCH.

I. Merle Good

"Is THE CATHODE negative?" That was all the note said. It was scribbled on the back of a dirty index card. Tony wouldn't have noticed it if he hadn't looked up to see how much time he had to finish the chemistry test. The quarterback across the aisle had propped the card against the seat in front of him, turning it toward Tony.

Tony didn't move. He stared at his test sheet. Two short minutes of test time remained. He had three problems to complete. And they were tough ones. He wanted to concentrate.

But his mind was in a whirl. He couldn't think. All that flashed on his mental screen was: "Is the cathode negative?" He knew the answer. And a nod of his head would relay the information to the quarterback.

But was it right? True, the big fellow was popular. He belonged to one of those more wealthy Negro families that had moved into those new houses on Market Street. And he could play football well enough, too. The students called him Sneaky because of his perfection on the quarterback sneak.

But Sneaky often boasted of not needing to study. So why help him cheat? Maybe this would show him he's not the big cheese, after all.

A glance at the clock showed one minute remaining. Out of the corner of his eye, Tony saw Nancy Miller's red head nodding to Sneaky. Nancy sat on the other side of the quarterback, opposite Tony. She was one of the cheerleaders for the squad.

Then the bell rang. Mr. Nonstone came from the lab to collect the test papers. Tony handed his sheet to the teacher and headed down the hall for the locker room. School was over for the day and he wanted to pick up his gym bag before heading home.

He lived about a mile out of town —across the tracks. He had two sisters and a kid brother. Folks seldom saw his mother; they said she was sickly. And they said something about his pap dying in a train crash several years back.

The guys called him Tony in class. Otherwise, any of a score of nondictionary vocabulary would do the job. He worked evenings — out on the neighbor's farm. He walked to work, and to school, too. His family had no car.

But Tony was intelligent. He liked school, especially chemistry. Teachers said he should go to college. He knew better. Work comes first. In fact, that's why he didn't try out for the football team in August. His family needed him.

Tony flicked the dial of his lock, roughly, three times and it dropped open. He was still provoked. Sneaky thought he was hot stuff. That's the way some of those Negroes were. Oh, lots of Negroes were good poeple. So were a good many whites. But there were bad ones in every crowd. And some of those people down on Market Street thought they owned the whole civil rights bill. Take Sneaky's dad, for instance—he was always out front demonstrating and fighting for more freedom.

Tony reached for his gym bag. As he slipped the lock back on, he heard someone behind him. Swinging around, he found Sneaky standing over him. Must have followed me, Tony thought.

"Okay, you squirrel," the quarterback chewed the words, "you'll pay for that one."

Tony barely saw the punch before it hit his cheek. He leaped to his feet, lifting clenched fists to strike back. But conscience delayed his reaction. For a moment, he saw his mother's tired face. She often begged him not to fight. Too much hatred in the world as it is, she said.

But Tony forgot his mother when the quarterback's fist came back, smashing against his forehead. Tony caught his balance, bracing himself against the lockers. Then, with Cassius Clay speed, he hooked the big boy on the jaw with a solid jab. With

a curse, Sneaky slumped to the bench.

Tony left by the back corridor. He usually did. He wouldn't meet as many people that way. Nor would he have to walk as far. One mile was far enough.

He saw the red-headed cheerleader coming from the science wing. He decided to take the south walk to avoid her. Nancy was pretty enough. But she was one of the gang. They were all the same, proud, deceptive, two-faced.

"Tony."

He kept on walking. What would she want with him. Surely it must be another gimmick to bug him. He was in no mood for more tricks.

"Tony."

She was closer. She must be running. But what's the score? Who's she trying to fool?

He stopped when she called a third time. She was out of breath. The November breeze accented her beauty, playing with her hair, swirling her skirts. And her blue eyes appeared honest and sincere.

"Tony, you can play football, can't you?"

For a moment, his heart melted. Football had always been his favorite sport. He remembered how his dad had often played with him when they used to pick tomatoes with the migrants. They had lived in the farmer's brooder house, and the meadow nearby had suited their football purposes well. But what was Nancy up to now?

"Our Sunday school class is having a social next Saturday afternoon. We are going to play football just for fun. And each of us is to try to bring someone new."

Tony puzzled. Sunday school? So Nancy was religious. He could have known. He should have known, really. That's the way these church people were.

He remembered how his mother used to take him to church when they had lived with the migrants. But his father had never gone with them.

"My boy, there are two things I have learned to hate," he would tell Tony, "the one is the word *rich* and the other is the word *church.*" Tony could still see the look of disgust on his face. In fact, that was one of the last things he recalled his dad saying before the train mishap.

"Tony," he used to say, "for seven summers, I worked for a man who called himself a Christian. He would invite me to church, sometimes. But I knew good and well all that man wanted was my cheap labor, and nothing else mattered. And if that's what it means to be a Christian—well, Son, all I can say is that the less you have to do with religion, the better off you'll be."

Nancy waited, almost nervously. Tony remained silent. So Nancy tried to explain.

"Our pastor says we should get out and witness more to people. And so our class thought. . . ." Her voice trailed off as she hesitated.

All at once, Tony was angry. So she was out to help the sinners, was she? And just who were the sinners? What about Sneaky? If she could help him cheat she could try to make him religious, too. It may do him some good. And maybe she could invite herself while she was at it.

Tony's eyes lighted, then narrowed. His face tensed. He stepped toward her, extending his hand. His whisper was barely audible, cold with resentment. "Your skin is white," he said, then added bitterly, "But I'm a Puerto Rican"

And, then, he slapped her. A moment later, he was gone.

Candle images

From my winter window,
I watch the slow
shadows reaching
along the gray stone walls,

Falling thick as leaves,
gently, the snow
covers the last
brown patches of autumn grass.

And on this winter night
I think of you
and wish you were here
with me at my winter window.

Beside me, the dim candle
burns flickering yellow;
in the still air
perfume from the melting tallow.

Through the clear circle
on the frosted window,
I see the hoary trees
shivering at random in a row.

And on this winter night
I think of you
and wish you were here
with me at my winter window.

The soft wind is silent
in the white flurry,
carrying faintly
the clear cathedral bell.

In the drifting street below,
tiny figures hurry
beneath the lamp
and into the soundless night.

And on this winter night
I think of you
and wish you were here
with me at my winter window.

Patrick Friesen

MEDITATION

Friends of God

When anyone is joined to Christ he is a new being: the old is gone, the new has come. All this is done by God, who through Christ changed us from enemies into his friends, and gave us the task of making others his friends also. Our message is that God was making friends of all men through Christ. God did not keep an account of their sins against them, and he has given us the message of how he makes them his friends.

Here we are, then, speaking for Christ, as though God himself were appealing to you through us: on Christ's behalf, we beg you, let God change you from enemies into friends! (2 Cor. 5:17-20 *Good News for Modern Man*).

THE FOLLOWING SEED thoughts are offered for meditation and testing.

God created man to be His friend (using the word friend to mean a deeply-felt and committed relationship).

However, man refused the *friend* role, creating for himself the *enemy* role, which he was later unable to alter.

But God, through Christ, changed us from enemies into friends, making again His original design for man a possibility.

Those of us who accept God's offer of being friends, now have a love response to carry out: to appeal to people with this message, "Let God change you from enemies into friends!"

Accepting the role "friend of God" was what it meant to be a whole person, then, and what it means, now.

A contemporary friend of God is in the process of becoming a free and whole person. He still has his share of hang ups, but he is becoming.

This becoming person (now also a healing, caring person) is the guy Christ gives to the church and the world as His gift.

Christ is more interested in giving whole persons (or becoming persons) with no apparent talents to the church and the world than broken persons (or static persons), who happen to have talents or gifts for preaching, teaching, singing, or evangelizing.

The basic thing a Christian has to offer to the church and the world is not a talent, but himself.

A guy whom Christ is enabling to be what God intended is one of God's chief assets as the Spirit equips the church to minister to the world.

The role of the Christian, then, is to be one of calling forth the divine original in his human brethren.

We, as a church and as individuals, need to realize afresh that our role as "friend-makers for Christ" is an exciting part of our being alive as Christians. For by cooperating with Christ, you and I are part of a team that is enabling our fellow human beings to be what they were intended to be: friends of God. *Larry Wilson.*

* *

A *scary* story! This past summer, I heard a young man say he was in charge of a boys' cabin at a summer camp. One night, they asked him to tell them a scary story before sleeping time. So he told them the scary parts of the book of Revelation and he added that none of the boys or he got any sleep at all that night. I doubt that John intended to scare us with his writings. It seems to me there are enough scary things in the world—Vietnam, the Middle East, demonstrations, riots, and assassinations. The Word of God is to disturb us, reprove us, and enlighten us but, hardly, to scare us. Jesus says, "It is I, be not afraid." *Ward W. Shelly.*

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*Supplemental reading for the Sunday school lesson of Feb. 16, "Jesus Commissions Workers."

COVER

James L. Dunn, Carlock, Ill., as a student, speaking from the pulpit of the Mennonite Seminory chapel pulpit.

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A call to the city

Delmar Stahly

Recently, I joined the officers of a Mennonite Disaster Service unit in a ghetto area of a large city, meeting with four black leaders. We were convinced that God was at work in that city, and we wanted to find our place. The city, for the moment, can be nameless since similar searches by several MDS units, as well as other Mennonite church agencies, are going on currently in other cities. In any one city, the conversation may end abruptly or it may go on and on, endlessly, or it may develop into another outstanding cooperative project between Mennonite churches and a neglected minority race.

The four black men, like many of their friends, had given up on getting help from Christians, especially white Christians. They had assumed responsibility to speak for the members of their race for this area of the city. They had condoned, perhaps even participated in, demonstrations, including the looting and destruction of properties earlier last year. Now they were meeting with Christians, four outsiders representing MDS; in addition, there were two other Christians from their own city—one black and one white, neither from their ghetto. That the meeting was held at all was a tribute to painstaking efforts on the part of these latter two. It was a culmination of weeks of search and tedious efforts to communicate. As the black Christian said:

"I wouldn't know how these men live if I hadn't found it necessary to look for them when they broke appointments, to seek them out when they did not respond to my call. They didn't know what it was to be at a specified place at a prearranged time. Where would I be if God had not repeatedly sought me out when I was a sinner, when I rejected Him? He always does that, you know."

And now on a Saturday afternoon, those who had given up hope in the Christian church were ready to talk to us about working together. They would use our help but it would be their show! They would be in charge! If there was any credit, it would be for Afro-Americans. White people and white organizations had many opportunities and muffed them. The white man's Christian church has long since forfeited its claim to the allegiance of black men. While these men had once said they would not listen to white people, now they were listening. They were listening because Christians had first listened to them, after seeking them throughout the slums. While they had first listened with hate in their hearts, now they could say, "We do not hate you. If you respect us as human beings like yourselves, you will understand why we now have to do this our way. We cannot do it all, but we have to say how it will be done."

In answer to our questions, they explained their selected articles of clothing, their medallions—symbols of a new-found pride in an Afro-American heritage. Each had a particular source, a special meaning, a visible expression of something important and beautiful.

Mennonite Disaster Service workers returning from the city invariably say, "I am not sure what I did for those in poverty but I do know what they did for me. If I could only give as much as I have received. God has spoken to me through this experience."

Is not Jesus still saying as He did of His disciples, "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects Him who sent me"?

Do we always know to whom and through whom Jesus speaks? Isn't He talking to us even as He talks through us? When a need is presented to us, when someone asks us for help, no matter how unfitting his methods seem, aren't we in the presence of His voice? And if we do not hear, if we reject him who asks in curses instead of saying, "Please," are we not rejecting Christ?

Mennonite Disaster Service may soon be working in that city. Maybe, next week; maybe, next month. Perhaps, soon, we will work there alongside black people. We have already experienced the miracle of being asked to come in and teach their young people how to build. We offered them our personal willingness—yes, our strong desire to listen. We expressed our hope that MDS men would respond if we called for them. This hope was well founded, on our faith that God was at work in this city, in our conviction that He was calling us, and in our experience that men do respond when they are asked.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Income below $3300 but we're not poor

LaVerna Klippenstein

May I say something? Time after time, I read that forty million people in the United States fall below the income which our federal government defines as poverty. This for a family of four is $3300.

We are among those forty million. But we are not poor. Our average annual income since our marriage twelve years ago has been well below $3300.

But we are not poor. On the contrary, we are rich!

While we lived without plumbing, electricity, and central heat we were enriched immeasurably by the friendships of mature Indian and Metis Christians, in a northern Manitoba community where the interdependence born of isolation has integrated Anglo-Saxons, Indians, and Scots.

When we lived in a two-room, cockroach-infested apartment with shared bathroom facilities, we also shared in enlightening and stimulating dialogue with Arkansas high school dropouts and a seminary student couple. From them, we learned that one can live with cockroaches, and that not all who favor segregation are racists.

Five years of dormitory life taught our family a degree of tolerance of the schedules of other people and a measure of inner control. It did not hurt our children to simmer down in order to cooperate with the sleep-and-study habits of those around us. And it certainly did not hurt us, the parents, to seek methods of discipline which would not include raised voices and loud crying.

What's more, gossip and negative criticism are discouraged when a motley multitude is constantly within earshot.

The experience of learning to live with and sleep through the steady thump of a bass drum directly above our bedroom at two in the morning was an invaluable lesson in self-control—tuition free. And these are only a few of the fringe benefits which have come to us as a result of being poor enough to live in low-rental-housing facilities.

The opportunities of being content with "such things as ye have" increase as the food budget decreases. The benefits of eating oatmeal, liver, and day-old bread, instead of packaged convenience or snack foods, have also been ours. We have learned ingenious ways of serving overripe bananas while saving two thirds of the regular price. Our children are rich. They enjoy their meals, and never worry about not liking what is served.

Contrary to the statement in the lead article of the September 10 *Mennonite* that a "proper nutritional level can be maintained at this ($3300 per annum) for short-term periods only," we have found that amount adequate, not only for ourselves but to include numerous guests, as well.

However, we are indebted to God, for making us an unusually healthy family whose annual medical bill amounts to a half dozen children's aspirins, and whose medical insurance benefits lie largely unused.

Necessity need not breed delinquency any more readily than wealth does. It can be the mother of invention. Those children are poor who do not know that paper bags make puppets and cartons make space capsules.

Down the street, a man is slowly dying from a crippling disease. His wife and sons share the tiny shack. There is no TV but there is an organ. There is no stereo, but there is a violin. Five people crowd the living oom, but there is a vast dimension of devotion.

"Why is it," the wife asked me one day, "that poverty is so often blamed for delinquency?" It may take all week for them to dry their clothes around the tiny space heater, but it takes only a brief visit to be enriched by the maturity of faith in every member of that family. They, too, are not poor.

We are surrounded by opportunities for cultural enrichment, intellectual stimulation, and spiritual inspiration. A school, a park, a public library, and several churches are all within hiking distance. We may not be able to attend concerts, but we do have a radio.

Our furniture is Early Salvation Army and Late Town Dump, and it belongs to our landlord. But we are not poor. Poor people are those with money in the bank and discontent in their hearts. Poor people are those whose mahogany front door will not open to a needy Indian family or a mother on welfare. Poor people are those who view the latest in living color and are blind to the opportunities for service. Poor people are those who have succeeded in amassing a fortune but have failed to find one friend. Poor people are those who are deaf to the song of a bird or the sob from Biafra.

Nor is the blessing of giving reserved only for the affluent. Her single mite did not prevent the widow from giving. The so-called poor people also have something to give. They also know the joy of generosity. We are not bound by poverty. We are free from the pressures of the rat race.

Poor people are those who are bound by selfishness, which calculates each dollar placed in the offering envelope, lest it exceed the 20 percent allowed for income tax deductions. Poorer still are those with incomes above the poverty line who find it impossible even to tithe.

The concept of poverty, which labels poor any family of four with an income of less than $3300 in the United States or $3500 in Canada, could only have evolved in affluent America where "a man's life consisteth in the abundance of things which he possesseth." (Compare Lk. 12:15.) Material wealth is too often held to be the ultimate in a society obsessed with its search for "life, liberty, and the pursuit of happiness." The world of meaninglessness is not solely inhabited by low-income families. The hippy movement is not fed by the have-nots.

We are not a typical low-income family. Financially, we are among the richest of the forty million American poor. We have been taught thrift as well as how to live joyfully on a shoestring. We have been blessed with a series of generous landlords and scores of kind friends, whose occasional gifts of used clothing and garden produce have helped us live well within our income. We wonder how anyone can manage on much less.

We do not represent other *poor* in that we chose this course. What is more, we do not expect to remain in this income bracket indefinitely.

I am not saying that no tragedy is directly connected with financial poverty. That people the world over are starving is an indictment on every Christian with two pairs of shoes. That people in Canada and the United States are hungry is our shame. I do not deny that financial poverty is a very real issue which demands our attention.

I do say that there is a poverty which has nothing whatever to do with $3300 a year. Affluence is not synonymous with happiness. To be poor is not to be miserable any more than to be rich is to be happy. Or how does one account for the fact that the highest suicide rate in America is among the highest-salaried professions, those of psychiatrists and medical doctors, while low-income whites and blacks have the lowest suicide rate?

We who are rich have a charge to keep. We will be asked to give strict account of our wealth. Our Thanksgiving and Christmas dinners should nauseate us in the face of starvation in this country and in the world. But let's never assume that a raised standard of living for the American poor is more than a very small part of the answer.

Colombians celebrate liberty

BOGOTA WASN'T EXPECTING it.

Winding off the Avenida de Lima, the parade suddenly filled the width of Septima Avenue, the main street of Colombia's capital. The head of the parade passed the statue of the Colombian patriot Francisco José De Caldas, the old Plaza of Santander, and the Cathedral of the Snows. Still more marchers entered the street. Each marcher carried his Bible; many carried banners. The stirring strains of *"Firmes y Adelante"* (Onward Christian Soldiers) filled the Cathedral of San Francisco, the oldest church in Bogota built by the conquistadores in 1555. By the time the parade had reached its destination, the Plaza of Simón Bolívar—the central plaza in the city, overlooked by the National Cathedral, the houses of government and the archbishop's palace—more than thirty thousand people had joined in Evangelism-in-Depth's climax to the year's activities throughout Colombia and had written a new page in the history of Colombia Christianity.

The marchers eventually joined the thousands who were already waiting in the plaza, under the sunny December sky. After a floral offering was placed at the statue of the Great Liberator of South America, Simón Bolívar, Aristóbulo Porras, the national president of Evangelism-in-Depth, presented greetings from the Colombian evangelical community to the president of the Republic, Carlos Lleras Restrepo.

"We are very grateful," said Porras, "for the climate of religious liberty that reigns in Colombia, under which the thousands of Christians in Colombia can be reunited."

In his speech, Porras recounted the struggles and hardships which the Colombians had overcome to arrive at their present democratic structure. He urged the government to reconsider and revise the concordat and mission agreement which the country has with the Vatican. "The Concordat," he continued, "is an anti-democratic devise which relegates more than half a million Colombian Protestants to second-class citizenship."

Overlooking the multitude which completely covered the large plaza and which had overflowed onto the steps of the National Cathedral, the distinguished Colombian called upon the president of the country to continue his economic transformation in Colombia. He pledged the support of Colombian Christians so that "along with the social change might come a profound spiritual change, an inner transformation of the Colombian people by means of the gospel of Jesus Christ." The whole crowd, at this point, began shoutng "Viva Colombia!" "Viva the gospel!" "Viva Jesus Christ in Colombia!"

El Tiempa, Bogata's largest paper, reported that several Catholic churches, including the ancient Cathedral of San Francisco which the parade had passed, had denounced the parade in their evening masses. Press reaction was favorable. One television commentator said that, with the exception of the Pope's visit to the city in August, the Catholic church had never been able to arouse such a multitude of people in a public display of faith.

The parade had been the capstone of a whole year's events in Colombia. In thousands of little villages strung up and down the three Andean ranges which cross the country; in small, hot, fishing villages along the Caribbean coastline; in the vast, trackless Colombian plains and jungles; in the cities in the interior, the evangelicals of Colombia had been trying to work a revolution. From the Guajira Mountains to the Amazon River, the Word had been going out.

Although statistics are still being compiled, evidence is strong that at least ninety thousand people across the country received formal instruction from Evangelism-in-Depth manuals on visitation and evangelism. These people formed a nucleus which went back to their own churches to train others. So the web expanded. The house-to-house visitation was also nationwide. No one yet knows how many hundreds of thousands of homes were visited. Each region in the country had its own evangelistic campaign, and when the national campaigns in Bogotá, which preceded the parade, filled the exposition grounds in the city, over sixteen hundred decisions were made in two weeks of services.

The sequences of the movement had been well planned. In January of 1968, offices were opened around the country in Medellín, Cali, Bucaramanga, and Barranquilla, all important cities of Colombia. The national office was located in Bogotá. Then came the organization of prayer cells, some seven thousand around the country. The advisers for Evangelism-in-Depth then conducted training sessions in fifty cities and towns in order to teach representatives of the various participating denominations the principles of Evangelism-in-Depth and how to apply them.

Evangelism-in-Depth's strategy is the New Testament principle that entire nations can hear the gospel if every Christian prepares himself diligently to bear witness and takes seriously his Lord's command, "Go ye . . . to every creature." Evangelism-in-Depth tried to fulfill this to the utmost. It launched a program of training and mobilization of Christians for their roles in a church-centered witness. It was a movement to bring the church to the people, not the people to the church, through carefully organized visitation evangelism by the Christians.

Special efforts were made to reach children, young people, university students, factory workers, prisoners, Indian tribes, and other groups. There were preaching campaigns on local, regional, and national levels. An extensive use was made of modern communications media, including newspapers, radio, television, and audio-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Board of Education and Publication of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

The Mennonite congregation took part in the historic parade in Bogota in December.

visual aids—all under the leadership of a national committee representing nearly all the churches and organizations working in the country.

The General Conference Mennonite Mission in Colombia had set aside 1968 for full-time participation in the campaign. Mennonite personnel, both missionaries and national church workers, devoted their full attention to the program of Evangelism-in-Depth in their area. The mission facilities at Cachipay were made available for training courses, and the pastor of the Cachipay church, Jacob Dyck, was coordinator for his region. Janet Soldner devoted full time to children's work and a series of medical caravans.

When the visitation stage came along, the Bogota Mennonite Church was given as its area a large strip of land which headed right up into the mountains rimming the city and which included many poor *barrios*. John Wiebe expanded his jail ministry in La Mesa until pressure from Catholic officials in the wake of the Pope's arrival forced him to terminate his visits. The Mennonite Mission, along with almost every church and mission in Colombia, was mobilized and became a part of the program.

Although it is still too early to fully realize what took place, it appears that 1968 was, in a certain sense, just a beginning. Evangelism-in-Depth did not end with the laying of the wreath at the statue of Simón Bolívar in Bogotá. Now the new converts and *los simpatizantes*, those who are sympathetic to the evangelical cause, will be contacted and helped along in their spiritual development by the churches. The follow-up campaign has begun, not only with the sixteen hundred who made decisions during the National Campaign but also with the thousands who made decisions in other parts of the country.

The country in general has a new impression of the Protestant community in its midst. The upper class is more aware of an evangelical presence. In the last of a series of luncheons with the upper class of society, twenty Colombian congressmen and legislators attended an Evangelism-in-Depth luncheon in order to hear the evangelical position on the Colombian-Vatican concordat.

The opportunity for a continued evangelical witness in this country, which is the most Catholic in all Latin America, is wide open. Without looking back on the dark days of persecution in which the church lived in the early 1950's but also without forgetting them, it appears that Colombia's church is gradually emerging as a respected Christian witness in its community. *Jerry Kagele.*

Freedom fete in Colorado

While Richard Nixon was being inaugurated as President of the United States, a Roman Catholic mass was celebrated in a Mennonite church in Colorado in a tribute to man's freedom of conscience.

Eighty persons representing a variety of faiths participated in a guitar mass which included statements from three men who said they intended to separate themselves from the Selective Service System by mailing their draft cards to President Nixon.

Peter Praetz, Holmes Brown, and Dr. Arthur Evans—the first, a Roman Catholic; the other two, Quakers—said their action was "not one of merely negative dissent, but rather is a part of . . . positive dedication to the genuine good of men."

Praetz is a conscientious objector who has been doing alternative service at a Denver hospital for the last year and a half. Brown is a member of the staff of the American Friends Service Committee in Denver and Evans is a physician who has refused for the last several years to pay taxes which support war.

Peter J. Ediger, pastor of the Arvada Church, opened the January 20 meeting with some introductory comments and led an informal period of sharing. Officiating at the mass were two Denver area priests. Because they had not received permission from their ecclesiastical superiors for this service, the priests asked that their names not be used in reports about the meeting.

Said Larry D. Friesen, a member of the Arvada Church, in reporting on the meeting, "One of the more striking aspects of the service was the joy and fellowship felt by those attending."

He added, "Many had never met before, but they were united by the common desire to give praise and thanksgiving for freedom of conscience and for the conviction that man's freedom must be asserted and lived, defended and celebrated, if man is to endure in a human manner."

A statement issued by the sponsoring group, which was made up of persons from churches in the Denver area, emphasized that man must realize, achieve, and celebrate freedom for himself. Acts of freedom might be different for each person; all can celebrate with joy and thanksgiving the freedom which God gives.

The text of the statement follows:

"Today, January 20, 1969, we Americans celebrate the inauguration of our new President. Some of us, however, think that there are other realities—more important, even, than the inauguration of a new President—that we must also celebrate. Among these is our freedom: our freedom to think and speak and act as our conscience guides us. Such freedom is at the heart of our American nation, as it was founded, as it has grown, as it faces into the future. But such freedom is not something that is attained, once and for all. Each person must achieve and realize and celebrate it for himself or herself; so must each generation.

"But there are forces today which are hostile to that freedom. This includes not only the open totalitarianism of some nations, but also certain elements within our own country. Among these are the fear of debate and disagreement and dissent; the concern over violent forms of dissent without a concern for seeking out what brought forth this violence; the unquestioning adherence to all that one's country does; the uncertainty in the face of rapid change within our society; the puzzlement and anger when dissent is expressed in ways that are contrary to the law, such as the refusal to work within the framework of the Selective Service System.

"All these forces are or can be hostile to the full freedom of conscience which both our political and religious traditions rejoice in. And so . . . we think it very important to come together to reaffirm our belief in this freedom, and to celebrate this freedom with joy and hope and gratitude.

"So tonight, January 20, 1969, we are here in the Mennonite Church of Arvada, Colorado, to celebrate man's freedom of conscience. Because we recognize God as the ultimate source of man's responsible freedom, we celebrate this freedom by joining together in an act of religious worship. As the form of our religious celebration, we have chosen the Roman Catholic eucharistic liturgy because that liturgy links a centuries-old tradition with an openness to contemporary forms of worship. . . .

"We come together tonight from a wide range of religious and humanist traditions. We feel that our celebration is thus ecumenical in the best sense, for it embraces all men and all traditions. But, in our diversity, we also feel closely bound to each other in our concern for man and his freedom of conscience. We are convinced that man's freedom must be asserted and lived, defended and celebrated, if man is to endure in a human manner. And we are hopeful that man will prove stronger than the enemies of his freedom.

"Finally, during our celebration, certain individuals will express their responsible freedom of conscience by announcing their intention to separate themselves from the Selective Service System. They choose to do this because they see the Selective Service System as an essential instrument of a war they judge to be immoral, and/or as one striking manifestation of a military system which they consider to be opposed to the genuine good of many persons throughout the world. In obedience to their conscience, then, they take a positive step: a step away from a system they regard as inhuman, and toward a new way of men living together. Their own active concern and labor for this new vision of man—men living together in peace and love, in joy and justice—show clearly that their action here tonight is not one of merely negative dissent, but rather is part of their positive dedication to the genuine good of men. And so, though not all of us may agree with all that the conscience of another person leads him to do, we do join with these persons in celebrating their freedom of conscience.

"Let us, then, rejoice together in man's freedom, and labor with one another to build that freedom more firmly than ever before."

More relief for Biafra

The shadow of the Nigeria/Biafra conflict fell across the two days, from the opening address to the closing remarks on the budget, at the annual meeting of the Mennonite Central Committee, in Chicago, January 24 and 25.

"We will be confronted with many issues during these meetings," H. Ernest Bennett, chairman of Mennonite Central Committee said in his opening remarks. "How would God have us become further involved in the Middle East struggle, in Vietnam, in Nigeria/Biafra, in the urban crisis? God has called us to be His servants."

Atlee Beechy, assistant secretary of MCC, freshly back from a three-week exploratory trip to Nigeria/Biafra, said: "I came away from both sides with a conviction that MCC should expand its personnel on both sides. On the Federal Nigerian side, MCC has TAP teachers and two nurses with an interdenominational relief team. But more medical personnel is badly needed in the former secessionist territory regained by federal troops.

"I accompanied the Dr. Wallace Shellenbergers and Dr. Linford Gehman into Biafran territory. They were greeted warmly. And there the need is immense. One hundred to one hundred and fifty tons flown into Biafra at night has only delayed the crucial period, for if the crisis continues, it is expected that as much as two thousand tons of food will be needed per day."

The executive committee of MCC, after hearing committee members express conviction for greater attention to the Nigeria/Biafra emergency, recommended the following:

"In response to the needs of the Nigeria/Biafra emergency on both sides of the conflict, MCC should strengthen the number of persons working in medical- and material-aid projects, and to announce to the constituency that funds up to two hundred thousand dollars may be expended for the Nigeria/Biafra need, and that the constituency be encouraged to give with the understanding that funds not needed for Nigeria/Biafra may be used in other emergency efforts where comparable need exists."

The recommendation was unanimously accepted by committee members, as was the proposed jointly-sponsored program of the American Friends Service Committee and MCC to establish a program of relief in Biafra, to be known as Quaker-Mennonite Service. The program is for one year with review in six months. The Quakers and the Mennonites also work in Nigeria, but each agency there retains its own program.

"The stark, harsh suffering of the people breaks through at all points and represents a human tragedy whose dimensions we can only begin to comprehend," Beechy said about Biafra. "To become a part of this troubled and broken situation and to become invested in the reconciling ministry is both a high calling and a sobering responsibility. It will require careful planning, able leadership, strong spiritual resources, and above average psychological maturity. All difficult ventures have a high price. Working in Biafra in this moment is no exception."

C. N. Hostetter (right), former chairman of the Mennonite Central Committee, received a certificate of recognition for his fifteen years of service from William T. Snyder, MCC executive secretary, while H. Ernest Bennett, the new chairman looks on.

After reviewing all phases of MCC's ministry, the committee approved the following overseas program projections:

To plan on entering Sierre Leone with a Teachers Abroad Program, and otherwise increasing the TAP program from 155 to 165 teachers.

To progressively decrease the size of the Korea program by not taking a new class at the Mennonite Vocational School.

To join the Javanese Mennonite Church in expanding an effective family-planning program.

To increase the number of personnel in Jordan to provide nurses and other medical staff for the Palestine Christian Hospital near Amman.

To anticipate moving from the overall administrative position in Vietnam Christian Service, should the Vietnam war end and partners in the VNCS wish to organize differently for postwar operations.

To give greater priority to Latin America, particularly to Bolivia and Northeast Brazil, than was given in previous years.

To receive 1,250,000 pounds of material aid, including fifty-five thousand Christmas bundles.

To distribute material aid by continents on the following percentages: Africa, 35 percent; Asia, 35 percent; Middle East, 20 percent; and Latin America, 10 percent.

The groundwork was laid in 1968 for more effort in the American inner city. Resources for this urban program will come from the voluntary service fund. MCC hopes to join COMBS (Council of Mission Board Secretaries) to seek ways of strengthening the witness of Mennonites in urban areas.

The peace section will continue the study of the Middle East problems, also giving some attention to how the church works in situations of revolution, particularly in overseas areas.

The mental health services will continue its search for greater clarity in defining what should be its precise role in the future. It expects to complete a statement which would outline the relationship of MMHS to MCC and to the six mental health centers.

The main thrust of Mennonite Disaster Service in 1969 will be to increase efforts toward serving and helping the constituency to enter into direct communication with and service to racial minorities. Assisting urban-housing projects for minority races and those of lower-economic levels will undoubtedly be one channel of assistance.

Although the proposed total budget for 1969 was an 11.5 percent increase over last year's, the committee added another $177,850, primarily for additional emergency relief efforts in Nigeria/Biafra, before approving the cash budget totaling $2,675,030, of which $1,720,130 will come from constituency contributors. The bulk of the budget, $1,732,850, is designated for overseas programs. The rest covers voluntary service and peace section work in Canada and the United States; disaster service and mental health services coordination and administration.

Vietnam Christian Service, the cooperative service and relief effort of Church World Service, Lutheran World Relief, and MCC, was reviewed after its third year of operation. The committee, again, unanimously supported the emergency working relationship for another year, during which MCC will administer the program for the three partner agencies.

Magazine talks about draft

Uncle Sam Wants You, a special issue of *With* magazine, focuses on the questions of war and nonresistance. This issue, dated March 1969, is now being mailed to subscribers.

Selected to inform high-school-age young men about the questions they must answer as they face the draft, the articles should also interest ministers and other individuals involved in draft counseling and youth study groups.

The articles of this special issue give information on the various positions one can take under the Selective Service System, advice on how to register as a conscientious objector, and some of the philosophy behind the nonresistant position. Noncooperation is also discussed in the issue.

Article titles include: The Draft Law and Your Choices, Why I Reject War, I Could Not Tolerate the War Machine, When You Fill Out Form 150, and What We Believe About War.

Extra copies of this special issue are available for individuals, churches, and youth groups at the following rates: 3 for $1.00; 6 for $2.00; and 10 for $3.00. Additional copies are available at thirty cents each. For copies or more information, write to *With,* Special Issue, Box 347, Newton, Kan. 67114.

Dr. Joanne Smith T meets a patient in the Gai Dinh clinic who wears a bandage on her temple to cure her headache.

Alabama doctor in Vietnam

Doctor Joanne Smith T speaks Vietnamese readily, but with an unmistakable Alabama accent. Even with an accent, her knowledge of their language smooths every contact with clinic patients every morning, and with medical students every afternoon.

I visited her at the Mennonite Evangelical Center in Gia Dinh, a suburb of Saigon that was severely damaged during the last offensive. Four mornings a week Dr. T arrives here to find her small office already crowded with people. Patients are registered the day before to save time. The adults wait stoically, but little children press their noses anxiously against the office windows.

About eighty patients were treated by Dr. T and her two assistants the morning I was there. It was easy to see that they appreciated her cordial manner, and that they could talk to her without an interpreter. Tuberculosis patients came in first. They have regular appointments and are encouraged not to miss a clinic visit. Tuberculosis is on the rise here.

On this morning, a woman came in with unmistakable evidence of leprosy, the first case in two months.

Two little boys came in, the older helping his younger brother into a chair and unbuttoning his blouse. The two went together to the nurse for the prescribed medicine, pretty yellow pills and bright red liquid in a bottle that looks most appetizing.

Some hours later, Dr. T walked into Cho Ray Hospital in Cholon, the Chinese section of Saigon. In a small room just off a hospital ward, seven medical students were waiting for her. Medical school is not in regular session. These young men may have to leave for military service, the future is highly uncertain. Meanwhile, they are working every day with Dr. T.

"I have never taught before," she says, "and I really did not like the idea at first. But now I enjoy it, thoroughly. My students are in their third year, and so nice and interesting to work with. Besides, teaching is important in Vietnam."

A patient, a young boy, is carried in and put in the bed in the front of the room; and Dr. T begins. Two hours of medical discussion follow in English, Vietnamese, Latin, and French. The session is lively, the students talented and eager. Even the patient, a sixteen year old, is paying attention to what is being said. His cooperation is much appreciated by students and teacher.

Cho Ray is a government hospital with more than a thousand beds, the largest hospital in Vietnam. Eleven hundred students are in the medical school which has a six-year program. There are only two medical schools in Vietnam, the one at Cho Ray and another at the University of Hue. Cho Ray is supported by the United States Government and receives equipment and textbooks from the American Medical Association.

Dr. T goes about her clinical work and teaching with tireless good humor, trying to close out the endless difficulties and frustration of functioning in this disrupted city. "You have to do the best you can with what you have. There is so much to be done." *Aase Dybing, Vietnam Christian Service.*

RECORD

California rescue work
Upland partially evacuated

The forty-five-inch rainfall in southern California made January the wettest month in that state's history. The rains produced flash floods, canal breaks, swollen rivers, and mud slides. Hundreds of people fled their homes before the onslaught of water and mud. Others evacuated under the threat of dam breaks and further mud slides. The misery was compounded with grief, as people lost their lives.

The California Mennonite Disaster Service Unit swung into action immediately, cooperating with the Red Cross and other volunteer agencies.

During the last days of January, major attention was given to the Upland-Ontario-Cucamonga area east of Los Angeles. Half of the citizens of Upland were reported to have evacuated their homes as a precaution. The whole area, lying at the foothills of Mount Baldy, was threatened with dam breaks and mud slides. More than a hundred homes have been inundated with one to four feet of mud.

On January 21, nearly fifty MDS men from the Mennonite communities of Reedley, Dinuba, Fresno, Bakersfield, Shafter, and Wasco joined an Upland team for cleanup operations at nearby Cucamonga. The Upland Brethren in Christ church provided meals for the MDS team. That weekend, as many as one hundred Mennonite men participated in the cleanup.

Edward G. Peters of Wasco, California, supervised a twenty-nine-man team at Avilla, northeast of Wasco, in the first MDS response to the disaster, cleaning up debris after a flash flood.

Irrigation canal breaks and high rivers flooded the Oroso, Cutler, and Dinuba areas. Cooperating with Red Cross, the California MDS unit manned clothing, food, and furniture distribution centers, with the Mennonite Central Committee at Reedley supplying some clothing. Mennonite women also helped at these stations. John A. Miller, the California MDS chairman, Walt Krehbiel, Otto Jost, and O. B. Reimer coordinated these efforts.

As the waters subside and further damage becomes evident, MDS men project that crews will be needed.

Words and deeds

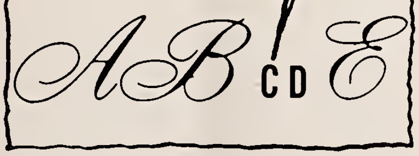
CUTE is the Cooperative Urban Teacher Education, a pilot project in urban education. Twenty-seven students from eleven Kansas church-related colleges, including three from Bethel College, are taking part in a semester training program in Wichita as preparation for inner-city teaching. They are Anita Boese, Donna Falk, and Janet Harder.

Minister's Taped Digest is a proposed information service that will be recorded on tape for ministers to listen to in spare moments by Word, Inc., 4800 West Waco Drive, Waco, Tex. 76703. Each month, subscribers are to receive a full hour or more of recorded material from magazines, books, newspapers, reports, lectures, and sermons.

Science for Clergymen is a two-week conference which will be sponsored by Oak Ridge Associated Universities, Box 117, Oak Ridge, Tenn. 37830, from July 7 to 18. The conference will proceed from accounts of essential basic knowledge to consideration of the complex social and political issues involved in using new scientific knowledge for the benefit of mankind.

Mennonite Foundation, 111 Marilyn Ave., Goshen, Ind., or Box 587, Hesston, Kan., is equipped to receive, manage, and distribute gifts of cash and property for the benefit of any charitable organization. Assets at the end of 1968 totaled $823,000.

CHURCH LETTERS ::::


I TOLD YOU THIS CHURCH IS TOO FANCY FOR US!
G. FRAZIER
AB CD E

Calendar

Feb. 28-Mar. 1—Manitoba Conference, Winnipeg.

Mar. 7—World Day of Prayer.

Apr. 10-13—Central District Conference, Bluffton, Ohio.

Apr. 11-12—Alberta Conference, Vauxhall, Alta.

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S. D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita, Kan.

Nov. 8-9 — Ontario Conference, Leamington.

Central

Feb. 27, 28—Chicago, evangelistic team, David Wiebe.

Western

Mar. 2—Goessel, Kan., Alexanderwohl Church, missions festival, the Lubin Jantzens.

Workers

Jerry Epp, Bethesda Church, Henderson, Neb., is serving a winter voluntary service assignment at Fort Wayne, Ind. He is working with the house renovation project. His parents are Mr. and Mrs. Robert D. Epp.

Gladys Kroeker, Bethesda Church, Henderson, Neb., is serving a two-year MCC voluntary service assignment at an International Grenfell Association Hospital in St. Anthony, Newfoundland. Her parents are Mr. and Mrs. Norman Kroeker.

Donald Mierau, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Schwab Rehabilitation Hospital, Chicago. He is the son of Mr. and Mrs. C. A. Mierau.

College basketball

Feb. 4:	Friends 62—Bethel 61
	Central St. 73—Bluffton 40
Feb. 6:	Bluffton 71—Findlay 69
Feb. 8:	Bethel 90—C of E 80
	Cedarville 90—Bluffton 77

Ministers

Arlin Claassen, pastor of the First Church, McPherson, Kan., has resigned to accept a position with the Church of the Brethren, Lititz, Pa. He will be associate pastor and will work in the area of youth ministry, Christian education, and community ministry. He has been active in these areas in McPherson and has been helping with The Handle, a church- and community-sponsored coffeehouse in McPherson.

Kenneth Rupp, pastor of the Turpin (Okla.) Church, since 1966, has accepted a call from the First Church, Beatrice, Neb., effective in August. He and his wife Anne are both graduates of Mennonite Biblical Seminary.

Claassen

Audiovisuals

The Massaki Story. When Andre Massaki was born in the nineteen twenties in northern Angola, not far from the Congo border, he was the eleventh baby. Every one of the first ten babies had died after some months—because of evil spirits according to the witch doctor. When the eleventh baby became sick, Andre's father broke with custom and went to the white man's hospital. The baby lived but grew up to be orphaned by family tragedy and deaths. Later, he became a Christian, and still later, came across the man who had been responsible for a death in his family. This warm personal story of Andre Massaki's childhood and how as a man he resolved his conflict are told in *The Massaki Story,* a 93-frame color filmstrip with script and 7½ ips tape. The filmstrip illustrates the power of Jesus' gospel for men today, gives a glimpse of life in parts of Africa, and shows a real-life solution to the problem of loving the enemy. Today, Andre Massaki is an editor at LECO, Congo's largest Protestant publishing company, and the filmstrip also tells what role LECO plays in Congolese life.

Order from Audio Visual Library, Box 347, Newton, Kan. 67114; available on a freewill offering basis.

Deaths

Frieda Balzer Friesen (Mrs. Karl), Bethel College Church, North Newton, Kan., was born Nov. 8, 1892, and died Jan. 10.

Kate Baumgartner, First Church, Bluffton, Ohio, was born Apr. 3, 1885, and died Feb. 2.

Tena Dyck (Mrs. Frank F.), thirty-nine, United Church, Vineland, Ont., on Jan. 25.

Peter C. Friesen, Bethesda Church, Henderson, Neb., was born Sept. 20, 1878, and died Jan. 29.

Ivan Hilty, St. John Church, Pandora, Ohio, was born Jan. 6, 1900, and died Jan. 20.

Agatha Ratzlaff Kliewer (Mrs. John A.), Bethesda Church, Henderson, Neb., was born Mar. 3, 1896, and died Jan. 7.

Katharina Ott Kliewer (Mrs. John H.), Bethesda Church, Henderson, Neb., was born Oct. 21, 1890, and died Jan. 12.

Maria Kreuger, West Zion Church, Moundridge, Kan., was born Dec. 14, and died Aug. 1.

Luella G. Mueller (Mrs. C. F.), First Church, Reedley, Calif., was born Sept. 28, 1882, and died Jan. 28.

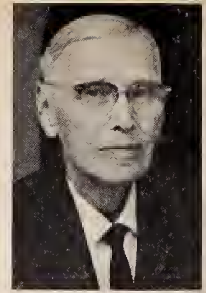
Bertha Neufeld, West Zion Church, Moundridge, Kan., was born Feb. 23, 1897, and died Dec. 10.

Pauline S. Neufeld, Grace Church, Dallas, Ore., was born Aug. 24, 1896, at Waldheim, Sask., and died Jan. 28.

Margaret Quiring (Mrs. John D.), Bethel Church, Mountain Lake, Minn., was born May 16, 1904, and died Jan. 19.

Anna Schroeder (Mrs. David J.), Grace Hill Church, Whitewater, Kan., was born June 8, 1905, and died Jan. 26.

Harrison B. Unruh, Bethel College Church, North Newton, Kan., was born Aug. 23, 1890, and died Jan. 15.



Wenger

Paul A. Wenger, Bluffton, Ohio, was born Nov. 22, 1889, near Fortuna, Mo., and died Jan. 22 at the age of seventy-nine. A missionary to India from 1923 to 1952, he introduced the flying shuttle to the poverty-stricken converts whose ancestral occupation was weaving, thus helping men to increase their production of home-spun cloth. He founded the Christian Cooperative Bank and the Christian Cooperative Weaving Association in Jagdeeshpur. In Korba, he helped to develop high-grade seed rice. Always active in village evangelism, he and his wife pioneered the evangelism program in Surguja after it was opened to the Christian witness following India's independence in 1947.

Marriages

Lonnie Cox, Methodist Church, Meade, Kan., and *Elaine Wedel,* Tabor Church, Newton, Kan., Jan. 27.

Dennis Dick, Burrton (Kan.) Church, and *Rita Schmidt,* Tabor Church, Newton, Kan., on Feb. 2.

Dale Hoffman and *Pat Northrup,* both of Grace Church, Dallas, Ore., on Jan. 31.

George Lehman, Berne (Ind.) Church, and *Anita Schrag,* Meadows (Ill.) Church, on Jan. 25.

Terry Schey, Grace Church, Pandora, Ohio, and *Beth Ann Rupp,* West Zion Church, Moundridge, Kan., on Dec. 27.

Albert Schierling, Grace Church, and *Linda Mueller,* Trinity Lutheran Church, both of Dallas, Ore., Jan. 24.

Bob Schmidt, Tabor Church, Newton, Kan., and *Myrna Sheegog,* Methodist Church, Iuka, Kan., on Dec. 21.

Delwin Schmidt Bethesda Church, Marion, S. D., and *Jane Beir,* First Baptist Church, Parker, S. D., Dec. 8.

Dale Schnarr, Brandt, S. D., and *Yvonne Hofer,* Hutterthal Church, Freeman, S. D., on Dec. 28.

Roger Thomas, West Zion Church, Moundridge, Kan., an *Kathy Farmer,* Faith Temple, Wichita, on July 27.

Donald Unruh, West Zion Church, Moundridge, Kan., and *Trudy Strutton,* Christian Church, Silsbee, Tex., on Sept. 13.

LETTERS

Forward together in 1969

Dear Brother Shelly: "Forward together" is our President's theme for a country that is divided by war, racial unrest, poverty, and many other problems.

"Forward together" is our prayer for the General Conference of Mennonite Churches before we, too, are hit by the division that is causing a reformation in some of our major churches.

What is causing the division? Drifting away from God's Holy Word.

Does our Bible still teach the good news of salvation or does it merely teach good works? Has our challenge to preach the gospel to the uttermost parts of the world lost its enthusiasm? Does feeding the hungry soul have priority or an equal with feeding the hungry stomach? Have our Mennonite traditions become our "scribe and Pharisee religions"? Do all articles in all our tithe-supported publications give spiritual inspiration to the readers? Is our unity in Christ strengthened or weakened by our ecumenical trend? Do our tithe-supported colleges give our young people as much help and guidance with their personal spiritual problems as they do with social problems? Do our young people receive an abundance of spiritual food at camp and other church supported activities? Do our delegates to conference come home inspired and proud to be Mennonites?

In 1969, let us go "forward together." "But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ, his son, cleanseth us from all sin" (1 Jn. 1:7). *Don Schneck, P.O. Box 16, Pandora, Ohio*

Harding's contributions

To the Editor: Did you notice Rene V. Cappson's Associated Press article on page 3 of the Wednesday, Jan. 8, *Newton Kansan*? The article reports on Vincent Harding's *Columbia Review* article in which he presents his ideas on how the "black brain drain" can be reduced.

The August 17, 1968, *Saturday Review* has a review of William Styron's *Confessions of Nat Turner: Ten Black Writers Respond.* Vincent Harding is cited as one of the contributors who state that "Styron's Nat Turner perpetuates a stereotyped, white racist view of American history."

Earlier, I heard Nathan Wright, Jr., refer to Vincent Harding's "The Gift of Blackness," which he called a "gripping piece—a stirring piece." Wright is executive director of the Department of Urban Work of the Episcopal Diocese of Newark, New Jersey. His remarks were broadcast on the Episcopal Church's *Viewpoint* radio program. *Harold Peters, Rt. 1, Newton, Kan. 67114.*

Arab side covered

Dear Mr. Shelly: My husband and I take this opportunity to commend a recent publication of *The Mennonite.* Frank H. Epp's article, "No Peace in the Promised Land" of the Jan. 27 issue, speaks to a most difficult problem. Epp's analysis of the Middle East situation is one of clear understanding. While he justly presents the well-known Israeli conflict, he proceeds further to uncover the more complicated and relatively unknown Arab situation. The article can certainly be considered a relevant introduction to this area of conflict. *Mrs. Elias Toubassi, 313 W. 4 St., Bethlehem, Pa. 13015.*

About our letters: *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "peronal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

Dissent of the concerned

Dear Sir: Much has been said in *The Mennonite* and in the letters to the editor concerning criticism of American actions, both foreign and domestic. Dissent is a necessity in a democratic society. When dissent is suppressed and dissenters accused of disloyalty, there is no longer freedom but totalitarianism. The rights of free speech and of peaceful assembly were written to guarantee the freedom to speak out against the government.

America, however, has not practiced its constitution and ideals. Dissent is suppressed and assembly denied, as in Chicago, where police ruthlessly clubbed demonstrators as the majority of Americans gave their support to the police. American young men are conscripted by an immoral draft. Where is their right to life, liberty, and the pursuit of happiness upon which this country was founded? In the military they are stripped of all individuality, trained to be efficient killers, given medals when they are especially efficient, and told that now they are men. They are sent to fight an imperialistic war in Vietnam, in which the United States has violated the Geneva Agreement, supported a government which has jailed those who advocate peace, and committed atrocities with the justification that the enemy committed them first. We have forced the Vietnamese to accept our kind of government, defoliated their country, destroyed their ancient cities; yet we cannot understand why they are not flocking to our side.

To pass off domestic dissent as communist agitation is to take the burden of these problems off our own shoulders and conveniently place the blame on communism. Communism is the simplistic reason for our problems, advocated by those striking out against the pseudointellectuals who place the blame where it is most uncomfortable. It is a reason based on ignorance, fear, and hatred. It has been American oppression which has caused the uprising of the blacks. It has been American hypocrisy—abhorring violence at home while perpetrating it abroad—that has caused the dissatisfaction among students. Dissent is the reaction of concerned and frustrated people. *The Mennonite* is to be congratulated for its concern and willingness to speak out on these issues. *Philip Yost, Earlham College, Richmond, Ind. 47374.*

No war on ideas

DEAR EDITOR: I would like to give my response to the letters by Frank R. Fast and Adrien Lehe (Dec. 31) and (Jan. 28) issues. They seem to be awfully worried about a communist take-over here in the United States and feel that the war in Vietnam is accomplishing at least something to end this threat. From these letters, they seem to really be pushing this "war that will end communism." Anyone who knows anything about communism can understand that communism is an idea and that an idea cannot be eliminated (short of total destruction of the earth). We have a right to be concerned about communism as opposed to the theoretic freedoms we now enjoy, but war has never conquered an idea or even suppressed it and I seriously doubt that it ever will. War stirs up agony and distrust; communism breeds on agony and distrust. If the United States were really interested in helping South Vietnam, it would send people such as Paxmen and Peace Corps volunteers instead of a half a million soldiers.

I seem to always come back to the question, "What would Jesus have done?" If your Jesus is the same as my Jesus, He would never have reacted violently to any enemy no matter how much physical or mental harm He was threatened with. Violence is not the answer for a Christian in any situation. The United States is made up of people—people with differing ideas. According to the Constitution this is the right that the United States citizen has. I'd like to add that communism is not the all-powerful evil that Christians should be concerned with, but, rather, the basic sins that Jesus Christ talked and preached about when He was here on earth. *Fred Goering, Goering Hall, North Newton, Kan. 67117.*

Not shut out

As I paused before the pretty little cottage, I looked again at the address in my notebook. Somehow, I had thought of stone steps and white pillars and a brass knocker in connection with the girl who had given so much to our mission work.

I rang the bell and was taken into a bright, pleasant room. The girl who sat there did not rise to greet me. A look of surprised sympathy must have come into my eyes at the sight of her wheelchair for she said, "You didn't know that I was a *shut-in?* Isn't it splendid that I do not have to be a *shutout,* too?" That was the only mention she made of her affliction.

It did not take me long to find out what she meant by not being a shutout. She was, literally, going into all the world by her prayers and her gifts. On the arm of her chair was a small map of the world. "When you came in," she said timidly, "I was over in Japan."

I saw before her a list of our missionaries. "I like to pray for every one," she said. "It never seems to me that lump prayers can mean as much as praying for each one separately and for the things each needs. Whenever I see a need mentioned in the church papers, I make a note of it and pray about it." She talked about the affairs of the mission as if she walked in and out among its buildings and its people daily. Then she told me about the little boy she was educating in India. "I don't know which one he is, but I know one of the three hundred in this school is mine. And just to think I have only paid twenty-five dollars a year to keep him in school. What else could I have done with twenty-five dollars that would have meant as much as that?"

Her pencil slipped easily across the Atlantic, and she pointed to a town in which we had an orphan's home. "That is where my other little boy lives. He costs me more than the one in India. You see, he has to have so many more clothes than they bother with in India." She laughed happily.

We talked over home mission points one by one. She was thoroughly familiar with them all, and in all she had invested some of her money.

When you came in, I was over in Japan.

"You are certainly not shut out," I said. "It seems to me that you are living all over the world."

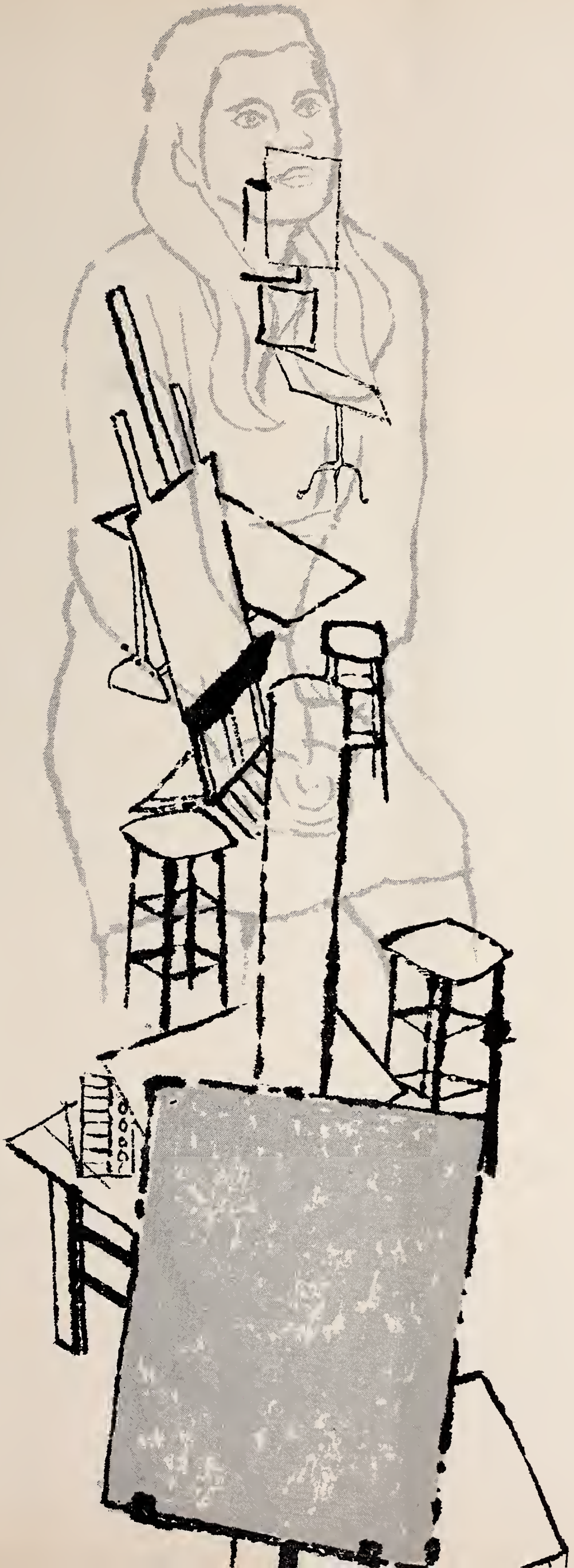
"If only I could tell other people about the joy of it—I mean the joy of living all over the world by prayer and giving," she said. "So many of them think it is only a duty and just give what is left. If only I had some way of telling them how it fills one's life full to the brim with joy."

"I have a way of telling them," I said. She grasped my hand eagerly. "Please do," she said. "Please *do* tell them."

And so—I have told you.

Mrs. E. C. Cronk

Material for this page provided by Women's Missionary Association



Charcoal Gray

Esther Deckert

He was putting gray on a heavy canvas. Stroke upon stroke of paint went on, methodically. He was alone, and bathed in the cold light of the art lab. The geometrical shapes of tiles, chairs, windows, and shelves surrounded him. Even the skeleton legs of stools and easels closed around him like bars of a jail. The only hope of movement in that square room was the dull stroke of the paintbrush.

Why? he thought. What happened? I thought this might be it. She seemed like the girl for me or something like that. And now. . . .

He mixed some white into the gray, his mind racing back to the first time he had seen her.

It had been one of those rare Sunday afternoons in fall. The kind that's warm and hazy with a blue sky and falling leaves. "Hi, Alan." Connie seemed so open and fresh. "That's an interesting design. Been working on it long?"

He must have seemed a little bewildered because she went right on. "You seem to have the lab to yourself this afternoon. The others must all be out enjoying the weather."

He nodded. The others *were* all out. He didn't consider them really consistent workers with their art.

Perching on the edge of a table, Connie continued, "I was just sitting in my room feeling blue and sort of lonely. Everyone else is either home or with their special guy or some-

Alone waiting

Listen! Can't you hear
the fall of his footsteps drawing near
the door? He reaches out
his hand toward the latch, but a doubt
catches his mind and he slows
the thrust—his fingers close.

Sandy Flickner

thing. I decided to take a walk, and as I walked past I remembered that you're always here, and thought you might sometimes be lonely, too. Ed said you don't get out too much."

Oh, yes. Ed *had* said something about dating a Connie, earlier this year. That must be how she knew him.

"I wonder—well—" she proposed, "would you want to go on a short walk—or are you too busy? We might be good therapy for each other."

She sat unconcernedly and chatted as he straightened the supplies and the chairs and hung up his smock. The design was only half done, but maybe the fresh air might help it along.

The canvas was completely gray now. Alan rinsed his brush.

The guy next door had once called Connie a dog. An angry purple jag went in the left corner. Maybe she was gangly and a little awkward, and he guessed her hair was sort of streaky. But she looked OK. Her smile was what really caught a person up, or her warm voice. Anyway, the walk had put him about two hours behind, but being with Connie was an experience!

She really opened up to a guy. She hopped through questions like a sparrow. He'd never seen such an unstructured mind.

"Do you walk much?" she interposed after having just asked about his family.

"Uh . . . no," he admitted carefully. "My schedule usually puts me in the art department or the dorm. I'm pretty busy to take the time to walk across a pasture or just kill time." He guessed he should have told her he liked the change. But, well, that would be a little corny. So, they just tramped on, he basking in the sun and the rise and fall of her voice. She really seemed to care. No matter what he said, it interested her. She had a way with words. Several times, he caught himself just at the point of blurting out something personal or frustrating. She was so friendly, he wondered why she was lonely. Maybe he should have asked, but really. . . .

Alan moved the canvas to a better angle.

All the rest of that week, it was almost as if she had gone out of her way to be friendly. She sat with him several times at supper or they would walk to the art building together. Thursday was the night. After supper, she was talking and somehow he found them headed for her dorm. It was already dark and the moon was just coming up.

"That moon," sighed Connie, "is so close you can almost touch it."

He didn't know how, but they were just holding hands, and. . . .

They held hands that Friday, too. His roommate, Ed, asked him if he wanted to take Connie to coffee. They could double with him and his girl, June.

"Oh, no, I couldn't ask her," he had protested. "After all, she has dated before and she might not go, an. . . ."

"Alan!" Ed could be stubborn. "I'm going to put in the dime and call her. Now are you going to talk to her or not? You can't just sit in the dorm. Maybe she's not your type, but it wouldn't hurt you a bit to have some fun. I don't think you ever learned how to have fun. Besides, she made an effort to be friendly; the least you can do is be friendly back. Now—here she is—take the phone."

Did they ever have fun! He never knew anybody could just sit and laugh a whole evening. Ed was right. Because he hadn't ever had brothers or sisters, neighbors, or even kids his own age in the one-room school, nobody had ever showed him how to play. Connie knew how. She'd be hard to beat as a girl friend.

He sort of hinted the whole evening, but Ed never really offered to double again. Connie wouldn't say she wanted him to take her to anything either. She talked about the lecture on Monday and the big banquet coming up, And, of course, she always asked about his art projects. They joked some. Once she started to hum; but when he looked at her, she quit. Said she didn't have a good voice at all. She probably did, though; she was so good at stuff like that. One thing about Connie, she never made anybody feel inferior, or bragged about herself.

But was he ever stupid! Just because of all that fun, he had thought she cared. He thought she was sincere. He was in the art lab all day Saturday and that evening. She knew he was behind in his work. She could have come in and talked. She was probably the kind that only wanted to do big things—wouldn't think of just talking to a guy or watching him work. But that wasn't the whole story; oh, no. She was a pretty worker, all right.

It all came out at Sunday dinner. Some girl came by the table and asked her, "How was the movie last night? Charlie's fun, isn't he?"

"Oh, yeah, we had fun, I guess," Connie said. And, without even a blink, she went on talking to him as if it didn't make any difference.

So—no wonder she didn't come—she wasn't even around. "Boy am I a dope about girls!" he addressed the somber canvas. "And I thought she was so friendly."

"Well," he said turning to his neat row of brushes, "that's that. Just a strip of black here and this will be done."

MEDITATION

Finding faith with others

Holy Week 1967 was an exciting adventure for me. People from various denominations and communities came to share their faith in Jesus Christ at a Faith At Work Conference in Moundridge. They shared their victories and their defeats in their Christian grass-roots struggles to be better friends of the Christ.

As we of the Moundridge community listened and shared with them, we began to sense the presence of God acting in our midst, not in any spectacular way, but in a quiet manner. New vistas of faith, new strength and hope, began to well up within us.

Firsthand reports of people finding Jesus in new ways during these days, of being able to find in Him a very present help in the time of trouble (Ps. 46:1) began to filter in to us.

Lives were stirred, not only to deeper commitment, but to action, carrying out the commands of Jesus to love one another (Lk. 10:27) in neighborhood and church situations, in meeting the needs of strife, discord, hatred, and prejudice.

For several nights, dig-sessions took place, in which, teen-agers through golden-agers together groped with their roles as Christians. They discovered that they could share their faith across a generation gap that was not as formidable as they had thought.

Men met for breakfasts, ladies for coffee times, businessmen and young couples for lunches, couples in homes, to talk about life and Christ and themselves.

The main speaker kept the Lord Jesus as the person to be honored, and the Holy Spirit as the prime mover through the conference and services. Those who acted in leadership roles were instructed to be bridges to Christ, willing to be hurt, walked upon, that others might find Christ.

We shook with fear as we entered into conversation with each other about spiritual things. We began to look inward at ourselves to find the persons that God, all along, had been telling us we could be if we would commit our lives to Him. We caught a glimpse of the "new creature" that Paul talks about (2 Cor. 5:17). We saw more clearly our imperfect selves, and many of us began to determine from that time on that we would deliberately fight for God's way within ourselves. We would seek the help of God and of others in this goal. We wanted a life worth living, worth offering to God and to others, a life that many had been missing, and wondering why it hadn't materialized.

We learned that life is great, but even greater when God is counted in on it, when the petty goals of human existence are traded in for the greater existence of the human life with God as a close personal friend.

At the outset, the conference seemed to be doomed to failure. People being depended upon could not function. Many of the visiting team members did not find it possible to come. The whole conference, from the human standpoint of success, was destined to be a flop. Nothing could be done but to step aside and give it over to God. At first, a keen disappointment was felt but, as one person has put it, often our disappointments are God's appointments.

What happened cannot be measured except by the Lord himself. There was no great spiritual explosion that the world at large was aware of. But there are evidences in this community that God was here, that He worked in our weakness and bore fruit that will endure throughout eternity.

Robert R. Coon.

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*Supplemental reading for the Sunday school lesson of Feb. 23, "When Religion Is Vital."

COVER

Poor people are those with money in the bank and discontent in their hearts.

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Testing an old slogan

The old-time religion: it was good enough for our fathers, it is good enough for me.

That's where the line is being drawn if I read between the lines of some of the letters that we are receiving.

I'm not happy about it. It's trading our birthright to faith in God for a pottage of fear.

I'm not rejecting the faith of our fathers. But our fathers' faith faced forward. We too must face forward and not turn around to idolize things as we thought they were.

How silly we are when we build our shrines to the good old days! Take our obsession for a fireplace in our centrally heated homes. We like the open fire. It reminds us of the past which we have lost. But let's face it. No one's going to go back to that past by tearing out the thermostat to live in a drafty house where the fireplace roasts you on one side while you freeze on the other. The good old days were much more rugged than our memories of them.

In fact, they were just as tough as things are now. Let's face forward.

If Christians ever lived in a corner, no longer do they. We have been pushed out into the middle of the superhighway.

Over half of our folks have moved to the cities. And to us left behind in the country, the city has come out to us through the radio and that picture tube. We cannot retreat to our country churches whether built on the prairie or in the inner city.

We have accepted all the advantages of city living to improve our business, our farming, our education, and our social life. The changes that we have experienced make our heads swim and our hearts guilty. But we like it. And that's why we feel bad. And if we can hold on to a so-called old-time religion, then we feel that we have paid our debt to the past for which we grieve a little but not enough to make us give up the teevee.

Dare we face the truth about the so-called old-time religion? It is not really old at all, but a modern fabrication. Like the fireplace in the living rooms of our rambling ranch houses, it comforts us, but does not work for us. Remember, the fireplace used to be in the kitchen in frontier days.

My concern about talk of old-time religion is not that the religion that is promoted is old, but that it is not old enough. It is not old because it does not really go back to Christ. It goes back only to the frontier revivals of the last century which fulfilled a mission in their day, but left us with an Americanized Christianity. Now we can't tell where Americanism leaves off and Christianity begins.

We really need to turn to an ageless Christ who cannot be imprisoned by religions or slogans or history. We need to expose ourselves to this world which is God's world and at the same time expose ourselves to Christ.

This means a more fearless style of life than has usually marked the average Christian witness. And we will have do far braver things than attack the sacred catchwords, as I have done here. Our good reputations may be the first things we should dare to lose.

What Christ is calling us to do is to face forward, for He is in our future more than He is in our past. Note that here we are talking about more than the second coming, but we are at least talking about that. Christ has gone ahead of us and He waits for us. We have nothing to fear but that we will fail to meet Him by turning around.

Second-class postage paid in North New

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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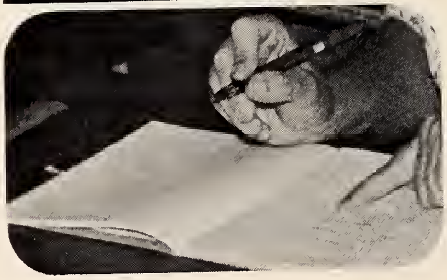

Questions nobody asks about missions

W. Frederic Sprunger

"People at home just don't know what's going on over here," I said to myself. "And, besides, they don't seem to care. If they did, they would be asking a few questions."

This feeling hit me after we had lived in Japan for six months. The letters we got from friends in America were interesting. But except for an occasional question about oriental customs or the climate, questions were few and far between.

And none were about the work of our mission. In the next two years, we received 208 letters from more than seventy different people. That did not include letters from our immediate families. But out of those 208 letters, not one question was asked about the work of our mission. Not one question! And most of those letters came from people who were financially supporting our work overseas.

I wondered what this meant. Did it mean that people were not interested in what missionary life was like? Did it mean that they already knew what the missionary was doing? Did it mean that they had knowledge of where their money went? Or did it simply mean that no one knew what to ask?

I really do not know the answer to those questions. But just for your information, let me tell you something about missionaries, their methods, and money. It should make it easier for you to ask questions in the future.

First, the missionary. A missionary is, of course, basically no different from us. He is a Christian. He is on a mission. So are we.

Missionary life

But a missionary, in the narrow sense of the word, is a person sent to a predominantly non-Christian place to represent Christ there. Sometimes, we send a couple; other times, a single worker. But, in every case, a missionary goes because God has done something for him, which God can do for others, if they also hear and believe.

Jesus called twelve disciples to himself. Those twelve knew that God was very near to them in Jesus. He sent them out to tell people that God was doing something in their very midst. And today, in all parts of the world, missionaries are retelling the same story of what God is doing. But, in the process of sharing the good message, a missionary must deal with certain problems.

The first big hurdle to be conquered is language study. Although some people have more ability than others in this area, it is never an easy task. I remember one missionary relating how he had said at his commissioning service, "I'm ready to go. I'm going to fulfill the Lord's command to preach and to baptize." But, after several months in language school, he was not sure if he would ever be able to preach in this new tongue without an interpreter. He had to become a little child all over again, making new sounds, forming new words.

Some of our workers thought they would never make it. It was two years of grueling study. Writing was especially difficult. It was all top to bottom and left to right. As soon as they thought they had learned a new Chinese character, it slipped away. Yet, gradually they learned and were able to share with the people why they had come. Their language was far from perfect, but the reward of being able to talk with people gave them further incentive.

Another problem that needs to be faced is education for the children. Our missionaries were young when they went to Japan, and their children were soon old enough to go to school. The question was, how should they be educated? They could send them to a national school, but then they would not learn English well, and it would be hard for the children on furlough. They could be taught at home, but it would be hard on the mother, and the children would be isolated from their friends. It was decided, then, to open their own mission school, where their children could keep up on English, and have at least some American friends.

By far the biggest hardship, for parents and children alike, is being away from one another. In grade school it is not so hard, because the youngsters can go home on weekends. But when it comes time for high school, the teen-agers must leave for school in Tokyo, nine hundred miles from home. From then on, they see their parents only at major vacations. It is not an ideal situation. But in spite of educational problems, it is a real joy to the parents to have a Christian family. It can be a great witness.

A third aspect of missionary life is the furlough. I used to think it must be pretty nice to be a missionary. You get on a jet, fly to an exotic land and, five years later come home for a year of vacation. It sounded pretty wonderful. That was when I still thought furlough meant vacation. Attending mission meetings and listening to furlough reports has changed my mind. It is not unusual to hear a missionary say that on furlough he went from church to church, lived out of a suitcase for six months, had 130 meetings during that time, and drove twenty thousand miles. That is surely no vacation!

Missionary methods

Our first workers arrived in Japan in 1951, six years after the close of World War II. They went to Miyazaki prefecture in the southern part of the country, because very little Christian work was being done there. They settled in the larger cities, hoping to extend their work to the smaller cities later. The situation was very different from that which the early Christians encountered in Palestine. It was to a *religionless* people that we went. A Japanese teacher told me one day, "We were taught, before the war, that the Emperor was the living God!" And the people believed it. But, after the conclusion of the war, when the emperor himself admitted that he was not divine, the average man was totally disillusioned. There was a religious vacuum.

The problem was where to begin. Where would you start, if you found yourself the only Christian in one of our cities of twenty thousand or more? Well, our missionaries began holding tent meetings, visiting the sick in hospitals, and starting English classes. They invited people to their homes. Some came out of curiosity, others were sincere in their search for life. Up to two hundred people crowded into the home of the foreigner for a Christian meeting. People ran for tracts thrown out of the car window. Many were looking for something to replace the old emperor worship, and Christianity was a live option. Some put their faith in Christ. For others, the Christian faith was too exclusive. If they could be Buddhist and Christian and Shintoist all at the same time, they would gladly accept Christ. If they could not, they would reject Him.

But we did not give up in the face of strong resistance. We also started a kindergarten, a bookstore, a student center, and a campground. And these, combined with the preaching and teaching and visiting started earlier, had their impact. Lives were touched by the presence of Christians. God blessed the efforts of those who had gone to teach the Word, and the missionaries rejoiced as God was honored.

At first, only our mission organization existed, but the long-range goal was to establish churches and a church conference. The hope was to build indigenous churches, that is, ones that were self-governing, self-supporting, and self-propagating. There was no definite plan as to how this ought to take place, and the missionaries had to play things by ear.

As believers were baptized and gathered together for group worship, they sensed a need for leaderhip. The missionary was an acceptable leader, for awhile, but as is only natural, before long, they wanted pastors from their own people. It was among some of the earliest converts that they found leaders.

When a national pastor came to a small mission-church, it was hard for the missionary to know what to do. If he left right away, the church found it hard to stand on its own feet. It needed maturity. Yet, if the missionary stayed too long, the Christians were too dependent on him. Our workers hoped that with national leadership, the churches would develop not only independence, but patterns that would fit their own culture. But usually the Christians just copied what other churches in the city were doing. In any case, the young pastors and the missionaries had to work closely with one another, which involved a lot of give and take.

Originally, there was only our mission organization. This was known as the mission. But as the churches got pastors, the churches formed a loose organization of their own and planned their own work. This was known as the church. Thus, the mission and the church were working side by side, yet separate. By about 1960, it seemed like extra work and duplication of effort for the mission to plan a year's work, and the church to plan a year's work, without consulting each other. After all, they were working in the same area with the same people. It was decided to set up some joint committees, with representatives from both the mission and the church.

The evangelism committee was one of these, and the pastors and missionaries began working together in planning their evangelism outreach for the next year. It was a step forward. But after five years of this joint cooperation, everyone felt that the organized mission and the churches should become one organization. That was in 1965. It had taken almost fifteen years to get to this point, but at last the mission and the church became one. The Kyushu Mennonite Church Conference was born.

All future work had to be approved by the Kyushu Conference, not just by the missionaries. The pastors now had as much say about what should be done as anyone else. They took advantage of their opportunity to make a few changes.

They mentioned, for example, how they thought it was a waste to spend several thousand dollars a year for a radio broadcast. The mission had initiated this broadcast many years before, with very little fruit. Only a handful of people responded to the radio correspondence course, and it was rather expensive to keep the program on the air with so small a response.

The pastors suggested we drop the radio work for awhile, and in its place, try using audiovisual aids such as films, tapes, slides, and so on. Some of the missionaries thought this would be a terrible thing to drop a project which they had started. But, when it came to a vote on the matter, they lost. The influence of the pastors was beginning to be felt and, in this particular case, the outcome was perhaps a good thing.

Of course, joint planning had another side. There was also the possibility of immature judgment. We have one kindergarten, a very good one, and with a good reputation in its community. In a nearby city, there was a chance to start a second one. A piece of land in a new development was being kept open for a kindergarten. Our Conference had the first chance to buy it. One pastor and one missionary had a real vision for this. But, before they could go ahead with it, they had to get approval from the Conference. Since it was too early to tell how much our first kindergarten would add to the growth of our churches, the Conference, influenced largely by the pastors, voted against building a second kindergarten. As a result, the piece of land which we could have had was sold. It was sold to the Buddhists, and they put up a kindergarten. Some of the pastors later realized their judgment had been a bit premature. It would have been wise to build another kindergarten. But it was too late to change their decision.

Another implication of total partnership was that the Japanese would have a voice in calling old workers back, or asking for new ones. We usually think of our mission board as sending workers wherever they please. But now, in a country like Japan, it just does not work that way. We are guests of the national church. If they want a worker back, they will ask for him. If they do not, he will go elsewhere.

For the missionary, it is often hard to know how to relate to the pastors. He is their spiritual father, but they want to be treated like brothers. He sometimes feels something is good for them, and they disagree. This was evident when we wanted them to send a representative to the Mennonite World Conference. They expressed their feeling that they have much more in common with neighboring Christians, than with those on the other side of the globe. To them, it seemed logical to try for an all-Asia conference, with Taiwan and Korea and others, before jumping to the world level. As brothers in Christ, we must respect their decision.

We have no perfect blueprints for building a church. This means that a missionary must find new roles as the church grows and eventually he works himself out of a job. He wants to be useful, without robbing the young Christians of their responsibility. But it means the missionary must now discover a new role in the church. One new experiment that is being tried by one of our couples is self-support work, teaching English to make a living, and working in the church as laymen. It takes a lot of time to earn one's living, but better identification with the people may be possible.

Another of our workers is doing research in a Japanese village for a doctoral degree, in hopes of finding out who makes the decisions in the community, and how this person gets his role. It is hoped this will aid the churches in their outreach. So new attempts are being made at discovering the missionary's role.

Missionary money

This should be of interest to you, because it is here that you get involved personally. It is interesting to

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When you get a vision for what the church can do right here, it will enlarge your vision of what it can do abroad.

note that the early Christians were not to take any money with them when they went on a preaching mission. Not only that, they were not to take any "bread, bag, or even a second tunic!"

It was expected that they would travel light. And I think that is a wise policy to follow today.

But if you have ever seen a missionary pack to go to Africa, you know that it is not quite so easy. All those barrels and boxes he takes are not empty. They are full of clothes, equipment, and even some food. This may seem a departure from what our Lord taught His first disciples to do, but you must remember that they were gone for only several weeks, whereas, our workers go for several years. It is not as complicated to pack for an advanced nation like Japan, but even to go there, we must take a few things. And it takes money to live over there.

Let me explain a little further. You take it for granted you need money to live well. The missionary does, too. His stomach gets empty, his car takes gas, his house has repairs, and his children do not go begging. I thought that prices would be cheaper when we left the United States for the Orient, but to my surprise, most of them were not.

Milk was twenty-five cents a quart, bread twenty-five to thirty cents a loaf. That is about the same as here. Meat was much higher. Hamburger came to about $1.25 per pound. Gasoline was fifty cents a gallon. Rent in a big city costs at least one hundred dollars a month, and in some places, you could not touch a good house for that. I never realized just how much money it takes for transportation to the field, for property, for housing, for salaries, for children's education, or for language study which is needed before the missionary even begins. Perhaps you can see that most of the money goes for living expenses, much like your own.

It is hard for a missionary to know just how much to sacrifice when it comes to money. By American standards, his salary is low. By Japanese standards, it is quite high. The result is that, whether he likes it or not, he is often thought of as being rich.

Just compare the life of a missionary and that of a national pastor. The missionary does not need a part-time job to assure adequate support. The pastor does. The missionary has a car. The average pastor does not. The missionary has his own house. The pastor may live in one or two rooms of the church. The missionary takes a summer vacation. The pastor often cannot even afford one.

The Japanese hope that in twenty years they will have reached the same standard of living we have now. If their economy continues to boom, they will likely make it. But until that time, it is difficult for the missionary to know whether to give up his car, to get a part-time job, to forfeit his summer vacation, or to rent instead of build a house. Money is a very important part of the work, but it is often a headache to know how to use it wisely. And yet, we should try to live as much on the standard of the nationals as we can.

The dollars you give do not automatically make converts. Your giving simply makes it possible for someone else to live abroad, and give a Christian witness there. But it is the person, not the money, that wins another to Christ. You cannot be everywhere yourself. But through supporting a missionary, you can have a part in extending the work of the church. This is generally done through the church offering. But some people send money directly to the mission board and designate it for tracts, or Bibles, or other literature. I am sure anyone who does this means well. It takes only pennies to print a tract. You can print thousands of tracts for just a few dollars. But the tract is almost worthless unless it gets into the hands of a non-Christian who will read it. And it will not get into the hands of a non-Christian unless there is someone to take it and deliver it to him. In other words, it is not the tract that costs. It is the expense of sending someone to pass it out and follow it up. And without support for the person going, that money designated for tracts might as well be put elsewhere.

Now if it is true that the man is more important than the money, then we should be more concerned about whom we sent than where the money is spent. We ought to encourage our most capable young people to consider serving overseas. There will still be plenty who stay home. If we can get well-qualified and dedicated men and women to go for Christ, then we do not need to worry about what they do with the money.

Jesus knew that money can hinder our work. It can make us forget that, ultimately, we need to depend on God. Yet our major impression of our workers during our three-year term was that they were being faithful to their role of missionary, to the difficult work, and to the money given. Much of the fruit they will never see, but churches have been begun, and they rejoice as the work progresses.

I am still wondering, though, why there were no questions asked about the work of our Conference overseas. Out of 208 letters, you would think there would be some. One reason may be that they simply did not know what to ask. Another may be that they were afraid that if you did ask something, the missionary would feel obliged to answer, and he has enough to do already.

But I suspect these are not the only reasons. Could it be that we are just so wrapped up in our own little plans that we do not stop to think about what is happening in the lives of others? It may be that we are not concerned about the mission of the church right here at home, let alone nine thousand miles away. I hope it is not true. But if it is, the place to begin changing this is here at home. It means taking your place in doing the work of the church. It means being a missionary to the non-Christians near you.

When you get a vision for what the church can do right here, it will also enlarge your vision of what it can do abroad. You first heard of Christ because many years ago someone started a church for you. We can do no less for our children.

Whose land is Palestine?

Mennonites, too, have no answers on the Middle East. They reflect the same kind of mental stalemate shown by politicians. And the sheer complexity of the ancient problem causes them to grope in the Mideast muddle for peace witness and service handles much as world statesmen do. So new is the sensation for some Mennonites to have no answers that they tend to make desperate statements: "All we can do is pray," or "We need a representative at the United Nations."

Much of this became evident at the annual meeting of the Mennonite Central Committee Peace Section in Chicago, Jan. 23, as we concentrated on the Middle East in an afternoon and evening symposium.

The discussion was introduced by Frank H. Epp, the section's part-time director of studies in international conflict, who presented a paper on the historical perspective entitled "Whose Land Is Palestine?"

The scope of the forty-page paper is demonstrated by a chart it included which listed the powers controlling Palestine during the sweep of 5000 years of history. And that is what the paper attempts — setting forth the claims on Palestine down through the ages, from the ancient Amorites and Israelites through Caliphates and Crusaders to today's Zionists, Arabs, and Israelis.

The paper was praised by section members for its masterful handling of such great chunks of history, but it, too, did not answer the question in its title.

"In spite of an analysis of all the claims, the question has not been answered, or has it? Answer it somehow we must, for the sake of our Jewish and Arab brethren but also for our own sakes," Epp wrote.

The first respondent to the paper was a missions administrator: Wilbert Shenk, Mennonite Board of Missions. "Mennonites have been at work on both sides in the Middle East. The only case we make is a claim for peace and reconciliation. But we're still left with questions: What kind of orientation and instruction do we give to our workers? What kind of program do we promote? What is our strategy? Perhaps we should internationalize our staffs in the Middle East, bringing in people from Japan, India, and Africa. They, too, have great concerns about the course of events between Arabs and Israelis."

Waldemar Janzen, professor of Old Testament theology at Canadian Mennonite Bible College, stressed that one must look at the theological implication of Israel and the theology of land and homeland. "From the promise to Abraham, people and land go together. In the New Testament, the people of God are those who have faith and the homeland is the kingdom. In this respect, the Jewish connection to the promised land in the Old Testament is historical rather than theological."

"Are the decisive clues for answers to be found in history?" Elmer A. Martens, doctoral student in Old Testament at the Claremont School of Religion and professor-elect for Mennonite Brethren Biblical Seminary, asked.

Martens also had more questions than answers. "Peace in the Middle East for what, in terms of the Great Commission?" he asked. "Without a doubt, the Middle East is the most urgent political problem. But does it follow that the Middle East is, therefore, automatically the most urgent problem of the church?

"The call is to be where the action is. But what if God is not where the action is?"

Peace Section officials planned the symposium with the hope that the discussion would help clarify theological and other issues which Mennonites must face and study further with respect to the Middle East in general and Palestine in particular. There is some question whether any such goal was even modestly achieved. No specific action was taken following the discussion, but all the suggestions were referred to the Middle East Reference Group. And the director of studies in international conflict was instructed again to make the Middle East, along with Vietnam, his priority of attention.

In light of President Nixon's emphasis upon the urgency of negotiation and reconciliation in world affairs, the Peace Section asked for its executive leaders to plan for talks with the new administration. Issues to be discussed, hopefully, would touch areas where the Mennonites have experience and concern: overseas development, the draft, Middle East, Nigeria/Biafra, and Vietnam.

Washington Office Peace Section representative Delton Franz reported briefly on priorities of his office as he sees them developing during his past months of settling into the new assignment. "Urban crisis, the draft, international development, and arms control and disarmament are areas to which we mean to direct our attention," Franz said.

Walter Klaassen, member-at-large, reported on the large number of U.S. draft-age immigrants in Canada. Many of these are destitute, he said, and raised the question of MCC or the Peace Section making funds available. The section instructed its executive committee to give further study to the needs and opportunities relative to draft-age immigrants, and to take appropriate action.

The Section approved a budget of $98,300 for the current year, reflecting only a slight increase over 1967.

Religion in high school Legal courses listed

James V. Panoch, executive secretary of the Religious Instruction Association, is an advocate of bringing religion into public school curriculums within the range of what is permitted by the Supreme Court decisions. In the December 6 issue of *Scholastic Teacher,* he surveys some of the things being done within the law.

In Laconia, New Hampshire, high school, there is a nine-week course titled the Bible as Literature. The manner in which it was worked out can be secured by writing to Marie Forsberg, Laconia High, Laconia, N. H. 03264. [For a report on this program, see *The Mennonite,* Sept. 3, pp. 538-40.]

The English department of the public highs in Broward County, Florida, worked out a similar program. The English Department, Broward County Schools, Fort Lauderdale, Fla. 33312, can give information.

Dallas high schools give credit for Bible study given under the direction of the church. The school provides a guidebook and final examination, while the church provides a teacher and facilities. The church must meet the school's academic standards, and the student must pass the final exam in order to receive credit. You can get information from Dallas Independent School District, Dallas, Texas 75204.

Charles Church, Jr., 55 Bailey Rd., New Haven, Connecticut, is the contact to learn about a two-semester elective course, Religion in Culture, in which students read a wide selection of sacred, classical, and contemporary literature, and consider the way religious thinking has influenced our society and members of society have influenced religion.

Mount Lebanon High in Pittsburgh offers seniors a one-semester course in which students take field trips to churches to study symbolism and architecture. They also hear church musicians perform sacred music, both vocal and instrumental. Study guides are available from Elizabeth Evans, Mount Lebanon High School, Pittsburgh, Pa. 15220.

A two-semester senior high school course, the History of World Religions, is offered at Claremont, California. The course is historical in approach but phenomenological in method. Beginning with primitive man, the course covers the Mediterranean area, India, the Orient, the biblical religions, and Islam. Joseph Forcinelli, Claremont High School, Claremont, California 91711, is the contact

These are only a few of the courses noted in Mr. Panoch's article, all of which are constitutionally acceptable. If you'd like more information about the entire movement, write to James V. Panoch, Religious Instruction Association, 4001 Fairfield Ave., Fort Wayne, Indiana 46807. *Dale Francis, Voices of Our Brothers.*

Commentary

Parables of military power

The parable of the United State's spy ships, the *U.S.S. Pueblo* and the *U.S.S. Liberty,* illuminates the issues now confronting us. Ultimatums and demands have been headlines for months about the fate of the *Pueblo's* crew captured by the communists in North Korean waters with all of its eighty-two officers and seamen, except for one who died of wounds. Then with their release, every possible bit of drama was squeezed out of their unhappy experience for the widest possible display.

Meanwhile, there has been little in the press about thirty-three or more American officers and crewmen who were killed when Israeli jets destroyed the *Liberty* in incredibly swift strikes off the coast of North Africa during the six-day war in June 1967. We would not deprive the *Pueblo* crew of any tears or sympathy, but why have no bells tolled for these honored dead of the *Liberty?* Why so little sympathy in official circles or in the press for their bereaved families?

The truth is that the all-powerful military - industrial - political complex realizes that the American people, disillusioned by the war in Vietnam, might not readily support the huge tax appropriations now needed to replace the mountains of military equipment destroyed and worn out in Southeast Asia, unless the communists were played up afresh as monsters about to devour us. So, apparently, we are to forget the *Liberty* and its dead and those who grieve for them, and forget the costly lessons we have learned in Vietnam — about the revolutionary nature of communism which simply can't be dealt with by the weapons of war.

The parable of *The Thirteen Days*: The record of the Cuban missile crisis in 1962, as presented by the late Senator Robert Kennedy in his book *The Thirteen Days,* is also instructive. (Excerpts were published in *McCalls* for November; the book will be out soon.) Robert Kennedy relates how the United States military leaders, believe it or not, were unanimous in their demand that President Kennedy take immediate military action against Cuba. When the young chief executive argued that diplomatic efforts should be made first, proposing a naval blockade that would still leave the initiative in the hands of the United States, the generals were unrelenting: we must attack! When the President argued that if we rained bombs on Cuba and killed a lot of Russians there, the Soviet would be compelled to take retaliatory military action against us, the generals remained undaunted. We still must attack tiny Cuba.

Nuclear attacks on Cuba and Russia, without warning, were even urged by some of the generals. When the badly shaken young President quesitoned the total wisdom and morality of such a move, he would have been brushed aside had it not been that his authority, backed by his civilian advisers could, fortunately, override the generals. Even after Khrushchev had yielded to the pressure of the naval blockade and announced the withdrawal of the Soviet missiles, some of the generals still urged that an attack was necessary.

This disturbing mentality of our military leadership is updated by Vietnam. As we have previously reported, President Johnson was urged to order nuclear attacks on the underground Vietcong strongholds, and on the bridges and rail centers in North Vietnam which were being restored overnight by the swarms of Vietnamese coolies. George C. Wilson of the Washington *Post* states that the use of nuclear weapons was urged to overcome the failure of the Air Force's effectiveness with conventional bombs. The nuclear missiles, of course, would destroy the whole area, including the civilian population. Early in 1968, columnists Novak and Evans reported that top military commanders had also urged the use of nuclear bombs on North Korea in retaliation for the seizure of the *Pueblo,* despite the fact that the North Korean Reds had completely failed to open a second front in Korea by commando raids, as intended.

And it must always be borne in mind that the Russians are fully capable of retaliation in kind for any nuclear strike—with their giant intercontinental missiles and their submarines scattered over the Pacific and Atlantic, which are a counterpart to our Polaris fleets.

Can it be patriotism that motivates such attitudes? These selfsame generals, when pinned down, freely admit that at least 100 million Americans would die in the first few hours of atomic war. The same is true of their civilian counterparts who, with the flag wrapped around them, exude similar brands of patriotism before service clubs and school assemblies. Isn't there something besides patriotism at work here?

Charles A. Wells, *Between the Lines*, Box 143, Princeton, N.J., Feb. 1.

June evangelism studies

Three World Evangelism Institutes are scheduled for June to mobilize the congregation for evangelism. Following up three successful institutes in 1968, they will continue a new dimension of cultural training for overseas and home missionaries, pastors, and other workers.

Sponsored jointly by the Council of Mission Board Secretaries and the Council of Mennonite Seminaries, the institutes will be directed by Donald R. Jacobs, Eastern Mennonite Board missionary from Kenya, East Africa. A grant from the Schowalter Foundation has been made available to subsidize operational costs.

Dates for the three institutes are as follows. June 2-13—Associated Mennonite Biblical Seminaries, Elkhart, Ind.; June 16-22—Mennonite Brethren Bible College, Winnipeg; and June 23-July 4—New York Theological Seminary, New York City.

The move to New York by the institute hosted by Eastern Mennonite College represents an attempt to add new dimensions in cross-cultural involvement. Program planning will include urban and international experience.

Application blanks and information will be available from each of the three schools.

Words and deeds

Elmer Ediger, reporting as administrator for Prairie View Mental Health Center, Newton, Kan., said, "We are immersed in trying to use our total selves to help people. Though we do not say it often, I believe ours is a remarkably appropriate church-sponsored effort to love, to represent faith in life, in God, and to undergird values we believe God wants in society."

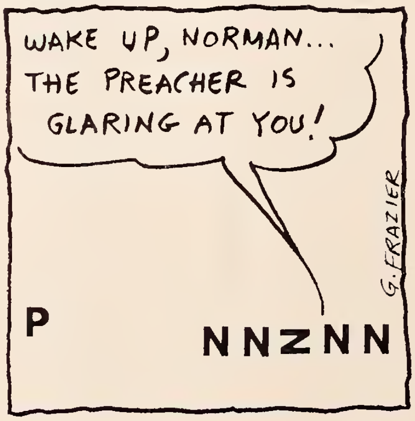
Mennonite Hospital, Bloomington, Ill., served 13,968 patients in 1968. Of these, 4684 were hospitalized and the rest treated as outpatients. Occupancy remained at 86.8 percent. The hospital is completing construction of three new wings that will double its facilities.

Hesston Foundation, Hesston, Kan., has given a $10,000 grant to Prairie View Mental Health Center, Newton, Kan., to develop programs in the area of church and human relations during the next three years.

Forty-eight children, mostly black, from Oklahoma City, experienced a week at camp this past summer because Dennis Peters, a volunteer community worker, solicited aid from Oklahoma City and from Mennonite groups.

Story of God and His People will be the theme for the Uniform Sunday School Lessons for one year beginning in July. Regional training classes during March and April will prepare teachers and leaders for this new study program.

CHURCH LETTERS ::::


WAKE UP, NORMAN... THE PREACHER IS GLARING AT YOU!
P
NNZNN
G. FRAZIER

Youth seek emotional aid
Increase at Prairie View

Approximately one thousand different persons were involved in 1968 in direct clinical services of the Prairie View Mental Health Center, Newton, Kansas. Physicians and self-referrals are the largest sources of patients.

Graphs in the January Prairie View Newsletter show that an increasing percentage of these inpatients and outpatients are young people under twenty years of age. This reflects the higher percentage of young people in the total population, said Dr. Vernon Yoder, when asked for comment, and may reflect other factors — no one knows for sure—such as trends in our society today and that young people seem less inhibited about getting help with their problems.

One hundred and thirty-four persons were involved in locally sponsored human relations laboratory programs in 1968 and approximately seven hundred participated in family life educational experiences involving a course or a series of sessions.

Prairie View staff met on a regular weekly or monthly basis with at least 115 persons for collaborative programming or consultation activity. Approximately 500 visitors were part of 25 organized groups which spent an average of two hours each in an educational tour of Prairie View.

The center has received accreditation by the Joint Commission on Accreditation of Hospitals for another three-year period.

It has expanded professional training activity: enrolled first group of three trainees in approved Clinical Pastoral Education program; began as a field placement for the Kansas University School of Social Work; received a two-year community psychiatry post-residency fellow from Menninger's; continued to provide psychiatric affiliation for two schools of nursing; initiated a year's course in community mental health nursing for registered nurses.

During the summer of 1968, Prairie View added the largest contingent of professional staff for any one year —a social worker, a psychologist, two psychiatrists, and an administrator.

in the name of Christ 1968

Mennonite Central Committee
Annual Report

The nature of life is such that I can realize my individuality by becoming a bridge for others, a stone in the temple of righteousness.

Dag Hammarskjold, **Markings.**

A BRIDGE FOR OTHERS

"Hunger is my native place in the land of the passions. Hunger for fellowship, hunger for righteousness — for a fellowship founded on righteousness, and a righteousness attained in fellowship.

"Only life can satisfy the demands of life. And this hunger of mine can be satisfied for the simple reason that the nature of life is such that I can realize my individuality by becoming a bridge for others, a stone in the temple of righteousness." Dag Hammarskjold, Markings.

Realizing one's individuality by "becoming a bridge for others." What refreshing discipline at a time when each person wants to sprawl alone in a corner and do his own thing. Or are the words of this great international statesman suspect to the under-thirty? One sincerely hopes not. For Hammarskjold practiced what every disciplined Christian eventually learns; his heritage, his gifts, his training, even his faith must be hammered into a span over which the world can traffic. Selfishness only uses such entrustments and opportunities for personal enhancement, security and comfort.

Ideally, the various agencies expressing the various ministries of the church are bridges for others. Bridges which allow for the flow of traffic in both directions. That become truly international.

Yet how empty are the words "international relations." Relations have to be personal, and that is where the Christian volunteer becomes of supreme importance. A person of refined curiosity and untiring compassion, he learns that gulfs are bridged with labor and laughter. From North American and European communities rich with the fruitful tools of technology, he enters an alien world overrun with the evil weeds of hunger and poverty and superstition. The world of the ghetto dweller, the village Asian and African.

Sometimes to those earnest Christian volunteers and their national companions in development come a tranquil moment of inestimable worth. A time when two individuals build bridges into each other over the chasms of color and culture, and examine each other's hopes and fears. And together bridge for others.

And that old hunger for fellowship is suprisingly satisfied. The impoverished Western spirit is nourished. And the volunteer may catch for the first time a shadow of that inexplicable mystery of just who is needy and just what is food. The longing for righteousness between men is then momentarily assuaged. And the volunteer learns anew the paradox of happy is he who hungers to see right prevail.

Realizing one's individuality by "becoming a stone in the temple of righteousness." What a perceptive figure of speech at a time when militants spend more imaginative energy in howling at the gates to overthrow the established bastions of inequity than they do in proclaiming in the marketplaces to build again the temples of justice.

The Christian volunteer, becoming not a temple himself, but only a stone in the temple. And though there are many stones in the temple of righteousness, they all rest on that chief Corner Stone. To those who have no faith, that Stone becomes a stone to trip over, a rock to stumble against. Such who stumble against the chief Corner Stone — those who have no faith in that Stone — cannot build, cannot become a stone in the temple of righteousness.

To become a bridge for others the Christian volunteer needs to be made of endurable stuff. He is not on an extended safari to exotic-land, nor on a slow-paced tourist's joyride, nor a long weekend into the urban jungle, any from which he can emerge again at whim, unscathed and unmoved.

The work in which MCC finds itself demands stout hearts, open but tough minds, willing hands and humble spirits. It demands those who are not afraid of risks and who earnestly delight in living and working with and learning from other people, whether in the bush with its mysterious call or in the city with its bustling commerce. The MCC volunteers are those who believe these further words of Dag Hammarskjold:

"Don't be afraid of yourself, live your individuality to the full — but for the good of others. Don't copy others in order to buy fellowship, or make convention your law instead of living the righteousness.

"To become free and responsible. For this alone was man created, and he who fails to take the Way which could have been his shall be lost eternally." (Markings.)

Such are the Christian volunteers needed in today's world. Such are the best of MCC's volunteers.

Mary Groh, TAP, Kenya.

Africa

That MCC can have a part in the emergence of developing nations by providing teachers to instruct their youth; enthusiastic young men to help build their schools, churches and hospitals; relief goods to alleviate the misery of their suffering and homeless is fortunate. These services, administered with love and compassion as taught by our Lord, are priceless and eternal.

PAXMAN: TOUGH AND FLEXIBLE

Appreciation runs high for the services of Paxmen in the Congo. The tasks they perform in the areas of construction, maintenance, agriculture, mechanics, community development and electronics are amazing. Perhaps a specific sample will better convey the idea:

Paxman John Miller was assigned to the American Baptists since his arrival in October, 1967. Working for a Baptist contractor, John has literally been directing the construction of houses, dormitories and other buildings for the new theological school in Kinshasa which will hopefully open its doors next fall.

At times John has supervised more than 100 Congolese workers. It is common knowledge that he is one of the key factors in determining whether the school will have adequate facilities to open next fall as planned.

This school will provide theological training for more than 50 per cent of the Congo's pastors; so there is no question as to the importance of the project or John's contribution to it.

There are other examples of exceptional service by Pax fellows in the Congo, too numerous to mention. Suffice it to say that the services of Paxmen are diligently sought after and avenues of service for young men in the Congo will exist for many years to come.

FAITH, HOPE AND TAP

During my first Nigerian Sunday morning in the large Numan Lutheran Church the reality of the whole TAP situation smashed into my projections, goals and ideals. I was sitting there on those low, backless, mud benches, my elbows on my knees, my chin in my hands, thinking; thinking about my aching stomach which had been grinding continuously for the past week; thinking about the big, dirty, bug-infested house that is to be my home for the next three years; thinking about the coming meal and all of the future meals that I would have to sit down to alone; thinking about the seat of my trousers getting dirty from the mud benches; thinking about the letters which I had not yet received that were to be my only link with family and friends for the next three years; thinking, because the whole service was being carried on in the local dialect and I couldn't understand a word.

The young American couple sitting next to me passed me an English Bible open to the Nigerian pastor's text, Matt. 20:20-28, the account of Zebedee's sons' rather assuming request. Their question stunned me because it seemed to be coming directly out of my mouth. "Lord, make us great in your kingdom," they were, in effect, saying. And Christ's answer to them could not have been more appropriate, sobering and humbling for me. It seemed He was saying, with a stern but understanding voice, directly to me as He had to them, "You don't know what it is you're asking. Can you drink what I have to drink?"

My answer before leaving the states would have been a confident, Yes. Now I looked around and hesitated. And finally all I could say, "With your help, Lord, I'll try." **Ted Hiebert**

RABBITS FOR ECONOMY

In the Congo Fremont Regier and Dean Linsenmeyer were making an agricultural extension circuit ride.

While pushing bikes loaded with several changes of clothes, bedrolls, rabbit salt, seeds, tools and project record books up a two-mile hill through deep sand and under a blazing tropical sun, Regier, director of Congo Mennonite Agricultural Service, asked Paxman Linsenmeyer, "Why are you willing to push yourself to such efforts, trip after trip, only to say the same things over again in the same villages to the same often half-interested peoples? Doesn't this get old?"

Dean shook little rivulets of sweat off his face, and between gasps of muggy air replied:

"If all the folks were as disinterested and lethargic as that joker we just visited, it would get old and I'd throw in the towel. But there are always some like Sha'Malanga in Kpeoko village, for example, who has done such a tremendous job of going from the original three rabbits he bought from us in January to 47 rabbits in four months.

"He has rabbits to feed his family and visitors. He has helped numerous friends of his start their own rabbit projects, selling them rabbits and building hutches, each one just as neat and well-built as his own. Thinking of him giving an occasional rabbit to his struggling little church as his tithe gives me energy to push my old bike through this sand. On that route we had over 400 rabbits where they were practically non-existent a year ago.

"Think of Pastor Mayele where we were last night. He often doesn't get his monthly salary; he has lots of guests and a big family. If anyone needs help to raise rabbits, he does! Think how much a good rabbit project can help him! Think how tithing farmers in his church help pay his salary.

"On each extension trip I always get into a really valuable discussion here or there, one evening or another, with a teacher or village farmer. It's these mutually beneficial discussions of the witness of the Holy Spirit or some other pressing spiritual problem that makes this work so exciting and worthwhile. It's all such a fantastic challenge."

COMAS is a joint project of the Congo Inland Mission and the MCC. Rather than giving people relief foods, only demonstrating or experimenting with new techniques and materials, or attempting to train young men in agricultural schools who later tend to migrate with their diplomas to city jobs, COMAS works with struggling farmers to increase their productive capacity and efficiency.

On another occasion, Regier sent a bike messenger to one of the several villages where a similar agricultural extension team was spending some time before biking on. Regier's wife baked a chocolate cake and sent it along for the boys. Two of the newer Paxmen welcomed the change from manioc mush and caterpillars, but one refused it vehemently. Said he:

"I'll make this whole trip native style or die — no cake for me!"

On which Regier commented: "These Pax guys are simply great!"

Cry, the innocent Nigerian/Biafran victim.

North Africa

SEND US PEOPLE

During the seven years MCC has been in Algeria, tremendous changes have been witnessed in this North African country. The bloody struggles for independence have been replaced by struggles against illiteracy, unemployment, famine and bankruptcy.

What can the Christian church do? The question was asked of numerous knowledgeable and some highly placed people in Algeria before the Christian Committee for Service in Algeria launched its third phase of service.

"Send us the trained people we need for the urgent tasks before us, not so much to do the work for us as to teach us how we can do the work ourselves."

And that is what CCSA now concentrates on, and MCC participates in at every possible level. MCC is represented on the executive committee of CCSA in Geneva, in the senior staff in Algiers, as well as on several teams in various parts of Algeria.

MCC's current team includes teachers, doctors, laboratory technicians, nurses, agricultural technicians and administrators.

Europe

A FARM FOR HOPE

Bishop Irineos is a determined community innovator. He saw the young men leaving the island of Crete — more than 7,000 a year — to find jobs elsewhere. The young men with their new wives who had lost hope of improving their lives on Crete.

He looked on the mountains and valleys of his island and saw that they were lovely but unyielding, that his farmers worked the land with methods centuries old. And then — an idea was born.

The land must be saved — from the bondage of erosion and exhaustion — for the joy of productivity and labor. The land must bear the fruit of hope for the farmers of tomorrow. He would build an agriculture center which would help develop the island.

And MCC people would help; the center would demonstrate advanced methods of agriculture and modern farm practices, provide improved livestock and give practical agricultural training.

Now, nearly four years later, the Agricultural Development Center is playing an important role in the development of Crete. Every project on the farm is listed in the 1965-75 government's development plan for Crete. The projects include dairy cows, chickens for eggs, chicks and meat, swine for breeding and meat, a greenhouse, a feed mill — all for demonstration and extension work.

The agricultural center not only helps the local farmers to a better life now. The small farm in Crete is an investment in the future. A farm is an act of hope.

Middle East

COLD AMMAN HILLS

In early Spring senseless shellings by Israelis across the Jordan River frightened away nearly all the refugees and local people living in the warm Jordan valley. Nearly 80,000 of these people now live in camps in the Amman hills.

This winter, refugees in tented camps face a more severe climate because of the higher elevation.

In order to alleviate the suffering caused by wind, rain and freezing temperatures, UNRWA is constructing temporary prefabricated shelters to replace the tents. MCC, working together with a number of other church agencies, also felt a call to help in building temporary shelters at Souf Camp. To this end MCC committed $50,000. Unfortunately, all the shelters built by UNRWA and other agencies were not sufficient. Many families were still left living in tents because there was not enough money to give each family a decent shelter.

WORK FOR EMPTY HANDS

The refugees have time on their hands. They have no work. They naturally become discouraged. Personal dignity is lost in such a situation. Until it is possible for them to return to their homes or be resettled elsewhere, relief agencies attempt to find some work for empty hands.

With this in mind, a kindergarten was established by MCC in Marka Camp and Women's Activity Centers for sewing and cooking in Marka and Talbiyeh Camps.

Nearly 160 children attend the kindergarten and 75 women are enrolled in the activity centers. The locally hired teachers, many of them refugees themselves, are certified by the Jordanian Government.

A needlework program was developed in Amman to give a few women an opportunity to earn some money. Fifteen women come to the MCC house every other Tuesday. Given the material and thread to do needlework in their homes, they are paid for their labor. The placemats, aprons, tablecloths, dresses, napkins, etc. are sold mostly to foreigners living in Amman. A similar project was recently begun in one of the refugee camps.

Cry, the innocent Arab refugee.

NEEDLEWORK FOR WOMEN

Surif is a picturesque Arab village near Hebron and a key village in the needlework program on the West Bank. At this village, and three others, approximately 600 women and girls are employed part-time by MCC in doing intricate needlework. Each Wednesday and Thursday the completed articles are collected, the women paid and new assignments given out.

At the MCC headquarters and needlework shop in East Jerusalem, the completed work is processed for shipment to North America and for sale in the Jerusalem shop. Before the war the shop sold needlework almost entirely to tourists. Now Israelis from West Jerusalem and Tel Aviv do most of the buying.

The economy on the West Bank suffered greatly as a result of the war. It continues to drag, therefore the extra income the women earn in the needlework project is most essential.

Latin America

One may have reservations about getting involved in any of Latin Americas revolutions, but hardly about identifying with the sympathies of the poor peasant folk. The Christian church must be there, ministering to the people who are in need of a better livelihood or education, better health and all that goes with their desperate situation. There seems yet to be time to work within the present context, largely because there is reform movements within the Latin American church, if not within the ruling oligarchy.

NEW FOWL, NEW FRUIT

Robert and Myrtle Unruh and John and Edna Peters continue to give supervision to the Chaco, Paraguay experimental farm and general agricultural technical assistance. John serves as the experimental farm manager and directs the extension work in Menno Colony. Robert is responsible for the agricultural extension work in Fernheim and Neuland Colonies and has conducted several agricultural courses in addition to serving as the agricultural administrator for the India settlement program.

Many new varieties of fruit trees, shrubs, flowers and grasses have been introduced. New breeds of cattle, horses, fowl and other livestock have been tested, cross-bred and acclimatized and distributed to the various colonies. In 1968, 56 purebred animals were imported and delivered to Paraguay in two transport planes supplied by the US Air Force.

LITERACY — A WAY UP

The ALFALIT team, of whom Paxman Ron Palmer was a member, was invited to El Eviato. The inauguration of the course was a gala affair with the Departmental Prefect flying in to say a few words. Siriono Indians demonstrated their skill with the bow and some ritual dances. Speeches were made, songs were sung and Palmer struggled through the Bolivian National Anthem on his baritone horn. Everyone was happy.

The course began the next day with 42 enrolled. Half were new readers, and they learned to read. Fourteen teachers were from surrounding towns and eight teachers were Siriono. The teachers were trained and at the same time put into practice their training. Three hours of theory were interspersed during the day.

Another Pax fellow's classes on community development provided the spur for the construction of four toilets as well as giving a boost for a whole range of community projects. Students and teachers worked hand in hand.

UP FROM 100 CHICKS

The monthly shipment of 700 broiler chicks hatch on a Monday in Miami and arrive in Port-au-Prince via Pan American Airlines that same night. All day Tuesday the shipment is hauled on an autobus 180 miles to Cap Haitien. Here the chicks are loaded on the MCC jeep and taken the one-hour's ride to Grande Riviere community.

Poultry was one of MCC's first community development projects. It has grown to a yearly production of 8400 broilers, 400 layers and 300 turkeys. The first projects were primarily with community societies who hired caretakers for their flocks of 300-600 chickens.

Since, however, expansion has been directed toward small, individual or family projects of 15-40 chickens. MCC hopes to tie these growers together in a cooperative arrangement. Besides supplying the members feed, it will also process the broilers and market dressed poultry and eggs.

An experimental community project, begun several years ago with only 100 newborn chicks, is having far-reaching results. And the end is not in sight.

Relief to flood victims in Central Bolivia. In addition to clothing, drugs and meat, MCC donated $2,500 for resettlement of the flood victims.

A PIG BEHIND A STORE

Paxman Gerald Short in Mexico has a farmer's common sense about feeding, breeding and doctoring animals. He has set up a pig fattening project behind each store. The storekeepers take care of the pigs and so can demonstrate to their customers how to produce a fat pig in an amazingly short time.

Behind one store a calf is being fed only powdered milk replacer. A poster on the wall of the store gives a record of the calf's growth and cost of its feed. Already more people are buying sacks of milk replacer to be fed to their calves with the result that there is more milk to sell at the plaza.

Gerald has helped farmers to plant new varieties of potatoes developed by Rockefeller Foundation. These are resistant to disease that formerly killed potatoes grown there. With fertilizer potatoes will produce four times more food than corn. Now improved seed potatoes are being grown locally by cooperating farmers and their seed is being sold through the stores.

OXFAM GRANT FOR HAITI

People of northern Haiti are the fortunate recipients of an Oxfam grant through MCC. The $25,000 Oxford Committee for Famine Relief grant will be divided among several programs.

Water Projects. A basic need in many Haitian communities is pure drinking water. Cooperating with two community councils, MCC installed two pipelines to provide fresh mountain spring water. Other communities requested similar aid. Local people provide labor for these projects and contribute to the cost as much as possible.

Canning. Community people formed the Societe Jean-Baptiste Chavannes Cooperative to can and market local fruits which might otherwise go to waste or be sold in the local market at unreasonably low prices. The cooperative battled against steep odds. Part of the Oxfam grant will help maintain the canning operation for the next three years.

Public Health. Judging by diseases treated by MCC people in Grande Riviere hospital, neo-natal tetanus, Kwashiorkor and TB are the major public health problems of Haiti. One of the best ways to combat such diseases is with an extensive public health program. Because of the Oxfam grant, MCC will be able to expand its public health program in the Grande Riviere community.

High rise poverty housing, common to most Latin America's cities.

FINDING HANDLES

Human need in Northeast Brazil is an oppressive, omnipresent force threatening to engulf the individual who permits himself to be sensitive to it. The need, whether it takes the form of nutritional or economic deficiencies or agrarian backwardness seems inescapable. It hounds one from the metropolitan state capital of Recife to the small rural towns, from the sugar plantations along the coast to the remote interior farmlands.

Into this destitute region, a team of MCC personnel arrived last July, first to study the Portuguese language and then to get to work. For a new unit, thrust into such a massive pocket of need, one of the first overwhelming questions that comes is where and how can they best grab hold of a piece of the problem and put their resources to work.

Most will relate to ABC Cruzada, basically a literacy program which recently embarked upon community development programs. Home economics, public health and vocational classes help shore up literacy work. And much needs to be done for the farmers who attempt to extract the barest semblance of life from the dry, worn-out land.

Asia

The poor are everywhere and their condition is likely to persist for many years to come. No doubt Asians are among the world's poorest, according to North American standards.

Asia does not need western forms of Christianity but rather the healing, redeeming ministry of Christ for the body, mind and spirit. There must be a harmony between the soil and the body and the soul, if the infections of hunger and disease and superstition are ever to be cured.

MCC joins other Mennonite and Christian forces to assault, in the name of Christ, these crippling infections.

REFUGEE HOUSING

During the Tet New Year offensive (1968) more than 525,000 Vietnamese were again made homeless. Twenty-five thousand homes were destroyed in Saigon, the former Imperial City of Hue was nearly leveled, and elsewhere in the country 60,000 dwellings were ruined. Later, the May and June offensives, less publicized, were nearly as devastating.

After each wave, Vietnam Christian Service joined other voluntary groups and government agencies in constructing temporary and permanent housing, particularly for the urban refugees.

The Petrus Ky Semi-Permanent Refugee Camp was the first of its kind in the Saigon area, and it marked the first time for VNCS to become heavily involved with refugees in the capital. Hundreds of Vietnamese volunteers joined in an effort to complete the wooden temporary shelters before the monsoon rains arrived mid-summer.

In Gia Dinh, a suburban area of Saigon, steel rods were used in construction, together with prefab panels and roofing. VNCS, pledging support of up to $425 per house, worked directly with a committee selected by the village government. Approximately 500 homes were rebuilt.

In some ways the offensives forced VNCS to look ahead to a more Vietnamese-oriented program. In the countryside and in the cities VNCS is more dependent upon Vietnamese participation and leadership — a goal it always held: to help the Vietnamese do the job themselves.

MENNONITES GIVE A DAM

A joint economic development commission consisting of representatives of the two Muria Mennonite churches, MCC and EMEK (an European Mennonite Organization) was created on Java.

An irrigation dam, under discussion since 1963, is now a reality. This plus two pump-operated projects puts 250 more acres of rice in cultivation. One crop from these projects yield three times the annual amount of rice MCC imported for relief.

In addition to MCC's direct financing of economic development projects, it has also been instrumental in leading to the formation of an Asia Committee of MEDA (Mennonite Economic Development Associates). This committee has decided to begin work in Indonesia with two larger industrial projects.

HONG KONG READING ROOM

A reading room was opened at the MCC center in Lo Fu Ngam Resettlement Estate, Kowloon, Hong Kong. The Popular Reading Room provides space and supervision for students up to 18 years to do their out-of-school studying. Because of extremely crowded living conditions in Hong Kong, there is great need for public facilities of this sort.

FAMILY PLANNING ON JAVA

Java's 74,000,000 people crammed onto an island the size of New York state makes it the most crowded spot in the world. Food production has not kept pace with the population growth. Hunger is a real problem in some areas, as is evident from the many undernourished children on Java.

The response at the Taju Christian Hospital to the population crisis has been to make family-planning information and services available. Last August, with approval and support of local authorities, extension work for IUD (intra-uterine device, also known as the Lippes Loop) insertions were begun. Once each week a doctor, nurse and assistants drive to a village on pre-arranged schedule. Information is given and IUDs inserted.

Neither time nor money has allowed for aggressive publicity and educational program, but the doctors and nurses at the hospital all have assumed responsibility for discussing family planning with their patients.

HELP CARRY THEMSELVES

The MCC Family Child Assistance Program in Korea is a sophisticated and effective social work effort hitting hard at ingrained poverty in 200 Korean families of Taegu.

FCA's purpose is to encourage family well-being and solidarity by helping needy families become self-supporting through their own efforts and MCC assistance. After more than a year or two every family terminates from the assistance program with better housing, improved health, steady income — in some cases a small thriving business of their own — and a new spirit to carry themselves on to goals they had long lost hope of achieving.

"It is now my husband," said a widow graduate, commenting on the sewing machine she received on completion of her sewing course. The sewing machine would support her.

WATER AGAINST DROUGHT

Well-digging and other food-for-work projects in Bihar closed mid-year. The people needed to dig their fields to prepare for the monsoon rains.

The wells were begun under the food-for-work program during the prolonged 1966-67 drought. The Mennonite Relief Committee organized and supervised the construction of 256 wells, 21 dams, 3 roads and a school, in four different areas of Bihar. During the last months, 14,500 laborers worked on the projects, supervised by a staff of 30 nationals. Laborers were paid in grain — four pounds per day's work per laborer. The wheat and soybean oil distributed via this food-for-work scheme were U.S. surplus commodities.

Farmers with wells plan to irrigate land nearby for their crops once the monsoon rains have gone. If they have a bullock, they may use the animal and a Persian wheel to lift the water. But the use of pumps is increasing, with many farmers in the district already owning their own.

Since there is usually a real shortage of vegetables in the local markets, the small gardens will provide a small cash income as well as food for the well-owners' families.

J. Arden Godshall, well-drilling expert, India.

VSer Herbert Buckwalter, Junior Village, Washington, D. C.

Voluntary Service

"The Bridge is Love" for those people caught in ghettos of the rural and urban Americas, for the embittered Negro, for the cheated Indian, for the impoverished White, for all tragically severed human relationships.

The VS worker is dedicated to a ministry of reconciliation as he serves in the midst of these social tragedies. The VSer is the builder of this "Bridge."

NEW CANADIAN VS UNITS

In addition to the Toronto Service Program, three other new VS units opened in Canada. Two of the units participate in institutions serving the mentally retarded; one helps to staff a day nursery.

Woodlands School, New Westminster, B. C., is a provincially-sponsored school for approximately 1,400 mentally retarded residents. Volunteers at Menno Home, Waldheim, Sask., work directly with the patients as aides and recreation and training assistants.

The day nursery located in Thompson, a new mining community in northern Manitoba, is a much-appreciated service for working mothers.

These new units together with Newfoundland assignees bring the number of MCC VSers currently serving in Canada to more than 50.

ADVANCE IN APPALACHIA

MCC's involvement in Appalachia increased during the past year. In Letcher County, Kentucky, the program expanded from eight workers to thirteen. One teaches a class of slow learners; five are in health services; the remainder are in Family Services to rural low income families. Through agricultural development, crafts and tutoring in reading, writing and sewing, the volunteers help individual families improve their economic and social life.

In McDowell two nurses are assigned to the badly understaffed McDowell Appalachian Region Hospital and one couple works throughout Floyd and Knot Counties as Family Service workers.

Elsewhere, a doctor couple has brought the first ophthalmologist service to Williamson, W. Va., and two couples joined tutoring forces at the Cumberland Gap Job Corps Center in Middlesboro, Ken.

Dr. James Delp with patient, Williamson, W.Va.

URBAN CRISIS ASSIGNMENT

During the past year MCC has discussed with the various Mennonite and Brethren in Christ conference offices what response it might make to urban crisis. Considerable numbers of people expressed the opinion that MCC should look on this as a crisis as deep as those in other parts of the world and should attempt to provide mature and experienced leadership.

Understanding that the Mennonite church wants an expanded and more effective program in the city, MCC joined that effort in a headquarters appointment.

Paul A. Leatherman was named to the position of Associate Director of Voluntary Service, with MCC's urban ministries being his major assignment.

In addition to administering MCC's projects in Cincinnati and Atlanta, Leatherman is studying the advisability of developing another urban project, possibly in a city on the West Coast. He is studying the possibility of an urban Teacher Corps, not unlike the Teachers Abroad Program.

Last May, MCC made $25,000 available for special inner-city projects. The money supported a variety of short-term summer programs of various Mennonite Conferences. Another aspect of Leatherman's urban assignment was to evaluate with the conferences that special summer effort and offer recommendations for the 1969 summer.

TORONTO SERVICE

The first five MCC volunteers in the new Toronto Service Program were assigned to a community center and two housing projects for low-income families.

Two girls joined the community service team at the Warden Woods public housing project in the suburb of Scarboro. They assist in directing ladies' and girls' homemaking groups, shop for the handicapped and cook meals for senior citizens convalescing.

As assistant to the director of community services at Woodgreen Community Centre in downtown Toronto, another VSer attempts to organize people around issues and problems which effect the neighborhood, and inform them of the services available at the community center.

A VS couple are located in the Lawrence Heights Public Housing Project. Their presence makes two important new services available to the residents: an emergency day care center and a hot lunch program for children.

Peace Section

Peace Section Opens Washington Office. Mid-summer 1968 Delton Franz was called to serve as the Peace Section Washington Representative. Functioning as an observer, he provides analysis and interpretation of issues being debated in Congress or of legislation which has been enacted. Further, the office stands ready to equip and assist the Peace Section's constituent groups where they desire to make representation to the government.

It is understood that the primary responsibility for representation to government remains with the constituent Mennonite groups. Formal speaking in the name of Mennonite bodies shall be done only when duly authorized. Seminars, workshops and conferences will be sponsored for interested groups.

Selective Service Counseling Expanded. Resulting from the high draft calls of early 1968 (April alone had 48,000) there was a heavy demand for literature and counseling for conscientious objectors. Between 500-600 cases were handled. An additional staff person was assigned to assist in Selective Service affairs: Emmett Lehman, a law student. The assignment includes review of general project approvals, case work and communicating to denominational service offices regarding changes in Selective Service regulations or procedures.

As a result of the new Form 150 (the form completed by CO's) issued by Selective Service, a major revision of the Peace Section Draft Manual was required. Two thousand copies of the new Manual were printed for distribution.

Other Programs Continue. Many other people and projects were involved in Peace Section's ministry during the past year. Some of them were: Frank H. Epp, director of studies in international conflict, on a fact-finding tour of the Middle East, preparing several papers for publication and study; 100 student representatives in Chicago for a three-day conference on the social crisis in American cities; and the Fourth Southeast Asian Reconciliation Workcamp involving 35 men and women in a 17-day experience of work, study and discussion on "Peace and Reconciliation."

Mental Health Services

Brook Lane Psychiatric Center. The oldest of the MMHS centers underwent a change in leadership with the appointment of Howard Musselman as administrator. Together with Chaplain Chester Raber, Musselman is trying to strengthen the ties between Brook Lane and the constituent churches and to develop at least a nucleus of Mennonite professionals.

Eden Mental Health Center. During the year Eden responded favorably to an invitation to join MMHS as an affiliate. Eden is different in its operation from the U. S. centers in that it relates more directly to the provincial mental health program of Manitoba. The therapists are under civil service and the hospital is supported on a per diem basis by the province.

Kern View Hospital. The youngest U. S. center continues to grow in program and staff. During 1968 a psychiatrist, psychologist (half-time), social worker and mental health educator were added to the staff. A day-care center was established in temporary quarters and work in the community expanded.

Kings View Hospital. This center's program is unique in that it contracts to provide all the psychiatric services for two counties: Tulare and Kings. Kings View is being reorganized as a comprehensive mental health center with the principal operating units identified as Kings View Hospital, Valley Sanitarium, the Tulare Hospital, Tulare County Mental Health Clinic and Day Center, and Kings County Mental Health Clinic and Day Center.

Oaklawn Psychiatric Center. The Oaklawn staff has been remarkably stable, with no changes in the professional staff since its opening five years ago. The 1968 statistical report for the state of Indiana indicated that in terms of total admissions, Oaklawn served more patients than any other psychiatric facility in the state — 1138 admissions.

Prairie View Mental Health Center. Of worthy note is the recognition given Prairie View by the American Psychiatric Association Mental Hospital Institute in October, 1968, when the Gold Award was presented for Prairie View's work in community psychiatry. This underscores the pioneer work done by this community mental health center in moving essentially from treatment and care to education and prevention, though retaining the earlier services.

Disaster Service

Mennonite Disaster Service as an organization has been shaped by the disasters to which it has responded. MDS units with no significant experience in facing disasters have been organized and built in the partial image of other units which developed out of disasters.

An ongoing debate in MDS keeps alive the question of regular non-disaster activities in addition to organizational preparations, to keep the organization alive and alert. Some units depend upon such activities; others feel this would dull their readiness to focus on real disaster. The task of the MDS Section and the coordinating office is to keep individuals and units in a state of awareness of local and worldwide needs; with the spirit of willingness and the physical preparedness to turn aside from other duties to serve disaster victims along the wayside of life.

The MDS office also coordinates the actual response to an occasional need of such volume or nature that more than one region is required.

All MDS units are encouraged to make independent explorations in the cities within their immediate areas, seeking ways to relate to the needs of those cities and to the organizations also involved in facing the needs of the ghetto. MDS is striving also to attack white racism within itself and its constituency. To this end MDS is promoting inter-racial experience in areas where racial minorities have been deprived, and where the urban areas have degenerated to ghetto-like characteristics.

But as is true in all developments of this type, nothing has moved rapidly, and in most areas MDS is still in the communications and exploration stage of urban activity, except for in St. Louis, where one carload of builders a week work with Jeff Vander Lou, Inc. in reclaiming a run-down area of the city.

Overseas Activity in 1968

COUNTRY	No. of Workers 1968	No. of Workers 1967	Total 1968	Total 1967	Cash 1968	Cash 1967	Material Aid Total 1968	Material Aid Total 1967
Algeria	15	23	$ 38,102.57	$ 237,296.93	$ 38,102.57	$ 22,218.18	—	$ 215,078.75
Argentina	—	—	—	5,291.28	—	5,291.28	—	—
Austria	—	1	2,605.71	4,659.95	2,605.71	4,659.95	—	—
Belgium	25	13	—	3,716.03	—	3,716.03	—	—
Biafra	—	—	40,250.00	—	40,250.00	—	—	—
Bolivia	27	23	52,547.16	92,836.05	39,509.43	27,172.44	13,037.73	65,663.61
Botswana	8	—	16,045.93	—	16,045.93	—	—	—
Brazil	13	6	16,849.42	10,344.82	16,849.42	10,344.82	—	—
Br. Honduras	—	—	—	31,046.29	—	—	—	31,046.29
Burundi	—	2	30,260.40	151,743.25	2,673.90	2,142.25	27,586.50	149,601.00
Congo	65	58	467,002.99	513,795.07	125,709.44	101,956.46	341,293.55	411,838.61
France	4	10	5,027.64	3,989.76	5,027.64	3,989.76	—	—
Germany[1]	10	8	32,916.94	47,137.11	32,916.94	47,137.11	—	—
Ghana	—	—	—	22,318.31	—	—	—	22,318.31
Greece	9	9	21,462.66	24,148.22	21,462.66	20,644.22	—	3,504.00
Haiti & Dom. Republic	24	26	148,050.68	156,463.16	54,623.58	80,748.21	93,427.10	75,714.95
Honduras	—	—	36,440.02	48,196.72	1,132.32	—	35,307.70	48,196.72
Hong Kong	2	2	118,852.40	171,258.56	52,975.70	51,809.60	65,876.70	119,448.96
India	17	9	339,815.27	477,895.99	128,195.65	128,482.42	211,619.62	349,413.57
Indonesia	7	8	51,491.71	153,278.74	50,491.71	51,921.76	1,000.00	101,356.98
Israel	1	1	2,674.57	1,509.17	2,674.57	1,509.17	—	—
Japan	—	—	4,768.00	4,293.29	4,768.00	4,293.29	—	—
Jordan, East Bank	5	2	720,839.81	318,131.84	110,491.91	58,172.14	610,347.90	259,959.70
Jordan, West Bank	8	6	75,292.40	23,741.91	55,526.90	22,541.91	19,765.50	1,200.00
Kenya	39	30	70,422.01	52,894.33	70,422.01	52,894.33	—	—
Korea	7	9	241,072.35	284,416.83	119,444.81	108,504.86	121,627.54	175,911.97
Malawi	9	3	12,045.08	8,863.67	12,045.08	8,863.67	—	—
Mexico	9	8	10,132.38	10,956.92	10,132.38	10,956.92	—	—
Morocco	1	3	3,423.75	4,625.20	3,423.75	4,625.20	—	—
Nepal	4	5	3,788.93	5,710.98	3,788.93	5,710.98	—	—
Nigeria	42	28	67,648.57	46,023.53	67,648.57	46,020.83	—	2.70
Pakistan	2	4	3,632.77	3,995.06	3,632.77	3,995.06	—	—
Paraguay	11	9	300,981.76	279,868.30	114,597.52	85,122.53	186,384.24	194,745.77
South Africa	—	—	22,187.00	6,084.00	—	—	22,187.00	6,084.00
Switzerland[2]	3	3	4,377.06	7,873.42	4,377.06	7,873.42	—	—
Taiwan	—	—	136,690.13	67,060.37	—	—	136,690.13	67,060.37
Tanzania	17	14	371,133.94	186,462.34	40,800.46	40,237.34	330,333.48	146,225.00
Uruguay	—	—	—	5,303.50	—	5,303.50	—	—
Vietnam	23	42	341,781.61	377,986.80	82,122.70	62,134.26	259,658.91	315,852.54
Zambia	24	18	50,583.18	28,721.24	50,583.18	28,721.24	—	—
Other	3	4	1,897.09	8,651.33	213.09	5,240.83	1,684.00	3,410.50
Indirect Exp.			195,854.42	230,721.19	195,854.42	230,721.19	—	—
Administrative			258,299.83	236,653.56	258,299.83	236,653.56	—	—
Totals	434	387	$ 4,317,248.14	$ 4,355,965.02	$ 1,839,420.54	$ 1,592,330.72	$ 2,477,827.60	$ 2,763,634.30

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1. The cash item of $32,916.94 includes administrative costs for the entire Europe-North Africa program, non-reimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

2. Includes MCC's cooperative share In Agape-Verlag.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Overseas Services and international Education programs and the overseas portions of the Peace Section.

Financial Summary

For the Year Ended
November 30, 1968

	1968	1967
WE RECEIVED		
Gifts of Cash	$ 1,549,366	$ 1,472,409
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	2,415,422	2,557,524
Gifts of food items from the United States Government	70,526	208,302
Other Income (Note 1)	884,334	763,757
Total	$ 4,919.648	$ 5,001,992
WE SPENT		
Overseas Services	$ 4,330,819	$ 4,241,207
Voluntary Service	225,242	296,028
Peace Section	81,713	71,979
Mennonite Disaster Service	13,481	18,727
Mennonite Mental Health Services	29,509	18,876
Other Expenditures (Note 2)	179,721	117,245
Total	$ 4,860,485	$ 4,764,062
Increase in Fund Balances	$ 59,163	$ 237,930

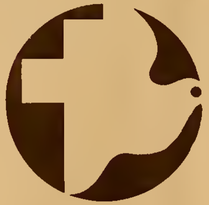
Note 1: Material aid repayments, trainee repayments, TAP salaries, Voluntary Service personnel earnings, and headquarters food services and housing expenses are included in this amount.

Note 2: Certain categories of interest expense and depreciation, as well as headquarters food services and housing expenses are included in this amount.

Mennonite Central Committee

Founded in 1920, the Mennonite Central Committee is the joint relief and service agency for nearly all North American Mennonites. It coordinates and administers programs in overseas relief, education, medicine, agriculture and peace; voluntary service, disaster service and mental health. Representatives of fifteen Mennonite groups form the committee, which meets annually in January to review the program and to guide further outreach. The thirty-four-member committee operates through a nine-man executive committee, whose executive secretary-treasurer is William T. Snyder. Direct inquiries to the executive secretary or the information services.

Shown on the cover is a new symbol developed to identify MCC and its various activities. It uses basic elements from the emblem MCC has used since 1938 but attempts to overcome the static image. The new stencil-like pictogram expresses in international visual terms the dynamic unfolding of a dove of compassion from the Christian cross. Simplicity is achieved by reducing the previous intricate form to a single lively statement. In this simplified form it can easily be combined with other messages and pictorial matter as the situation requires. It will be seen increasingly in diverse ways on MCC publicity material.



Contributions for the relief, service and peace witness of the Mennonite Central Committee should be sent through your congregation's offerings. Special gifts may be channeled through the General Conference Commission of Overseas Mission. In Canada direct gifts should be sent to the provincial MCC treasurer.

Commission on Overseas Mission

General Conference Mennonite Church
Box 347, Newton, Kansas 67114

Printed in the U.S.A. 268 oe 80M

RECORD

Calendar

Feb. 28-Mar.1 — Manitoba Conference, Winnipeg.

Mar. 7—World Day of Prayer.

Apr. 10-13—Central District Conference, Bluffton, Ohio.

Apr. 11-12—Alberta, Conference, Vauxhall, Alta.

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita, Kan.

Nov. 8-9 — Ontario Conference, Leamington.

Canada

Mar. 9-15—Coaldale, Alta., evangelism team, Walter Paetkau, David Wiebe.

Central

Feb. 27, 28—Chicago, evangelistic team, David Wiebe.

Western

Mar. 2—Goessel, Kan., Alexanderwohl Church, mission festival, the Lubin Jantzens.

Marriages

Tommy Barbarick, Baptist Church, Enid, Okla., and *Evelyn Eck,* New Hopedale Church, Meno, Okla., on Jan. 25.

Ben Bartel, Trinity Church, Hillsboro, Kan., and *Helen Suffield,* Youngtown United Methodist Church, on Jan. 31.

Roderick Kirk Blackmore, First Church, Ransom, Kan., and *Elizabeth Belle Teton,* First Christian Church, Burrton, Kan., on Feb. 8.

Donald L. Wiens, First Church, Newton, Kan., and *Deloise Funk,* Trinity Church, Hillsboro, Kan., on Feb. 7.

College basketball

Feb. 11	Bethel 70—Tabor 68
Feb. 15	Bethel 74—Baker 73
	Earlham 88—Bluffton 76
Feb. 17	Bluffton 81—Findlay 69

Deaths

Maris Martens Banman, Clearbrook (B.C.) Church, was born in Russia July 5, 1894, and died Feb. 5.

Henry P. Goerz, Bethany Church, Freeman, S.D., was born Oct. 19, 1897, and died Feb. 5.

John B. Martens, Hoffnungsau Church, Inman, Kan., was born Feb. 16, 1887, and died Feb. 8.

Ernest E. Schrag, Salem Church, Freeman, S.D., was born July 31, 1867, and died Jan. 29.

Anna Schrag Stucky (Mrs. Benjamin L.), Eden Church, Moundridge, Kan., was born Oct. 27, 1883, at Moundridge, and died Feb. 8.

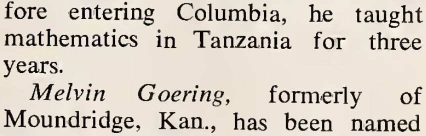
Workers

Robert Fast, First Church, Beatrice, Neb., is serving a 1-W assignment at the Halstead (Kan.) Hospital.

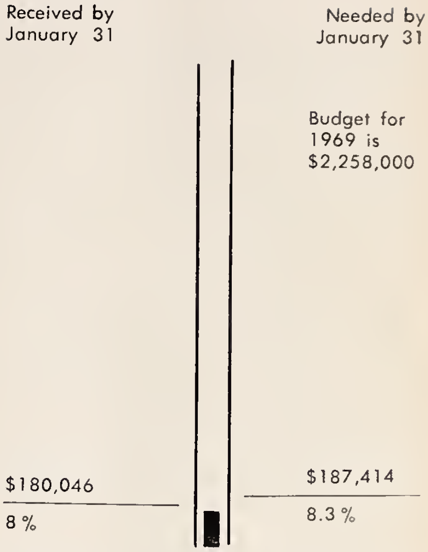
Ronald L. Friesen, a native of Hutchinson, Kan., and a graduate of Bethel College, will join the Bluffton College faculty as assistant professor of business and economics. He has a master's degree from the University of Kansas and is completing work on a doctorate at Columbia University. Before entering Columbia, he taught mathematics in Tanzania for three years.

Melvin Goering, formerly of Moundridge, Kan., has been named assistant professor of philosophy at Bluffton College, to begin next fall. A graduate of Bethel College and Vanderbilt Divinity School, he is completing work on a doctorate at Harvard University.

Jesse Harder, Buhler, Kan., and *Albert Koehn,* Canton, Kan., have been appointed to the board of Prairie View Mental Health Center, Newton, Kan. Harder, a counselor at Buhler High School, represents the Mennonite Brethren Church, and Koehn, a farmer, was appointed by the Church of God in Christ Mennonite.



Conference budget



Receipts for January were most gratifying. Last year in January we received a total of $95,965 in support of the total program including the seminary. This year the total figure is $180,046. It should be stated, however, that in the past several years we kept the books open for receipts applicable to the past year for several days in the new year. This year, because of restructuring the program commissions somewhat, we did not do this. This is only a small part of the reason for the increase, however.

We are not making comparisons by commissions at this time because they might be misinterpreted in view of the changes resulting from the change in constitution. Suffice it to say that we would like to urge congregations to study the material presented in *The Mennonite* of several issues ago explaining what all is included in the programs of each of the several commissions. We would want you to remember to support the Commission on Home Ministries. At this writing, it appears that support in favor of Overseas Mission is way out of proportion to that given to Home Ministries. *W. L. Friesen, Treasurer.*

Baptisms

Calvary Church, Washington, Ill., on Feb. 9: Roger Noll.

LETTERS

Concerns within the conference

The following correspondence represents documents that have gone to Conference congregations in the United States during the last two months.

The first two letters are from the Committee of Christian Concerns Within the General Conference Mennonite Church. The organization of this group was noted in an article published on page 687 of our November 5 issue. The first letter is a letter of explanation to the editor introducing the second letter which was sent in January by the Committee of Christian Concerns to all congregations in the United States.

The third letter was sent to these same congregations in February by the officers of the General Conference. Editor.

Dear Editor: Enclosed is a copy of a letter that is going to all the G.C. Churches in the United States. This in the original form was mailed to twenty-eight pastors last fall but now has been updated to include the action taken by those representing twenty-three General Conference Churches.

Since a number of laymen from various churches and also some Conference officials asked why it was not sent to all at that time, the decision was made by the Committee of Christian Concerns to follow through with it at this time. We understand that someone has already duplicated the original and mailed it to the members of the General Board of the General Conference. You will notice that the enclosed letter is basically the same one but has been brought up to date and signed by all the committee members, or rather includes all in typewritten form. *Frank D. Huebert, Committee of Christian Concerns, Orienta, Okla. 73765.*

Out of a deep concern

Greetings in Christ Jesus, our Lord! This letter comes out of a deep concern which has grown over a period of time and which gave way to reality at the General Conference at Estes Park, Colorado. Possibly, this letter will come to some that were not there, others will, of course, recognize the concern and reality for you were there. In either case, by now you will have copies of the 1968 *Conference Report* which, we believe, have been sent to all the G.C. churches. Therefore, the statements you will find in this letter can be readily found and checked in the *Report*. May we call your attention to the following on page three, under Executive Committee, action ten reads thus: "Approved a motion to begin a restudy of our basic faith that would communicate to both youth and adults."

This year, the structure of the constitution was changed but our doctrinal stand or "basic faith" was left as is but now our basic faith is to be restudied. It seems strange that the "faith of our fathers" cannot communicate to young and old alike in our day. On page four, under Executive Secretary, the second paragraph suggests it also in the *New Wine*. Does not this mean changing the gospel itself?

Actions nine and twelve on page three sound very familiar. On the one hand they continue to *approve* EXPLORATION *of possibilities of working closer with the* N.A.E. (this is only to ease the pressure they feel) but on the other hand they *approve our* PARTICIPATION *in the National Council of Churches Mission in the '70's program*. You will notice (if you haven't already) that this process holds true throughout the Report. (See page four under Appointments 5 and 9.) On page six under Long-range Evangelism: "The Executive Committee, in approving the project Mission in the '70's, joins a number of denominations which are committed to evangelism during the 1970's.")

Now, long before the '70's will be over they will say, "Since we are working together with them anyway, we need to belong so that we can have a voice in it." This is what happened in the Western District and the Kansas Council of Churches. The district now belongs to the KCC and this is the process they used at that time.

Under Christian Service on page thirteen, we read: "Participation in the revolution for justice has called for *financial choices*: . . . These choices may mean *violating laws of our government*."

It would seem to us that it is a matter of "rendering to Caesar the things that belong to Caesar" and besides, these are things that communism would like to se us do and the N.C.C. encourages it! With this, read the disturbing question they pose on page twenty-four, number seven: "Should the Mennonite Central Committee establish relationships and serve in South Vietnam *under* the sponsorship of the National Liberation Front in a pattern similar to service at present under the sponsorship of the South Vietnamese government?"

The National Liberation Front is the arm of communism in South Vietnam (or in any other country, for that matter). Once they are bold enough to raise the question before the Conference, they are ready to also do!

Under the title, Higher Education, page seventy-two, under six, they surely are not speaking out against the lowering of moral standards but rather accepting and defending this. On page seventy-three, under two and three, we believe this thinking is communistic to the core! In case you would question this statement here, you can write to: Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402, and ask for a copy of the "New Communist Propaganda Line on Religion: Hearing Before the Committee on Un-American Activities, House of Representatives, Ninetieth Congress, First Session, Aug. 10, 1967, Testimony of Rev. Richard Wurmbrand."

Then, finally, the foreign mission program has been lagging because of the lack of funds. Our question is: Why must the Mission Board subsidize the *Every Home Plan* to the tune of $39,866.23 last year when the Board of Education and Publication only submitted $3,097.12? *The Mennonite* is definitely used to distribute information and to educate the people—and all this with N.C.C. leanings and at the expense of missions! Most of the missionaries, we believe, have some serious questions along this line.

Some of us also attended a number of the youth meetings which were mainly concerned with social issues. The aftersession at the coffeehouse topped it all. All the entertainment seemed to center around the futility of life and sex in the rawest form. Above the menu on the wall, hung a paper with "Phoebe, take your Pill" printed on it. Very suggestive, we believe. The coffeehouse was packed with a mixed crowd of teen-agers each night. We need not go into detail here but can and would if necessary.

We talked with different people at the Conference and find many very much disturbed. What can be done? One Conference official who was greatly alarmed suggested that churches should drop the *Every Home Plan* and where only individuals have ordered it, to do likewise. This would be felt in the Newton office the quickest. This last year, in Kansas alone, three churches dropped this. We realize that many of us have done this already but others need to be encouraged to do the same. We feel we need to do more. For individuals or individual churches, just to step out of the Conference are only declared to be the black sheep and left go at that.

Now, here is what we would propose, which we have shared with a few of you already—that we draw up a definite statement of concern to be presented to the Conference officials and to be signed by as many pastors and churches as possible. We believe we need to speak out against the course the Conference and the printing office have adopted and once they have ben confronted to also expect a response from them.

This letter had been sent out to twenty-eight churches but now has been requested to be duplicated and mailed to all General Conference churches in the United States.

P.S. These items were recently considered in a meeting which was represented by twenty-three General Conference churches. Another letter, in the form of a Statement of Concern, will be mailed to all G.C. churches. All who are concerned are to sign it and return to one of this Committee.

Rejoicing in the Blessed Hope, *Frank D. Huebert, Orienta, Okla.; L. R. Amstutz, Whitewater, Kan.; Dan Dalke, Bluffton, Ohio; John Suderman 100 Third St., Winona Lake, Ind.; Ed Karber, Everson, Wash.*

Ready to discuss questions

DEAR BRETHREN: Recently, you received a letter from the Committee of Christian Concerns drawing attention to some actions taken at the Estes Park Conference last summer, which have caused concern on the part of those listed in the communication.

The Executive Committee of the General Board, meeting in Chicago recently, felt it appropriate to send a letter of information, to indicate some of the developments which have come about since the July conference, as these relate to the issue at hand.

From some of the dialogue which has been carried on in *The Mennonite*, you are aware of the formation of the respective committee. It was constituted on October 15 when a group of General Conference ministers met in Omaha to discuss the concerns which they had about the General Conference.

Through the Church Unity Committee and others who were present at the Omaha meeting, the General Board members became aware of the concerns which were expressed. The Church Unity Committee indicated to the newly formed committee the willingness of both the committee and the General Board, or the officers of the Conference to meet together to discuss the issues mentioned. The Committee on Christian Concerns, however, felt that it was not ready for such a meeting. Again, at the December session of the Council of Boards and Commissions, the General Board went on record as follows: "Agreed that contact be made with members of the Committee of Christian Concerns on an informal basis and that the General Board stands ready to meet with them at any time or place, either as an organization or individuals." Since then, some informal contacts have been made.

The question has been raised whether this committee is now a standing committee of the General Conference. No, it may not be viewed as such, since it is a self-constituted committee as indicated earlier.

The Executive Committee, on behalf of the General Board, would like to make clear and to underscore the fact that we stand ready at any time to discuss questions or concerns within our brotherhood. If churches or individual members have such concerns, we would be happy to have them communicated to us. Together, we want to explore the possibilities of meeting the respective concerns and to find the appropriate way for us to serve the church and our Lord. We desire to exercise Christian charity and brotherly concern for all members. We pray that God may lead us into these paths that will enable us to pursue His cause according to His Spirit and Will. Yours in Christian love, *Henry Poettcker, President, 600 Shaftesbury Blvd., Winnipeg 29.*

No female voices on sex

TO THE EDITOR: Excuse the lateness of this comment, but please understand that we receive our copies of *The Mennonite* two months or more after they are printed. I just finished the report "Finding a Voice to Speak on Sex" (Nov. 19). I searched in vain for the name of even one woman. At a conference on "Christianity and Sexuality" I would expect half the participants to be women. How else can one possibly get honest answers on such a subject? The next time such a conference is planned I would be happy to supply the names (across Conference lines) of thirty or more Mennonite women who could make an excellent contribution. *Elaine Rich, House 473, ICU, Osawa, Mitaka, Tokyo, Japan.*

Mennonite Men in Canada

The first talk of organizing Mennonite Men in Canada was in 1956, when a group of men got together for a workshop in Alberta to consider the role of the laymen in the church. It was, however, not until 1961 at a conference in Calgary that a Canadian chapter of Mennonite Men was formed. The first executive committee consisted of Henry Dick, a dentist from Calgary, Alberta, secretary; Ted E. Friesen, a businessman from Altona, Manitoba, vice-president; and Carl Ens, a teacher from Saskatoon, president. Only a few locally-organized men's groups were in Canada at that time, but enthusiasm ran high and before long there were nineteen—three each in Manitoba, Alberta, and British Columbia, one in Ontario, and nine in Saskatchewan. The minutes of this organizational meeting indicate that considerable initiative came from pastors, who spoke to issues and made nominations. Presumably, everyone present had a vote.

The model for early meetings of Canadian Mennonite Men, which were held in conjunction with the Canadian Conference, was Christian businessmen's committee, in which some of the earlier promotions were active. The emphasis was on personal Christianity and the support of General Conference Mennonite Men in its projects.

The only constant item in Canadian Mennonite Men has been the banquet at the annual conferences. Last year, someone referred to its significance for the conference as similar to that of the communion service. It usually comes in the middle of the conference and serves as a recess and a refresher in the midst of strenuous deliberations. This banquet is open to all men, including ministers; and their wives. Banquet themes have sought to speak to current issues. Some of these have been vocations, leisure time, relief, theology, and last year, the relationship between social action and evangelism which was also discussed by the ministers' conference.

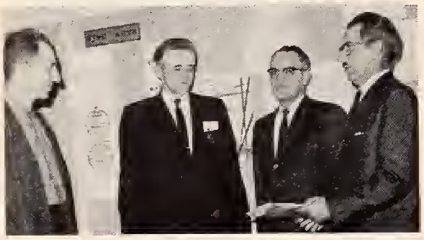
During the first few years, the banquet was also the occasion for business and the election of officers. The last several years, the business meetings were held on Saturday morning with the banquet in the evening. The main item of business for a number of years has been the future of Canadian Mennonite Men. Because of the vast distances between local groups, which are spread over a three thousand-mile strip of Canadian geography, there was much talk of leaving Mennonite Men to the provinces. This did not materialize. The next option was to leave each local on its own. This was strongly opposed at the 1968 meeting. Subsequently, the executive committee was given a mandate to continue to be responsible for an annual meeting to promote its only project, Company of 200, and where possible, to promote Mennonite Men, generally.

During the early years of Canadian Mennonite Men, it had no projects other than those of General Conference Mennonite Men. With the completion of the South American project, interest waned and the need for a more localized project was expressed. The result was the establishment of the Company of 200.

For a number of years, the Board of Education and Publication of the Conference of Mennonites in Canada has been offering $500 bursaries to ministers returning to school. With the growing shortage of ministers and the fact that a number of layministers felt the need to leave the ministry unless they could return to school, the Board of Education and Publication moved to expand its program of assistance. Canadian Mennonite Men, in turn, has committed itself to promote the project through the establishment of the Company of 200. These two hundred persons are asked to pledge a contribution of $5.00 for each minister who leaves a church to continue his education during the next five years. In this way, five $1000-bursaries would be available each year. There are already eight applications in for 1969-70. The Company now has eighty members.

Canadian Mennonite Men, as an organization, has never really flourished, but lay involvement in the church is growing. Who knows, someday it may develop into a strong organization. *Rudy A. Regehr, president.*

Executive committee of Canadian Mennonite Men: Rudy A. Regehr, Peter Harms, Abe Poettcker, Art Epp.

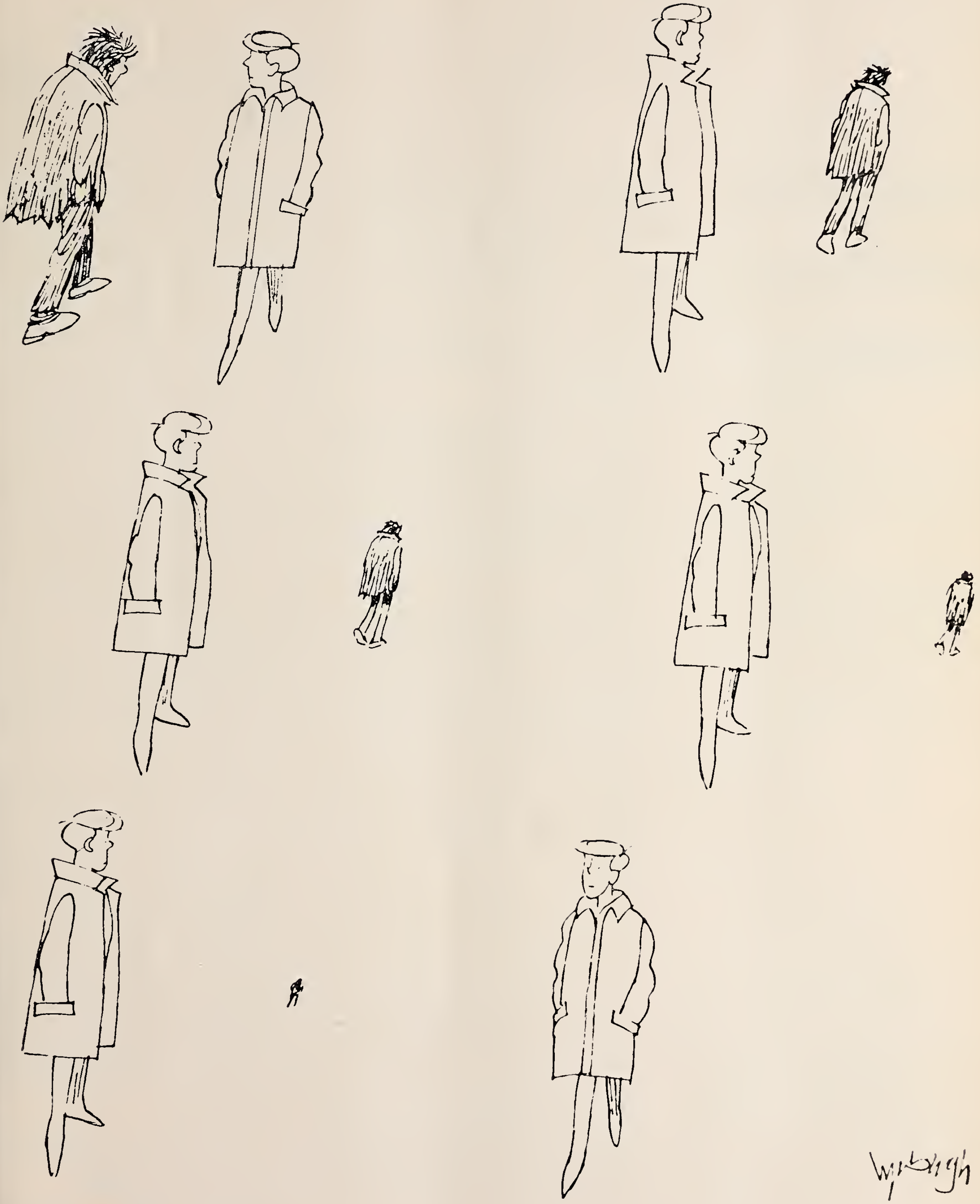


Mennonite Men's banquet, Calgary, 1968.

Editor, Willard Unruh, North Newton, Kan.

OUTASITE ... OUTAMIND

Dave W. Harbaugh



Avoiding confrontation

Dave Pomeroy

THE INWARD CONVOLUTIONS of the self's search for identity; the struggle to know who God is and how He fits into our human scheme; the fascination with Ego-woman and the wholeness that is femininity—these are the schemes which Ingmar Bergman has woven with great insight into a cinematic tapestry of rare art. I must confess to an obvious prejudice as a critic: Bergman is for me *the* towering film maker of our time.

There is, thus, some anguish in this corner when a Bergman film appears which is less than his best. *Shame* (*Skammen* in the Swedish) is second-level Bergman, but even so, this is a film which fascinates with its images and technical expertise and which is far better than most of last year's offerings.

In *Shame* the problem seems to be that Bergman has mixed his metaphors about the internal struggle of self with social commentary. *Shame* is Bergman in an aiti-war mood. More precisely, we are starkly presented with the gradual degradation of a weak man's soul as the realities of war envelop him.

Despite the almost overwhelming sense of depression emanating from this depiction, the viewer is not really moved by what happens to Jan and Eva Rosenburg (Max Von Sydow and Liv Ullman). Bergman establishes them as an ordinary couple—married six or seven years, childless. Their initial dialogue is inane. She is slowly castrating him with constant remarks about his ineptness. He is given to fits of emotion and depressison. Still, a moment or two of genuine warmth and love creeps in to enhance the relationship.

When the enemy arrives and is defeated, the Rosenbergs are accused of being collaborators. Though mistreated, they are eventually reinstated by an old friend, Colonel Jacobi (Gunnar Bjornstrand), who seeks their complete affection. Jan ultimately betrays Jacobi, and the couple begin their attempt at escape and their fall into final degradation—loss of all human feeling.

It is possible at one level to see *Shame* as total symbolism: man attempting to exist after the death of God (Eva says, "We moved here after my grandfather died a year ago"). On his own, man discovers fleeting moments of compassion, but the overarching fact of life is the loss of soul that comes in attempting to survive. By using Jewish names for his characters, Bergman seeks to universalize this hell—despite the great suffering of some groups (epitomized historically by the Jews) our condition is one in which we all exist together.

The cosmic element is also offered by Eva, who says at one point, "I sometimes think my whole life is a dream—someone else's dream, and I wonder if when the dreamer wakes up he will be ashamed." But this attempt to blame it all on someone outside ourselves is only a fleeting moment; it is within his own interiority that man discovers himself.

At the end, drained of emotion (as is the audience), Jan and Eva have escaped nothing. Even their impending death is not a true escape from what has happened and what they have done with their lives.

What does not quite work in *Shame* is the admixture of social commentary and universality. We have the feeling as we see it that we have already known all this about war and human degradation. What does come across —as in the greatest Bergman films (of which I would include the three just prior to this one: *Hour of the Wolf*, *Persona*, and *The Silence;* along with the earlier *The Seventh Seal* and *The Virgin Spring*) is the lengths to which the human psyche will go to avoid confrontation with itself, others, or God, and the depths to which our souls can reach on the eternal journey of understanding.

Shame. Distributed by Lopert Pictures. Produced and directed by Ingmar Bergman. 100 minutes.

MEDITATION

Practicing His presence

In Psalm 71:3, King David made a statement which, when understood properly, can and does bring much joy to the heart of the true believer. He wrote, "Be thou my strong habitation." This speaks to us of the wonderful condescension of God; that is, God dwelling with man.

For centuries, men have lived apart from God because they did not seek Him. For ages, men have lived lives of unrest, sorrow, hopelessness, and failure because they did not ask God to be their habitation. God, since the creation of Adam, has sought the fellowship of His creatures. God *wants* to be the "strong habitation" of everyone. King David learned the secret of *asking* God for His fellowship! "Seek and ye shall find," cried the Lord Jesus! Oh, there are so many blessings that we miss because we fail to ask! How often we could have found comfort when it was needed. How many times have we missed God's fullest blessing because we did not seek Him!

The happy Christian is the person who has discovered the secret of "practicing the presence of God." As David cried in our text, so the believer needs to realize that God does dwell with him and that He seeks to be recognized and enjoyed!

During my ministry at Conewago Community Chapel, I came in contact with a woman who, in my opinion, was the saddest person I ever met. Whenever I would see her walking along the road, I would notice her dejected sorrow-filled facial expression. She looked as though she was carrying the world on her back. I learned as I grew to know her that she had lost her first husband in World War II, and now her oldest son was on the battlefield of Vietnam. I then knew why she was so depressed. I also knew, however, that she did not have Christ in her heart and, therefore, she did not have a "strong habitation."

One afternoon, I paid a call on her and told her of God's love and encouraged her to receive Christ into her heart. She responded in the affirmative and began a new life in Christ. I actually saw her facial countenance change within moments! A look of joy lit her once-sorrowful face, she became a new creature! Needless to say, she is now one of our most faithful workers in the church and has been instrumental in the salvation of others. Soon after this experience, she wrote to her son in Vietnam. This boy had, at one time, lived for the Lord but, since going to battle, he had backslidden. When he received news of his mother's conversion, he came back to the God who loved him and rededicated his life to the Lord. God spared his life, he is now a youth director in a God-fearing, Christ-honoring church. Yes, even this woman's husband saw a change, not only in her countenance, but also in her daily life. Since then he, too, has had this wonderful experience of the New Birth.

Have you found the secret of this "strong habitation"? Have you learned that God wants to be the source of strength and happiness in *your* life? Remember, it only takes seeking, on your part. God does the rest. If you have never received Christ into your heart, you need only ask Him in! David only asked God, and God answered. Jesus said, "Him that cometh to me I will in no wise cast out" (Jn. 6:37).

If you are a believer and you do not know the joy of fellowshiping with God, just simply ask God to give you a consciousness of His presence and know the blessing that David experienced: God was his strong habitation.

David M. Evangelista

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*Supplemental reading for the Sunday school lesson of Mar. 2, "Jesus Foretells His Suffering."

COVER

A missionary, in the narrow sense of the word, is a person sent to a predominantly non-Christian place to represent Christ there. (See "Questions nobody asks about missions.")

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yrots alleredniC ehT

A reversed version

Melvin D. Schmidt

Once upon a time there was a prince who was very happy, indeed. He had two hundred servants who appeared before him daily, bowing to the ground and saying, "Your slightest wish, oh. great Prince, is our greatest command." The prince spent most of his days walking in the beautiful gardens surrounding the palace, and most of his evenings dancing with beautiful young maidens from all over the kingdom. Every night after the ball, it was the prince's habit to take a little spin in his golden coach with its sixty white horses and four footmen.

One night, his cruise was interrupted by a dazzling brilliance, filling his coach and nearly blinding him. He recognized the presence as none other than his fairy godmother.

"Prince," said the godmother, "you seem to be living it up quite well, these days."

"Yea, Mom, life is cool. I don't have any complaints."

"Well, I have," came the godmother's quick repy. "There's a world out there that needs you. . . ."

With that, the fairy godmother waved her magic wand, and the golden coach in which they were riding turned into a pumpkin, the six white horses turned into rats which went scurrying off into the ditch, and the four footmen became four toads, hopping about.

And the prince? He found himself in a smelly, little kitchen, cleaning out the fireplace and taking the ashes and garbage out to the backyard to bury them. In a corner by the fireplace sat a ragged, little girl. The prince was about to reach out to touch her in pity when, who should come roaring into the kitchen but the wicked stepmother and the two wicked stepsisters.

"Cinderella! You haven't even started scrubbing the floor," snarled the stepmother. "And, you! Get on with those ashes and the garbage!"

From then on, the prince's life was miserable. He was forced to sleep outside, and he never got enough to eat. He was never given any clothing besides the rags he had on. One dreary day dragged into another until, finally, he was relieved of his misery. One morning he did not wake up, for he had died of pneumonia, out in the backyard.

We are, of course, not really talking about Cinderella. We are talking about another Prince who lacked absolutely nothing, but who willingly "emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:7, 8). The real story of this man Jesus does not make for happy reading, so we tend to make a fairy tale out of it by blurring out His humanity and focusing on His divinity.

It is harder to believe in the humanity of Jesus than it is to believe in His divinity. For, if we see Him as a human, we must recognize that His life of sinlessness was not the result of a divine infusion of some sort, but was, rather, the result of conscious decision and intense struggle. The writer of Hebrews insists upon this very human Christ. Jesus, he says, "was made like his brothers in every respect" (Heb. 2:17). He is the man who "in the days of his flesh offered up prayers and supplications with loud cries and tears. . ." (Heb. 5:7).

Behold the man!

You have nothing to offer the world if you cannot offer a human Christ, a red-blooded male who had bad breath and dandruff. He entered fully and willingly into this life, not flinching one inch from its pain and agony.

Behold His manhood!

For within His manhood is locked the mystery of His sonship.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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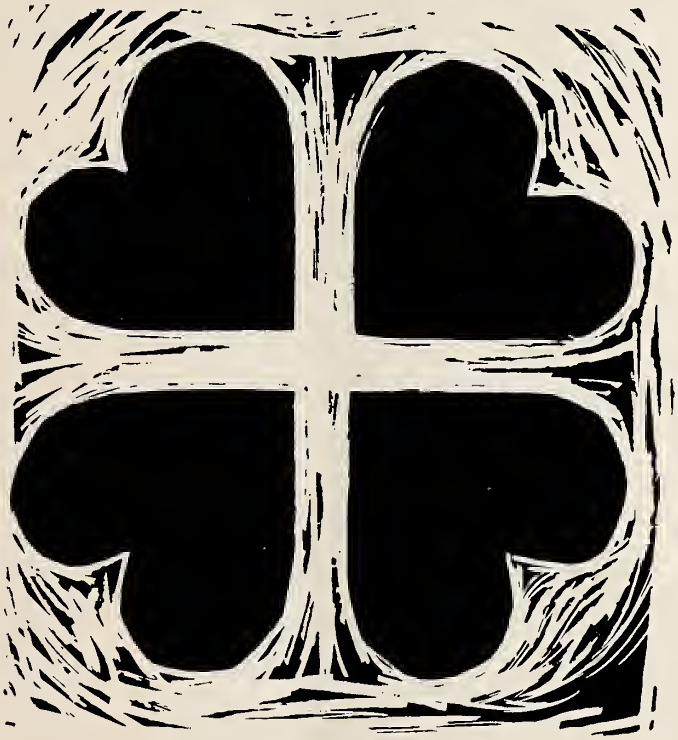

**WHOEVER
WOULD SAVE HIS
LIFE WILL LOSE IT; AND
WHOEVER LOSES HIS LIFE
FOR MY SAKE AND THE GOSPEL'S
WILL SAVE IT.**

The General Conference in mission today and tomorrow

Erland Waltner

The opening address to a meeting of Conference leaders at Newton, Kansas, in December.

WE HAVE COME to this session of the Council of Boards with an awareness that the General Conference, in some sense, is at a crossroad. We do not look into the days ahead as being business as usual. I see this gathering as a kind of a rendezvous with destiny, as far as the General Conference is concerned.

The topic that was given to me assumes that the General Conference Mennonite Church *has* a future, that it *has* a tomorrow in which it will be engaged in mission. In some of my weaker moments, let me confess candidly, that I have wondered about that assumption. Today, I want to confirm it strongly, clearly, and confidently.

If the General Conference has a tomorrow, it will be on the ground of mission. Not on the ground of a glorious heritage. Not on the ground of a skillfully organized administrative structure. Not even on the ground of a skillfully organized administrative structure. Not even on the ground of a deep homogeneity in faith and fellowship. Our future as a Conference, I believe, lies in a clarification of our mission and in an unstinting participation in that mission.

To speak of the General Conference mission in a convulsive and revolutionary time such as ours is to speak as an expression of Christian hope. Jürgen Moltmann discerningly says that "the Christian community does not live from itself or for itself, but from the sovereignty of the risen Lord and for the coming sovereignty of Him who conquered death and is bringing life, righteousness, and the kingdom of God." This new emphasis on hope is, to me, like a star of hope in a sky that is otherwise made rather dark with God-is-dead, the-church-is-dead, and Christ-is-dispensable theologies.

This, then, I see as the context for the contemporary church, including the General Conference, today and tomorrow. It is saved by hope and it lives by hope. Precisely when our social order is swept by necrophilia, as Erich Fromm calls it, we need to affirm life and hope. Necrophilia means love of death, preoccupation with death, with assassinations, with hostility, with fiery destruction, with disdain for caution and order, and with all of the rebellions against the structures of our society that are characteristic of our day. Just in this situation, when society has gone insane with necrophilia, we are saved by hope and we live by hope. We can and we do project ourselves into the tomorrows with faith in a living God and hope in our Lord Jesus Christ, who not only came but who comes again.

Mission is "hope in action," as Hans Margull puts it. In a time when some men seem to know only how to react and often overreact, the living church, sustained by a sure and steadfast hope which is the anchor of the soul, engages in mission. It translates its hope into action. Mission is this outward journey of the people of God, as Gordon Cosby and Elizabeth O'Conner have told us. Mission is that which the church does, beyond feeding and housing and entertaining itself. Mission is what the church is in the world for. As Emil Brunner put it long ago, "The church lives by mission even as fire exists by burning."

A ministry of reconciliation

What, then, is the mission of the General Conference in a revolutionary world?

There are many ways of saying what our mission is. I find no better way to say it than to call it the ministry of reconciliation. "God was in Christ reconciling the world unto himself." And He has given to us the ministry of reconciliation. Now we are agents of reconciliation, as Arnold Come puts it. Reconciliation is God's mission in the world and we are participants in that reconciling mission in which God has been engaged for a long, long time.

This mission has at least three dimensions. Reconciliation involves the relationship with God; but it also involves the relationships within ourselves, and our relationships with other people. How can a man be at peace with God if he is at war with himself and with his neighbor? Or how can a congregation be at peace with God when it is at war within itself and with its neighbor congregations?

This ministry of reconciliation in the world finds expression through two basic functions, as I see them, namely, witness and service. This is the ministry of word and the ministry of deed. The ministry of the Word may be the good news of God's saving love, or it may be the prophetic, warning, judging Word of God. The deed, on the other hand, may be the cup of cold water given to the thirsty, or it may be the laying down of our lives for the brother. Ultimately, the ministry of word and deed are one.

Well, you say, what's new in this challenge? What is new, to me, is the intensity of the need for this reconciling ministry. I doubt that the tensions in our society have ever been more serious, breaking up homes, creating a generation gap which continues to be very serious. Look at the university campus, look at the inner city, look at Vietnam, look at Jordan and Israel, and you know what we're talking about. The estrangements are ghastly. The need for reconciling dialogue and reconciling ministry, in all its forms, has never been greater. . . .

New handles for tomorrow

Something is also beginning to happen within our own fellowship. I see us moving into tomorrow with some new handles.

☐ As a General Conference, I feel that we are recognizing, increasingly, the essential unity of evangelism and social action. This is what we were able to say at Estes Park. Our posture there was not an either/or, but a both/and posture. Now it is true that there were some voices which were opposed to some of the forms of social action proposed. It is also true that there were some voices which were raised against the resolution on evangelism. What is significant to me is that these were not the voices that carried. Together, we said both/and: both evangelism and social action. Both are expressions of the church's mission. Both are relevant; both are imperative.

Spelling this out is going to be the high priority of the Commission on Home Ministries and the Commission on Overseas Mission. Let us not perpetuate a dichotomy which will somehow continue the idea that the Commission on Home Ministries is, after all, that body that is more concerned about men's physical and emotional needs, whereas the Commission on Overseas Mission is that body which is more concerned about men's spiritual needs. We must have, clearly, the understanding that evangelism and service are the concerns of both groups now focused in different geographical areas.

A high priority of those who are engaged in the educational task of the church will be to spell out just how one goes about preparing people for a ministry of witness and service, so that we do not get hung up on this business of separating these two dimensions of our witness.

There's a great deal of unfinished

View of the earth from *Apollo 8* orbiting around the moon: ". . . in a convulsive and revolutionary time . . . hope."

business for us, here. We cannot go the way of those who simply equate social action with evangelism—the so-called new evangelism which tends to ignore proclamation. I think if we go down that road, we're doomed. But neither can we go the way of those who are satisfied with an evangelism that is without social concern. Word and deed simply must go together. To do otherwise, I believe, is to fail in mission in such a revolutionary time as this, both today and tomorrow.

☐ Again, the General Conference, I believe, is recognizing, increasingly, the proper relationships between professional and nonprofessional ministries, in the fulfillment of our mission.

I think we'd better face it. We have now, for some time, been engaged in a little internal war of our own between professionals and nonprofessionals in the church. By professionals, I mean pastors, missionaries, college and seminary professors, Conference and institutional administrators, those who serve in church vocations on a full-time basis, are salaried and seek to operate on something of a professional level of competence.

And, then, there are the nonprofessionals, sometimes called the laymen, or the nationals, or the students, or those other people, whoever else they are. We've gotten ourselves embroiled in all kinds of role and authority questions, division of labor questions, salary questions, and in a good deal of unkingdom-like argumentation.

I believe we're beginning to see daylight. It is crystal clear, I believe, that with all the failings and faults of established leadership, we will never have a dynamic ministering, witnessing, serving congregation unless, somewhere, we have some fairly competent people around who can function something like professionals ought to function. We can talk a long time about the diversity of gifts, and about the equalitarianism of brotherhood. But we will still need well-informed and dedicated persons who can help the people of God act like the people of God as they seek to fulfill their mission in the world.

We have to recognize, of course, the perils of professionalism and we want to resist the distortions, at all costs. But, as I see it, we will continue to need our colleges and our seminary for a long, long time to come, if we are to be faithful in the task that God has given us today and for tomorrow.

☐ A third way the General Conference is moving into a new era is by coming to see more clearly the relationship between congregations and the Conference in the exercise of our mission. Here, too, we have not always seen clearly nor thought objectively. Congregational and Conference ministries have, sometimes, been set over against each other in competition for attention, for personnel, and for financial resources. This has, on occasion, given rise to some rather unhealthy radical reactions and some unhealthy extremism. I've heard people say that we ought to put everything back into the hands of the local congregation and simply close 722 Main Street for a year or two and see what happens. Or, I've also heard the sentiment that what needs to happen is to get all these congregations to recognize their subjection to a Conference structure so that they finally will begin to behave the way children ought to behave.

The truth is becoming increasingly clear. The church exists at both levels and neither is to be sacrificed to the other. I believe that the local congregation is the primary level of mission for the church. Unless the local congregation is genuinely involved in the outward journey into the world in some form, it is in a sad state. But there are some things which the local congregation simply cannot do well by itself. There are vast areas of Christian mission in the world today in which congregations must be linked together. Their failure to be so linked together and their failure to do that which they can do together is just as much a point of disobedience to Christ as it is for the local congregation to fail to be involved in mission in the local community.

This juncture in the life of our Conference, I think, gives a splendid new opportunity to set the stage for a more unified and harmonious partnership of congregation and Conference, to engage together in Christian mission, each having its own kinds and its own levels of ministry, but each also serving the other in the full awareness that each needs the other to be faithful to the commission which has come from the Head of the church, our Lord and Savior Jesus Christ.

And, now, my text comes at the end. I read it from Deuteronomy 30:15-19. This is God speaking to the people of Israel, the people of God in the Old Testament: "See, I have set before you this day life and good, death and evil. If you obey the commandments of the Lord your God which I command you this day, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the Lord your God will bless you in the land which you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess. I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live."

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American churches grow slowly

CHURCH MEMBERSHIP IN the United States registered a less than one half of one percent gain in the last year, reaching a total of 126,445,110, according to the latest figures compiled by the National Council of Churches. This compares with 125,778,656 last year, or a gain of 666,454.

In 1967, some 64.4 percent of the population were church members. This fell to 63.2 percent in 1968, a difference of 1.2 percent.

In issuing the annual figures in its *1969 Yearbook of the American Churches*, the Council voices an immediate warning. Its statistics are the best available and come from official records, it points out, but not all of them are current and the churches do not follow uniform procedures in collecting them.

The churches, however, are giving serious attention to the development of more uniform statistical procedures, notes Lauris B. Whitman, yearbook editor.

The new edition includes greatly expanded data on the Catholic church. Also, for the first time, it includes in its Calendar for Church Use the religious holidays of Roman Catholics and Jews, in addition to Protestant and Orthodox dates.

Roman Catholics in the fifty states are increasing, according to the *Official Catholic Directory* for 1968, quoted by the yearbook. The new total of 47,468,333 represents an increase over last year of 603,423 and a ten-year increase of 11,444,356 or 31.7 percent over the 1958 figures of 36,023,977.

While the upward trend in Catholic college and university students continued, the number of full-time pupils in Catholic elementary and high schools decreased. As to religious teaching, an aggregate of 11,093,022 American youths of all grades are under Catholic instruction — an increase of 86,335 or 7 percent over comparable figures for 1967.

Protestant Sunday school enrollment for the year is reported at a figure of 37,370,435, reflecting the total enrollment of only those Protestant church bodies contributing statistics for 1966 or later. The yearbook does not report Sunday school figures for those churches failing to report as recently as 1966 and, thus, the nation's total in this category is incomplete.

Members of fifty-nine Protestant

Church membership climbs in Latin America

While American churches are growing slowly, Protestant churches in Latin America are making significant progress.

Churches are growing faster than the population. The most rapid growth rates are in Ecuador, Venezuela, and Colombia according to *Latin American Church Growth*, a book that will soon be published by Eerdmans for the Institute of Church Growth of Fuller Theological Seminary. Each country's Protestant population is up 12 percent or more.

Protestant churches are growing, on the average, three times faster than the population of Latin America. In only Nicaragua is the church growing more slowly than the general population.

The statistics by themselves do not tell the full story of what is happening in Latin America. For example, the three countries mentioned above with the highest rate of growth are countries that have only small numbers of Protestants. In these countries, according to the Institute of Church Growth, the increase is "hothouse growth" produced by the infusion of outside resources. The future of this type of growth is limited.

The three-year research in seventeen countries of Latin America done by William Read, Victor Monterroso, and Harmon Johnson, at Fuller Seminary's Institute of Church Growth will be published in English, Spanish, and Portuguese editions during 1969. The book analyzes the growth of Churches of Latin America on the basis of their statistical records as verified by the team in over two thousand interviews on the field. Informants included pastors, laymen missionaries, other researchers, Roman Catholic authorities, and other leaders inside and outside the churches.

Following is the Institute's report on Protestants in Latin America:

	Members (thousands)	% Annual growth rate 1960-67	% Annual population growth rate
Argentina	249.5	5.0	1.5
Bolivia	45.4	11.0	2.4
Brazil	3,313.2	11.0	3.2
Chile	442.7	8.5	2.2
Colombia	73.9	12.0	3.2
Costa Rica	14.2	7.0	3.5
Ecuador	12.6	15.0	3.4
El Salvador	35.8	5.5	3.7
Guatemala	77.2	9.0	3.1
Honduras	18.8	8.5	3.5
Mexico	429.9	11.0	3.5
Nicaragua	19.8	3.0	3.5
Panama	37.5	5.5	3.2
Paraguay	15.2	11.0	3.2
Peru	61.9	6.5	3.1
Uruguay	21.8	7.0	1.2
Venezuela	46.9	14.0	3.6
	4,915.4	10.0	3.0

denominations reported contributions to their churches in 1967 of $3,612,671,698. This is $346,138,438 more than was reported for 1966.

Of the total, $690,271,673 was given for such benevolences as home and foreign missions and overseas relief. The Evangelical Mennonite Brethren Conference ranks number one in benevolences, giving $185.74 per member. The Free Methodist Church of North America is number two, giving $97.75 per member, while the Fundamental Methodist Church, Inc., is number three, its benevolences being $82.25 per member. (The General Conference Mennonite Church is fifth at $70.34 per member.)

To cover congregational expenses, members in the fifty-nine denominations gave $2,813,924,681 in 1967 as compared with 2.6 billion in 1966.

Quoting information released by the United States Department of Commerce, the yearbook shows a downward trend in 1967 in religious building construction. This amounted to $1,093,000,000 as compared with $1,174,000,000 for the previous year, or a decrease of $81,000,000. This may seem to reverse a trend, since the 1966 figure actually recorded a new high in the construction of church buildings after having gone over the billion mark as early as 1960.

Basing its figures on sample polls taken by the American Institute of Public Opinion, Princeton, N.J., the yearbook points out that church attendance rose from 41 percent in 1939 to 45 percent in 1967. The years 1955 and 1958 marked the high points when 49 percent of persons questioned said they had attended church during the week preceding.

Using George Gallup figures again, the yearbook shows that within an eleven-year period the proportion of American adults who believe that religion is losing its influence in American life has leaped from 14 percent to 67 percent. This represents "one of the most dramatic shifts in surveys of American life," according to Gallup. It clearly shows a growing public pessimism about the impact of religion in American life. Significantly, younger adults (21-29) incline more toward this pessimistic view than older persons. Fewer Catholics than Protestants adopt it, "but a marked change among Catholics during the last two years has been recorded."

Gallup poll surveys carried out in twelve countries also show that a large proportion of persons in virtually all nations of the western world believe that there has been a breakdown in moral standards, also in terms of honesty and of religion. Those answering in the United States took the most alarming view, 78 percent of them stating that life is getting worse in terms of morals, 61 percent in terms of honesty and 50 percent in terms of religion. Thus, in the sixties, the views on honesty and religion have changed dramatically—for in 1960, many fewer Americans believed what they do today.

For the second time, the yearbook reports on significant trends and developments in the ecumenical life of the churches. These include major discussions on Christian unity and steps now under way toward actual church mergers.

Other useful data reported in the yearbook this year includes ministers' compensation, per-capita personal income from 1960 by regions and in 1967 by states, American consumer spending in 1967 as opposed to 1957, family budget costs, household savings, sources of personal income and their rates of growth, family educational levels, and voter participation—all of this information drawn from various governmental departments and some private reports.

The American Bible Society records that, during 1967, the complete Bible was published, for the first time, in Kirundi, a language spoken in Burundi, Africa; and in Nama, which is spoken in Southwest Africa. The Bible society has begun, this year, active publication of the Revised Standard Version of the Bible. No disapproving comment on the Catholic Revised Standard Version of the New Testament has been reported to the National Council of Churches.

New day for world prayer Shift made for Orthodox

Getting to World Day of Prayer services this year was a bit like going to church on the first Sunday after the end of Daylight Saving Time.

Some women may have gone on the regular day, the first Friday in Lent (February 21, this year), and then wondered where all the people were. Of course, it isn't unusual to go to a prayer meeting and find the attendance small.

And they could look in the datebook published by the General Conference Mennonite Church which says February 21. And the reading in the *Upper Room* for February 21 also announced the day as World Day of Prayer.

But even with this support, we suggest that you try looking around for another World Day of Prayer on the first Friday of March, which this year is March 7.

And the first Friday in March will be the regular time for the World Day of Prayer, according to one of the major sponsors of this observance.

Last July, the International World Day of Prayer Committee met in Vallingby, Sweden, and fixed the day for the first Friday in March.

Why? The reason is that more religious groups are taking part in the prayer programs and Lent doesn't come at the same time for all churches.

A spokesman for Church Women United, sponsor of the event in the United States, said, "We are now cooperating increasingly with the Orthodox group and for them, the first Friday in Lent is a different day from what it is for the Protestants and Catholics. Therefore, we felt it would be better and less confusing all around to have a set day not related to either Lenten period."

The World Day of Prayer traces its beginnings back to 1887, when Mrs. Darwin R. James, president of the Women's Board of Home Missions of the Presbyterian Church in the U.S.A. sent out a call to Presbyterian women for a national day of prayer "when there shall be confession of individual and national sins, with offerings that will fitly express the contrition."

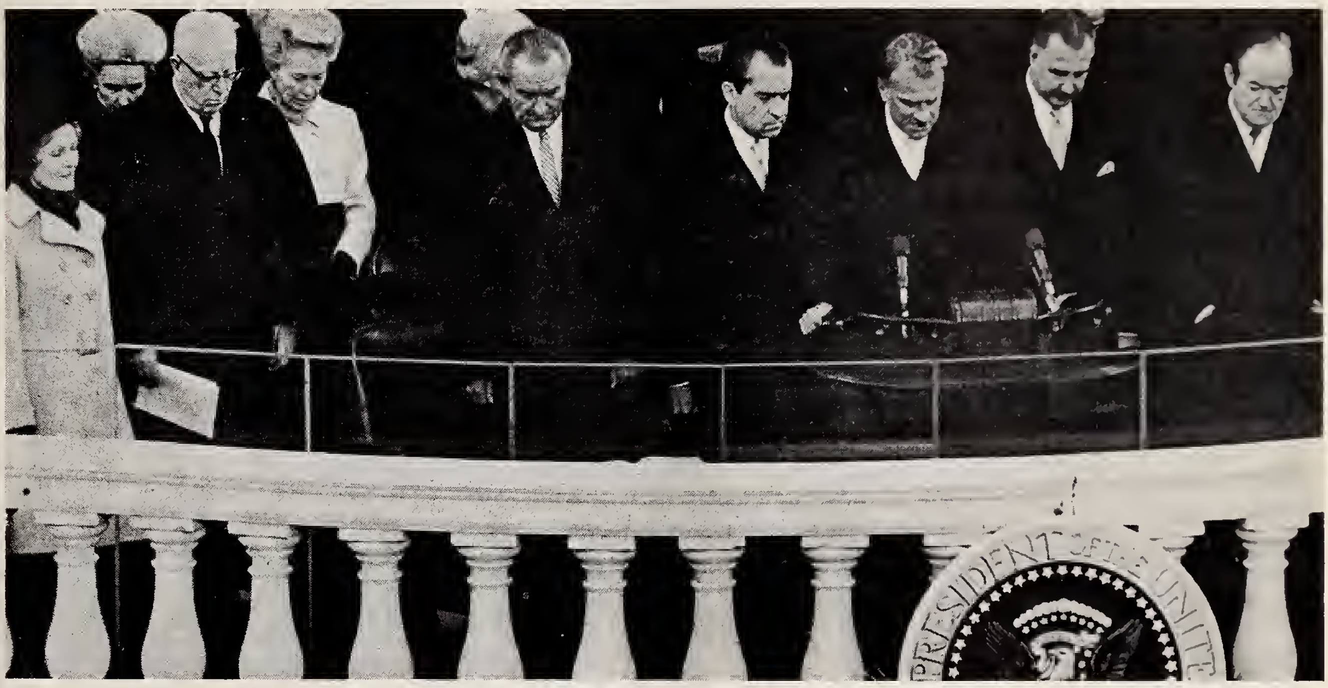
In 1908, offerings from the annual meetings were used to build colleges for women in India and the Far East, schools which are still supported by these groups.

Church Women United is related to the National Council of Churches, but the National Association of Evangelicals and other groups have also promoted prayer services on the first Friday in Lent.

This year, the National Association of Evangelicals has changed to the new date.

Billy A. Melvin, executive director of the NAE, admitted that the change was one of expediency. "To eliminate unnecessary confusion, we have traditionally used the same day as the NCC for our World Day of Prayer."

The NAE solicits offerings for its own support from World Day of Prayer services at which its program materials are used.



In prayer on January 20: Mrs. Nixon, Chief Justice Warren, Lyndon Johnson, President Nixon, Billy Graham, Vice-president Agnew, Hubert Humphrey.

Who should have prayed at the inauguration?

The president of the *Christian Herald* magazine, David Poling, has expressed uneasiness about the religious aspects of President Nixon's inauguration.

"This is a very pluralistic country," said Poling, and in choosing participants of "what is frankly a political experience," one should be "very careful" not to make it a "sectarian experience."

Poling expressed the belief that the President was returning to the practice of the nineteen thirties or nineteen forties, when the head of the state was in contact with just one or two "favorite clergymen." The clergymen close to President Nixon are ones he knows personally, said Poling, "but I don't know that [they] necessarily represent the broadness and depth of the American life."

President Nixon was advised to pick those close to minority groups and in touch with the universities. Men such as Robert McAfee Brown of Stanford University, a United Presbyterian delegate to the World Council of Churches, Uppsala Assembly, and Rev. William Sloan Coffin, Jr., another Presbyterian who is Yale University Chaplain, were suggested by Poling "because their somewhat radical stands are not considered in good standing with the political establishment. . . . If you are going to bring America together, what better place to do it but on the turbulent political scene."

President Nixon observed his first Sunday in the White House at a service in the East Room, January 26, at which Evangelist Billy Graham delivered the sermon. The President, a Quaker, has said he will attend private services rather than worship at various Washington churches as other Presidents have done.

Interchurch teaching in Thailand

The work of Gerald Dyck in Thailand is an example of productive interchurch cooperation, for the Dycks are in Thailand on invitation of the United Church of Christ of Thailand, work under the Presbyterian board, and are supported by the General Conference Mennonite Church.

Thailand is a country of thirty million people in an area comprising 200,000 square miles—about 114 persons to the square mile. It is a very productive rice-growing country with large exports. Fruit is plentiful so that as far as food is concerned, Thailand enjoys some advantages over other Asian countries.

The Thai people originally lived in South China and were forced out into the present territory about six hundred years ago. Until 1939, Thailand was called Siam. It was not colonized by European powers and has been self-governing for many years.

The first Protestant missionaries arrived in Thailand in 1828, the American Baptists, Presbyterians, and Congregationalists being most prominent. In 1934, churches founded by the missions united to form the Church of Christ in Thailand. The Christian population is less than one percent.

Since early 1967, the Dycks have served at the Thailand Theological Seminary, which is the only seminary of the Church of Christ in Thailand for the training of ministers, musicians, Christian educators, and lay leaders. Gerald's primary task is in the department of music. Its goals are to supply music teachers for the schools and churches of the Church of Christ in Thailand and to be a center of musical learning in northern Thailand.

Gerald is the administrative head of the music department. The teaching load is shared with two other missionaries. His areas of teaching are music history, theory, vocal music, and orchestra.

Gerald has the opportunity to teach one course of music appreciation at the government university in Chiengmai. Since June 1967, he serves as minister of music at Chiengmai Community Church—an international, interdenominational congregation for the English-speaking community. The work includes playing for worship services, planning special music, and generally coordinating the musical life of the church. For the past year, he was chairman of the music committee of the First Thai Church, the largest city congregation in Chiengmai.

In addition, he finds time to do considerable composing of music himself. He has produced a twenty-minute cantata based on the hymn tune "Built on a Rock" with additional texts from Peter's confession. This piece was to have been performed with string orchestra in January at a city-wide worship service. He has organized the Chiengmai community concerts of instrumental and choral works.

Since the first month of their work in Chiengmai, he has been doing systematic research into the music of northern Thailand. After eighteen months, he has an extensive tape archive, a complete set of instruments, a photo gallery, some knowledge in the art of playing the instruments, and the basis for a book or thesis.

It's three-way cooperation for Gerald Dyck who teaches music in a Thailand seminary.

Words and deeds

The Intercollegiate Peace Fellowship will meet in Washington, D.C., Mar. 19-22. Says Fred Zerger, the group's vice-president, "Among the goals of this year's . . . conference will be an effort at overcoming some of our hang-ups implied in the word revolution. For most persons, this conjures an image of violence and chaos, but there are also peaceful and nonviolent revolutions."

The Children's Hymnary was featured on a children's television program on KAKE, Wichita (Channel 10) on Sunday, Mar. 2, at 7:30 A.M.

Mennonite camps have increased their average attendance by 18.9 percent in 1968. Seventeen Old Mennonite camps, ten General Conference camps, and four Mennonite Brethren camps reported 100,129 camper days for last year. Operations for twenty of the camps totaled $403,820.

Men Sim watches produced by a Swiss Mennonite family industry are now available in the United States and Canada through Raymond Wenger, 300 S. High St., Scottdale, Pa.

WE CAN DO MORE

That's an affirmation of faith in God.

Surely, it takes no effort to say, "We can do less." We do it all too often.

"We can do more." Are these words hard to pronounce? Does your tongue trip over the words? "We can do more." We speak them with ease. These words lift our spirits.

We take pride in what the Mennonite church has done. Though a small brotherhood within the larger Christian family, we have evangelized and healed in quiet places near and far. For one hundred years, our generosity has grown as our vision of the needs in Asia, Africa, and the Americas has also expanded.

We have done much on the frontiers of a hungry and wounded world. But war in a new place called Biafra and an exploding population in an old place named India remind us that today's problems will not yield to only yesterday's tools. We can do more.

We hear a cry from the inner space of man. The spirit of man calls out for help. We have preached Christ in past years. And now we hear the restless cry of new nations just beyond our shores. Their voices repeat what we have heard from the young, the poor, the oppressed in our own country. To them we must show Christ. We can do more.

The time for inventory has come. What do we have that we can give? We have a faith to share in the God who has shown himself to us in Jesus Christ. We have energy and talent to put that faith into life. We have a devotion that will give itself in prayer and sacrificial service. We can do more.

General Conference Mennonite Church
Box 347, Newton, Kansas

NEW FORMS

New forms for a continuing witness

Our witness for Jesus Christ goes forward under a new constitution adopted by the delegates to the 1968 General Conference at Estes Park, Colorado. The new organization will help the Conference do its work more efficiently.

Missions and service programs continue as before. Instead of dividing the work between missions and service (a distinction hard to make), as we did under the former Board of Missions and Board of Christian Service, responsibility is assigned geographically. Missions and service programs overseas have been assigned to the Commission on Overseas Mission (Missions and Service) and all missions and service programs in North America will be taken up by the Commission on Home Ministries.

All overseas ministries of the former Board of Christian Service, such as relief, Pax, and self-help ministries, are now part of the Commission on Overseas Mission. Likewise, all mission activities in Canada and the United States, formerly part of the Board of Missions' work, such as Indian American ministries, radio, city churches, and evangelism, have been transferred to the Commission on Home Ministries.

And the former Board of Education and Publication has become the Commission on Education with the same assignments as before with one major addition. The Department of Higher Education has been added to coordinate Conference programs in post-high-school education, such as our church colleges and related programs.

OVERSEAS MISSION

Can we do more overseas?

We can.

But the question is, should we?

Some feel we are doing too much.

Are we?

We have missionaries in eleven countries—Congo, Mexico, Colombia, Paraguay, Brazil, Uruguay, Japan, Taiwan, India, Thailand, and (possibly by the end of 1969) Korea. Through the Mennonite Central Committee, we support workers in twenty-two other countries.

This means 346 people serving in evangelism, church planting, medicine, agriculture, literature, relief, education, community action, radio, and leadership training.

What about feeding the hungry, teaching farming, and healing disease? Aren't these mere humanitarianisms? Or are they bribes to make people listen to our preaching?

Our mission overseas is *more.*

We aim to plant and build the church. Our goal is to support the community of believers who have found peace, forgiveness, and life in their new relationship to God through Jesus Christ. These Christian congregations gather to worship and scatter to serve Him in their workaday world.

These are missionary congregations. The Kyushu Conference (our church in Japan) baptized fifty-five new believers in one year—*an increase of 15 percent.* Few of our congregations at home can top that.

Our church in Colombia joined in a nationwide evangelism program last year. Every home in the country was confronted with the claims of Christ. One Colombian church visited fourteen hundred homes in one day and recorded one hundred decisions for Christ.

Word and deed characterize our healing and community witness. When the mobile medical clinic makes its weekly visits to the mountain people of Taiwan, it carries medicine, plus persons who offer the good news of salvation in Christ.

The recent famine in India opened doors for the proclamation of the Word because one missionary experimented with raising a second crop—wheat—after the traditional rice harvest. And it succeeded and food production was increased.

A girl in North Africa: Word and deed characterize our healing and community witness.

So, all these good things are being done.

Are we really helping people?

Don't they resent our help, seeing it as paternalism?

The missionary today really serves more as a consultant than a manager. The Mennonite church has pioneered in giving national Christians as much responsibility as soon as possible.

All four officers of the Mennonite Church in India are Indians. Last year, the Evangelical Mennonite Church in Congo took over responsibility for programs in its country. Missionaries are advisers and co-workers. In calling Henry Dirks to come to Africa, the Congo church asked him to work in its publishing program "as head of the printing department and technical adviser to the Congolese shop foreman."

Shifts in leadership come about painfully, at times, but shared responsibility increases as schools for training church leaders grow in India, Latin America, and Congo.

Shared responsibility means partnership with other denominations to avoid duplication of services and to improve quality of witness.

This happens in cooperative seminary education programs in Montevideo; Yeotmal, India; and in Thailand. In the Christian Medical College in Vellore, India, we contribute to the training of doctors and nurses.

LECO Press in the Congo converted over one hundred tons of paper into a million pieces of literature in over 150 languages for twenty-three church agencies. This was something no one group could do alone.

And when it comes to money, the national church carries as much of the financial load as possible. Colombians gave sacrificially toward their new church building in Bogota. The church in India supports all national workers. Japanese congregations support their own pastors. South American Mennonites are giving $8000 for a dormitory at the seminary in Montevideo.

And they do all this even though, in some places, incomes are *one thirtieth* of what they are in North America. Talk about doing more!

The 1969 budget for the Commission on Overseas Mission is $1,350,000. That's a lot of money. Yet it permits no increase in overseas workers, at a time when many are applying to do the work that cries out for doing.

We can do more.

HOME MINISTRIES

We should do *more* in North America.

Should we? People in North America already have so much.

Much of what? Cars, houses, boats, fattening foods, roads, TV's? Yes, but religion, too. Approximately one half of our citizens profess to be Christians.

Looking at the current scene in the United States and Canada, we see, however, that we have needs, *desperate needs* where the healing power of the word-and-deed gospel is the only solution. Into this situation, the missionary congregation, working locally and through its members serving in other places in the United States and Canada, comes with a message of hope.

A message in words, but *more*.

A message in acts of care and offers of reconciliation, but more.

More? Yes, a word-and-deed message—the whole gospel of Christ for the whole man in need of God's love, grace, and redemption.

The Commission on Home Ministries is your Conference agency assisting congregations in this task of witness and service for Christ.

Opportunities to help are more than can be met. What can we do with the people and money that we have? What are the priorities?

The local congregation is one of these. In planning its work, the Commission on Home Ministries asks many questions.

Does this ministry assist the local church in its evangelism and witness? Does it provide an avenue by which its youth and older people can witness and serve locally or in other communities—in cities, summer work camps, poverty areas, prisons, or with the handicapped? In what ways can the pastor's ministry be strengthened? How can radio and television strengthen a congregation's witness? How can the congregation be helped to understand and implement its peacemaking mission?

Let's train for evangelism.

The New Testament is abundantly clear. Every Christian is called into mission, to be a missionary. Every church is to be a missionary congregation.

Workshops on evangelism help the congregation discover evangelistic opportunities and learn new methods by which its people can witness more effectively, right where they are.

Our Indian American churches are showing us what can be done.

How many congregations can match this? In 1966, the offerings of the Bethany Mennonite Church, Busby, Montana, totaled $1100. Even though they receive a substantial subsidy from the Conference, they took full responsibility for managing their own financial affairs at the beginning of 1967. They also set a goal of giving a tithe, estimated to be $2500. But they surpassed the goal by giving $3132, an increase of 194 percent in one year!

Let's try new forms of evangelism and witness in cooperation with other Mennonite groups. *Choice,* a radio happening for businessmen, is on the air now. One-minute and shorter TV spots will be produced this year. The only cost is production and distribution, but this amounts to $41,000.

Let's invest more people and money in new churches. Nearly one half of the commission's $420,000 budget for 1969 undergirds witness/service programs and provides financial support for many of our city churches.

Let's do more to be peacemakers in a broken world. Tension, conflict, struggles for the right to be human, clashes between ethnic and minority groups, and acts of rebellion make headlines and front-page news every day. What is the Christian's role?

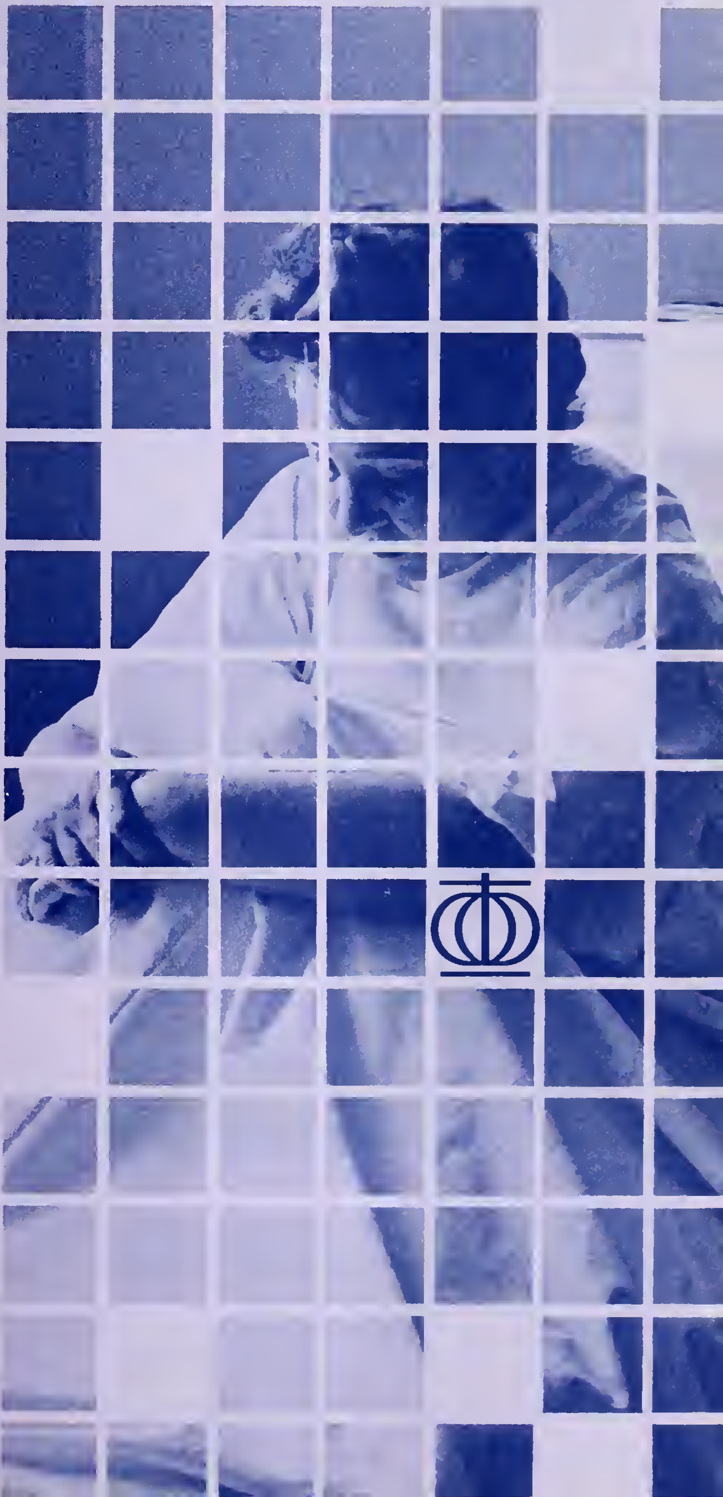
Some black persons in Fort Wayne have been exposed to the total gospel, both word and deed, because white Christians and blacks are working together to provide livable housing for Negroes. Prisoners in Minneapolis have the full-time services of some Mennonites who care. The Crossroads Youth Ministry and the Orientation Center in Philadelphia aim to reconcile minority-group persons to God and to one another.

It is right that Christians participate in ministries that heal, help, and offer hope. Last year, almost five hundred people, both young and old, worked in hospitals, homes, welfare agencies, and community-action programs as work campers, summer volunteers, or in alternative service because the Conference brought people and needs together.

Your financial participation is imperative. But your ideas, concerns, questions, and personal participation in witnessing for Christ and serving Him in your community—and away from it, too, if you can—are also part of the package. Help our Christian witness penetrate America more effectively.

We can do more.

The whole gospel of Christ for the whole man in need of God's love, grace, and redemption.



EDUCATION

The church seeks to help all persons to know God as revealed supremely in Jesus Christ and the Scriptures.

Should we do more teaching?

Is education in the church important?

Does your congregation have problems getting sufficient teachers?

We can do better in Christian education.

The Commission on Education uses a carefully defined Objective for Christian Education to focus on essentials. (The same objective could serve to guide the Christian education program of your local congregation.)

The New Testament uses the figure of adoption to describe what happens to persons entering the Christian community (Rom. 8:23; Gal. 4:5). When an adopted child enters a family, the family becomes fully his family and he becomes fully its child. He adopts its style of life, its ideas, and its feelings.

Every child in the congregation and every new Christian is a person to whom the church has family responsibilities. He is theirs to love, nurture, and teach. All their resources are to be used in transmitting to him their values and faith.

But can Christians without formal training teach? Most Christians can if the church helps them, and in addition, they train themselves. To keep on learning requires disciplined reading and study.

What help does the Commission on Education offer your church in training teachers? It has just published the sixth in its Christian Service Training Series, *Understanding the Mission of the Church,* with leader's guide.

This fall, it will begin what will be known as the Congregational Life Series. The various courses of study will include topics having special relevance for congregational life and action.

Bible study guides for youth and adults in both English and German are produced regularly. But, in addition, new items are constantly being developed.

A new kindergarten course, built around a Bible storybook written and illustrated especially for this age group, is due for release next September. The project has taken the equivalent of one person's time for over five years. But churches have asked for it and it will be a welcome teaching resource.

Through its periodicals, the commission makes 1,693,000 visits annually to parents, children, youth, college and university students, teachers, church leaders, and pastors. The importance of this tool to build the community of faith should not be overlooked.

The commission is engaged in continued study and research. It has books and papers in many areas: worship, preaching, baptism, teen-age issues, camping, Christianity and sex, church bulletins, church memberships, classes, and student surveys for information and vocational guidance.

The new *Mennonite Hymnal* will be published jointly with the Mennonite Church later this year.

Every year, approximately four hundred couples are elected as youth sponsors, and about two thousand five hundred new youth officers are elected. Program helps, audiovisual aids, a study course called *Choice,* and a resource book for planning local witness and service projects, *Start Where You Are,* are some resources available to them.

By means of *With,* a magazine designed for middle teens, the church is trying to say that it is interested in the growing pains and aspirations of its high schoolers.

Arena is a dialogue piece aimed at young adults. It is one way the church seeks to relate meaningfully to more than fifteen hundred college and university students attending 337 nonconference schools.

A new church membership study book, *This We Believe,* Sunday school study guides, and workshops for youth officers and sponsors are other helps provided for your congregation's involvement with youth.

Christian education is a big workhorse for the church—well, at least, a mini-workhorse! In addition to direct services and ministries to churches, the commission is responsible for printing and distributing *over 2½ million pieces of literature* annually.

Another way of painting this picture is to realize how much cash is turned over by the commission. Gross income from all sources—sales, subscriptions, and contributions—is nearly $750,000 annually. The money churches and individuals pay for material covers only the cost of printing and selling. In a small denomination, volume is too small (even in the many projects we do jointly with the Mennonite Church) to recover all costs from sales, because our charges to you would be too high.

Therefore, the costs of development, writing, and editing must come from contributions. The total needed for 1969 is $160,000. If contributions are not forthcoming it will be impossible to develop material for our churches.

Objective for Christian education

Through Christian education, the church seeks to help all persons to know God as revealed supremely in Jesus Christ and the Scriptures: to become aware of who they are, of what their situation is, and of their alienation, to the end that they may repent of their sin, respond to God's redeeming love in faith, and become members of the body of Christ; to grow in Christ within the community of believers, to walk in the Spirit in every relationship, to fulfill the call to discipleship in the world, and to abide in the Christian hope.

SEMINARY

We can do more in seminary education.

More what? More seminaries?

No, one good seminary is enough.

But we need more students.

The church needs more pastors. And the future of the church depends on what happens at the seminary. The church, not industry, should be getting our best students.

Mennonite Biblical Seminary has trained two hundred church leaders during the last twenty-three years. Of the one hundred and fifty continuing in active service, over half are in the pastorate. Others serve in overseas ministries, teaching, and church leadership.

But the demand for theologically trained persons for the pastorate and church-related services continues to be larger than the supply. For example, many Canadian congregations are, for the first time, calling full-time ministers from outside the local congregation. These are the kinds of needs that only more new students can fill.

When Mennonite Biblical Seminary moved from Chicago to Elkhart, Indiana, in the summer of 1958, cooperation began with Goshen College Biblical Seminary. This inter-Mennonite partnership began with a joint library, the Institute of Mennonite Studies, shared lectureships, and a few joint classes. Cooperation has grown steadily so that now the two schools have *one* academic program, though on two campuses. Other cooperative programs are being planned which likely will be implemented in the near future.

New developments will appear in the seminary study program this fall with a new emphasis on Christian community, on-the-job training, and deeper involvement in church life. Here is a teaching program that will bring the Anabaptist-Mennonite understanding of the gospel of Christ more fully to the experience of the local congregation.

One thing more is needed by the seminary, and that is a solid financial base. This year's budget of $200,000 goes almost entirely for current operations. Both small and large gifts are needed for an endowment from which earnings can be applied toward scholarships and specialized studies, as well as for operations.

WE CAN DO MORE

We have done much.

More can be done, must be done.

But isn't there a limit?

What is the limit? Who decides it? Is the limit what we want to do?

The only limit is our love of God, isn't it? He has done so much for us. We can do no less than our best for Him. We can do more together, too.

We can *witness* more. Let's share our faith with neighbors. We can be more courageous in penetrating our communities with our Christian witness. School boards, city government, farmers' organizations, political groups, and service organizations need the counsel, sound judgment, and honesty of committed Christians. We also can make possible a more effective witness beyond our communities.

We can *pray* more. Did you pray today for those who witness and serve in our behalf?

We can *give* more. Rural people are experiencing increased costs and lower profits. Yet incomes, as a whole, have been rising three times as fast as the cost of living. We can give more *if* we want to.

What does the money we give go for? A bar graph on this page illustrates how the so-called average giving dollar is spent.

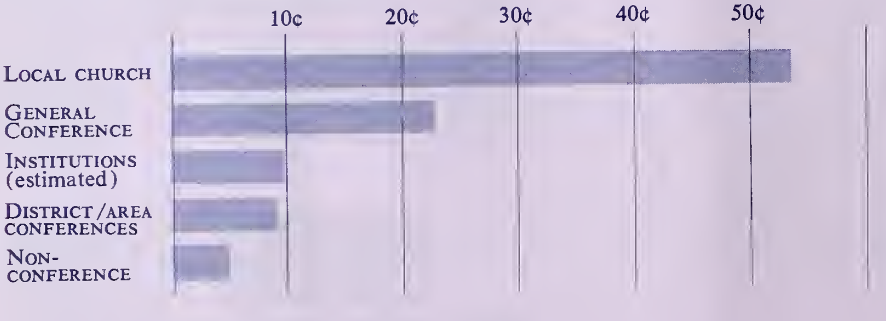
Local churches use, on the average, 53.7 percent of every dollar received in their offering plates. It is used for operating expenses, new buildings or improvements, and community outreach.

General Conference agencies—the three commissions and seminary—receive 23.1 percent, not quite one fourth of the average dollar.

District conferences receive 8.9 percent; institutions (colleges, homes, hospitals) estimated at 9.9 percent; and nonconference causes 4.4 percent.

During 1969, your church will receive offerings for General Conference programs. From the Conference offices you will receive letters, leaflets, bulletin inserts, posters, and other literature interpreting the vital ministries of the commissions and seminary. In 1969, 19 percent *more* is needed to carry out the mission we do together than was received last year.

WHERE THE GIVING DOLLAR GOES



You are encouraged to give generously and sacrificially. More workers are needed in some areas of our larger ministries, but in many cases the more crucial need now is money to maintain workers and programs we already are committed to. This is what it will cost for 1969:

Overseas Mission	$1,350,000
Home Ministries	420,000
Education	160,000
Seminary	200,000
	$2,130,000

Both large gifts and small are needed. They can be in cash, property, grain, livestock, stocks, or bonds. A variety of methods for making larger gifts is available: cash, bequests, annuities, appreciated property rather than cash, among others. For further information about special gifts, you may write to: Conference Treasurer, General Conference Mennonite Church, Box 347, Newton, Kansas 67114.

Design by John Hiebert; photos by UNICEF, Wallowitch, Muriel Thiessen Stackley, and Loris Habegger. Printed in U.S.A.

30,000 Quakers once jailed for dissent

Many of our freedoms have been won for us by the dissenter rather than the warrior. Thus says the American Friends Service Committee, which was recently asked to submit written testimony on the theory and practice of civil disobedience to the National Commission on the Causes and Prevention of Violence.

"We acknowledge that an act of civil disobedience can breed disrespect for law and provoke an outbreak of violence, but we also know that it can be a powerful instrument for the achievement of justice," the Quaker organization said in its report.

"Without it, Americans would not have many of the root freedoms they now enjoy."

The flouting of civil rights laws by a great many Americans has included elected officials. This is one fundamental cause for growing disrespect for the law.

Historically, civil disobedience has often led to desirable change, and the enactment of a new law more worthy of respect than that which it replaced. The jailing of thirty thousand Quakers in the seventeenth century is widely recognized to have contributed to laws of religious tolerance.

The American labor movement used civil disobedience to secure more just laws. The freedom marches in Selma, Alabama, helped secure the passage of the Civil Rights Act of 1964.

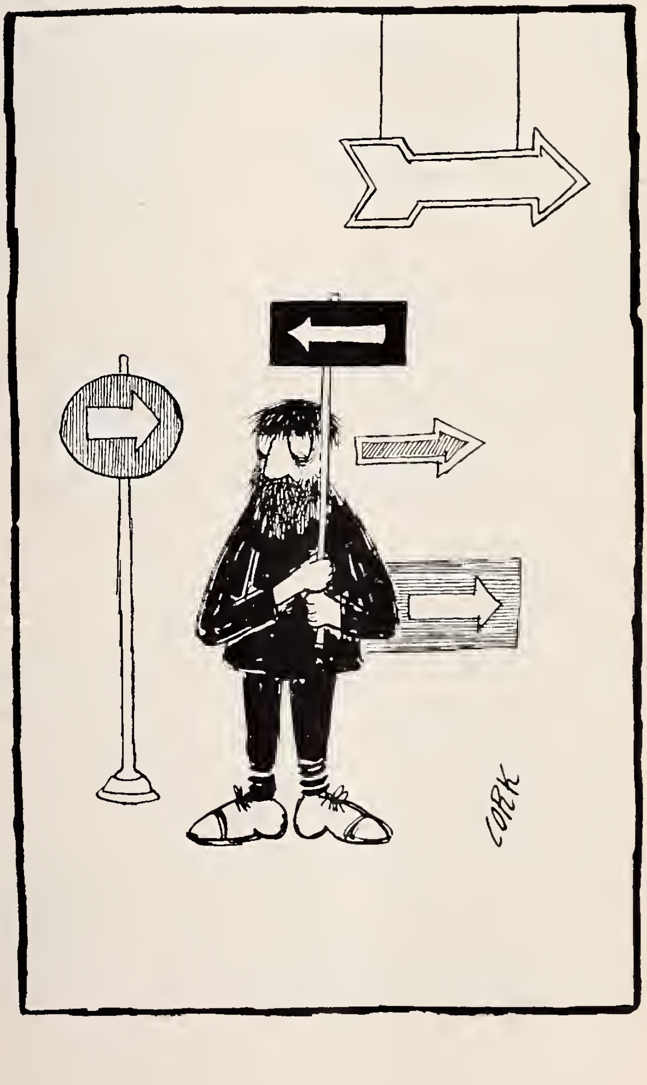
The American Friends Service Committee enumerated two factors which must be present if civil disobedience is not to foster lawlessness: the purpose of the witness must go beyond the particular interest of the group involved to a broad social purpose, the achievement of which will widen the horizons of human dignity and justice. Civil disobedience should be regarded as an instrument to be used only after all reasonable legal channels for redress have been tried and exhausted.

It is desirable that civil disobedience be conducted without a display of contempt and with a willingness to accept without rancor the penalty that society imposes for infraction of its laws, the Quakers stated. It is too much, however, to expect such an attitude from those whose action grows out of a long denial of justice. "Men are not saints, and public judgment at this point must be tempered by sympathetic understanding," the report reads.

Civil disobedience tends to produce violence when police or government officials overreact, or when there is deliberate provocation among a few of the demonstrators, the Quakers believe. Of the two factors, the former is the more important. A report on the Baltimore Civil Disorders following the death of Martin Luther King, Jr., in April 1968, illustrating the point that overemployment of force by the authorities can exacerbate civil unrest, was attached to the main body of the testimony.

To prevent violence in a specific situation of mass civil disobedience, the Quakers suggest the importance of communication between the protesters and the authorities, a flexible attitude toward change on the part of civilian leadership, and a single standard in response to the civilly disobedient.

"Civil disobedience is not an easy instrument to employ wisely, but the committee believes that where it is so employed, society has nothing to fear from it, and much to be grateful for in its potential power," the Quakers concluded.



RECORD

Calendar

Mar. 7—World Day of Prayer.

Apr. 10-13—Central District Conference, Bluffton, Ohio.

Apr. 11-12—Alberta Conference, Vauxhall, Alta.

May 1-4—Eastern District, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22 — Northern District Conference, Freeman, S.D.

July 5-9 — Canadian Conference, Freeman, S.D.

Oct. 10-12—Western District Conference, Wichita, Kan.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

Mar. 9-15—Coaldale, Alta., evangelism team, Paetkau and Wiebe.

Mar. 23-30 — Langham, Martensville, Osler, Sask., evangelism team. Leonard Wiebe, David Wiebe.

Western

Mar. 9-14—Galva, Kan., Emmanuel Church, evangelistic meetings, Lubin Jantzen.

Deaths

Isaac D. Derstine, Deep Run Church, Bedminster, Pa., was born Apr. 8, 1891, and died Feb. 10.

Henry F. Dirks, Friedenswald Church, Avon, S.D., was born Jan. 11, 1877, and died Feb. 3.

Harry J. Flickinger, First Church, Pretty Prairie, Kan., was born Apr. 8, 1917, and died Feb. 15.

Bruno A. Goertz, First Church, Hillsboro, Kan., was born Sept. 17, 1891, and died Feb. 19.

Anna Heide Goertzen, Bethel Church, Mountain Lake, Minn., was born June 8, 1905, and died Feb. 12.

Henry William Jantz, New Hopedale Church, Meno, Okla., was born Dec. 12, 1881, and died Feb. 9.

Esther Eidse Kruse, Emmanuel Church, Galva, Kan., was born Dec. 6, 1905, and died Feb. 13.

Mrs. Jacob H. Neufeld, Horse Lake Church, Duck Lake, Sask., was born June 17, 1899, and died Dec. 26.

Alma Bartholoma Hege, First Church, Aberdeen, Idaho, was born Sept. 2, 1905, and died Jan. 23.

Workers

Craig and Judy Dorsing, Ellensburg, Washington, will serve a two-year assignment as unit leader and hostess of the voluntary service unit at North Battleford, Sask., beginning Mar. 24. He is the son of Mr. and Mrs. Karl Dorsing and a member of the Warden (Wash.) Church. She is the daughter of Mrs. Agatha Dyck and a member of the Menno Church, Lind, Wash.

Mr. and Mrs. Donald Meyer, Wayland (Iowa) Church, are contributing a period of voluntary service at Gulfport, Miss., this winter.

James Reimer, Meadows (Ill.) Church, entered voluntary service on Mar. 1. He will provide maintenance for two years at the East Wayne Center, a church-and-community-sponsored neighborhood center which provides a head start program and activities for all age groups in a poverty area of Fort Wayne. He is the son of Mr. and Mrs. John Reimer.

Keith Streid, Meadows (Ill.) Church, is serving a two-year voluntary service assignment at Lutheran Hospital, Fort Wayne, Ind. He is the son of Mr. and Mrs. Ralph Streid.

Workers wanted

National Service Board for Religious Objectors, Washington Building, Washington, D. C. 20005, is looking for a mature girl with secretarial training and experience, capable of assuming office administrative responsibilities.

Ministers

Paul L. Goering, pastor of the Lorraine Avenue Church, Wichita, Kan., for nine years, will become pastor of the Eighth Street Church, Goshen, Ind., on Aug. 1, succeeding J. Herbert Fretz, who terminated pastoral duties last August.

College basketball

Feb. 18: Southwestern 76—Bethel 72
Feb. 19: Bluffton 78—Defiance 74
Feb. 22: Ottawa 78—Bethel 69
Bluffton 78—Malone 77
Feb. 24: Heidelberg 76—Bluffton 65

LETTERS

Deification of freedom

To the Editor: I am not opposed to the men, manner, and means involved in the "Colorado . . . fete" (News, Feb. 18, p. 101). But I sense an uneasiness about the deification of freedom. The participants—Roman Catholics, Quakers, Mennonites, and humanists—cannot really celebrate freedom except as a human act. Ecumenism apparently forbade stronger Christological orientation. "God as ultimate source of freedom . . ." is just that; too ultimate and too remote. Thus, God becomes pen-ultimate and freedom is His name. (Unfortunately, our guaranteed American freedom is rapidly deteriorating into license and libertinism. Activism and rebellion are not to be equated with freedom.) I am not advocating a return to uninvolved personalistic piety. But I see too much impatience and even intolerance of depth of belief. Robert G. Middleton says: "The temptation is strong for the church to play down what is distinctive and to join in the celebration of a bland and inoffensive sort of common faith."

Freedom is more than achievement and exercise; it is a gift and a condition. Paul says, "Christ set us free" (Gal. 5:1). Christian freedom knows its basis in a new relationship with God, and not as a concept per se. Man's tendency is toward domination, and thus I fail to see how ". . . man will prove stronger than the enemies of his freedom." Human systems breed mutual intolerance. *Lebensraum*, national interests, and honorable peace are never devoid of infringements and violations of other's freedom. Not so, freedom in Christ, for ". . . where the spirit of the Lord is, there is liberty" (2 Cor. 3:17).

Can freedom in Christ be synonymous with ". . . full freedom of conscience"? Is my human mind to be so exhaustively trusted? I question that. Only a thoroughly, biblically informed conscience can even begin to grapple with the fundamental challenges of Christian freedom. And because I know Peter Ediger to be thus orientated, I admire his experiment. Yet, at the same time, I feel the need to raise the afore-mentioned reservations. Not nearly all of us are as biblically grounded as he is. Neither do many of our congregations possess the peculiar variables which make possible what took place in the Arvada Mennonite Church. We need our Arvadas but we also need our Hoffnungsaus. The latter have made the former possible. My concern is that we not confuse the functions and purposes of either. *Dick Rempel, Hoffnungsau Church, Inman, Kansas.*

Middle East coverage

Dear Maynard: On several occasions since my return from Jordan, I have had in mind to express to you my sincere appreciation of the very meaningful articles that come to our home through *The Mennonite.* Just recently, the January 28 issue brought to our attention again the very meaningful report prepared by Frank Epp concerning the crisis in the Holy Land. This also leads me to another area where I want to express appreciation, namely for the very fine coverage that you have given on various items concerning the MCC program in the Middle East and problems related to the conflict in the Middle East. . . .

I don't think I am prejudiced when I say that, in this coming decade, the developments in the Middle East may well be the most serious of anything confronting us in this period. I want to say again I am very appreciative of the coverage that you have given this area of need and conflict, particularly in the light of the fact that there is such lack of or misinformation on the issues involved.

I am more pleased than I can say in words for the exceedingly warm reception that we have received in more than one hundred confrontations on this subject that Mrs. Martens and I have had since our return August 1968. It has been our privilege to share the Jordan story across all inter-Mennonite and denominational lines, including the Church of God in Christ, Mennonite and the Amish. *Harry Martens, 3003 Benham Ave., Elkhart, Ind.*

Stirling Ave. membership

Dear Sir: In the Words and Deeds section of the Feb. 11 issue is an item which states, "The Stirling Avenue Church of Kitchener, Ontario, has been accepted into the membership of the United Mennonite Conference of Ontario and has applied for membership in the Ontario Mennonite Conference."

I realize that this was reported and published in good faith but feel that it should be corrected because the congregation has not, at this time, made any change or asked for any change in its conference affiliation. The Stirling Avenue Mennonite Church has been a member of the Eastern District Conference since 1944 and has received much from this relationship. Due to the distance from the other district churches and the International boundary between us, some members have felt that membership in an Ontario conference would be more meaningful for both the conference and the congregation.

After two years of study, the annual meeting of 1968 directed the church council to appoint a committee to officially study the conditions of a merger with the Conference of United Mennonite Churches of Ontario (General Conference Mennonite), and the Ontario Mennonite Conference (Mennonite General Conference), and to report back to the congregation.

This committee has met with representatives of the executive bodies of both conferences and has formulated terms of associate membership which are satisfactory to both conferences.

This report has not yet been acted upon by the congregation. A congregational meeting is being held Mar. 9, for the purpose of discussing and acting upon this report.

Be assured that the congregation will report whatever action it takes to you, Mr. Editor.

With thanks for your patience under many criticisms. This is a correction, and not a criticism. *Irv Manske, 135 Sheldon N., Kitchener, Ont.*

No moral patchwork

Dear Maynard: I would like to commend you on the perceptive stories that appear in the Youth section of your paper. I have before me the two most recent issues with the following stories: "My Brother Sam" (Feb. 4), and "From Across the Tracks" (Feb. 11). The former story is a sensitive treatment of understanding and accepting mental retardation in the context of the family. By the way, I am glad that the story did not end with the girl and Alfred hitting it off. Too often in literature for youth (at least at the time I was a teen-ager, which is not so long ago) a problem such as accepting a younger "undesirable" brother is treated merely as a submotif to the larger theme of girl-gets-her-guy-in-the-end. The second story mentioned also ends in an unexpected way, with an unfamiliar twist — at least from my point of view. . . .

Please continue printing stories of the above quality—stories that deal with people hurts, stories that motivate youth to get deeply involved with God's people—those on both sides of the track—and not simply to climb the ladder of success (popularity, status, money). Furthermore, please keep printing stories that demonstrate a radically different style of life and not simply a kind of "moral patchwork." *Ron Rempel, Ontario conference youth worker, 135 Lower Horning Rd., Hamilton 15, Ont.*

About our letters: *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

RENEWAL

see and tell

STUDENTS FROM A Mennonite college left their classrooms last January to study church renewal.

Visiting various communities where signs of church renewal had been reported, each student kept a diary as part of his assignment in this interterm project at Tabor College, Hillsboro, Kan.

Clarence Hiebert, head of the Bible and philosophy division, coordinated the course.

Students came from all denominations, including one Catholic, although most of them were Mennonites. Following are excerpts from their diaries.

One student began: "This course started out as any other course does—routine only. As I progressed through the first week of class in the classroom, I began to feel the Holy Spirit working in and through me. By the end of the first week of interterm when we were beginning to pack for our tour, I became anxious to learn how and why other people worshiped God as they did."

Fairview, Oklahoma

"At the Fairview Mennonite Brethren Church we met with a group of about twenty adults. They were basically typical Mennonite Brethren church members. They had what they considered to be a significant renewal program going, which was connected with Campus Crusade for Christ. They encouraged anyone they knew, not just people from their church, to attend a conference at Arrowhead Springs, the Campus Crusade training center and headquarters. All the people at the meeting had been there."

"The people here testified about changes in their attitudes toward other people. It has become easier to share the reality of Christ, even with people outside their own church."

"Some members of the congregation are helping others find Christ through work on their job. For example, a manager of a factory gives one week off with pay to each of his employees to attend a Christian camp. I think this is a good start in helping people to find Christ and, thereby, be a brother's brother."

"After attending a Mennonite church all my life, I regretfully admit that going to these churches to study renewal was not extremely appealing to me. Our exposure at Fairview turned out to be far from worthless, in spite of my prejudice."

"I think that one thing was wrong with this group. They didn't have any high school or college kids involved and this is who Campus Crusade was designed for. We asked the group about this. They said that if there weren't so many hypocrites, the young people would want to stay in the church. Also if the adults' salvation were a personal salvation, not a professional one, this would keep the young people in the church. I'm not so sure it would make them Christians. They need to feel that someone really cares."

Clinton, Oklahoma

"While visiting the Clinton church, we learned of a simple concept which we heard a lot of from many exposures on the trip—small groups. The pastor felt that a church should have no more than twelve members. Each small group was a church; the congregation consists of a group of churches."

"The church has what they call a tutoring group which reports to the congregation what has happened during the past month. The philosophy of the church is not to drag people into their fellowship, but to make the church appealing so that people will want to come."

"Offering is taken once a month and small offerings are taken every week for certain smaller causes. This system allows freer giving. Since the new method was begun, the offering has gone up 40 percent."

"The pastor told us about some people who did not go to church, but who talked to him every Sunday morning in a cafe during the Sunday school hour. By meeting people on their level, some of them have been reached for Christ."

"Another new step that has been

YOUTH

taken is to include a brief outline of the sermon on an insert sheet in the bulletin. The members are encouraged to compile a notebook of these sheets. The pastor tries to visit every home in the church at least once a year. The laymen help him as much as possible."

Tulsa, Oklahoma

"The Community Church of the Living Christ was probably one of the most unusual exposures on the entire trip. It is a floating-parish type of Catholic church, and its members are people who became dissatisfied with the week after week of formal, routine procedures of the institutional Catholic Mass. The purpose is to arouse a meaningful Christianity among the members by active participation in community life, close personal relationships, and a more relevant liturgy. Even though these people have broken away from the institutional church, this project has full approval from their bishop to experiment for a period of two years. Informality is the means by which the church attempts to accomplish its purpose. Guitars and bongo drums accompanied the congregational singing. The members, seated at round tables, sipped coffee and smoked throughout the entire Mass and there was informal dialogue between members and the pastor during the sermon. Communion is observed every Sunday."

"For us, joining a church becomes sort of a ritual at a young age. But this church doesn't believe that one is ready until eighteen to twenty. They don't have a baptism when one joins. All one does is sign a charter."

"We were stunned at just how informal it was."

"The people were so friendly and open I couldn't believe it."

"After the sermon, the congregation discussed it. If they did not understand an aspect of it, they asked Father Kelly, or Hank as they called him, about it."

"I believe some churches are way, way too strict in tradition and ritualism; however, I feel these people have gone to the opposite extreme."

Oral Roberts University

"Oral Roberts University is one of the most beautiful campuses I have ever seen. We were taken on a tour of the campus by three of the professors and then went to a classroom for some lectures. That evening we went to the Central Assembly of God Church. There were only two young people in the service that I saw."

"After the service, we went to the home of one of the professors from Oral Roberts University. We talked some more there and then Dr. Frost closed in prayer. He prayed in tongues and it seemed so natural that we didn't think anything about it."

"I had always thought that speaking in tongues was a fake process and very emotional. I still don't know what to think about this, but I know we can be filled with the Spirit and not talk in tongues."

"Is it just Pentecostal people who speak in tongues? I have never ever even heard of Mennonites speaking in tongues. Do we believe in it? I would like to know. Is it against our religion? Speaking in tongues does not seem funny anymore, since I heard how it is really meaningful in people's lives and have experienced the hearing of tongues."

"I was always of the opinion that tongue-speaking was a big farce. But after hearing an explanation based on the Scriptures and such sincere testimonies from college professors, I cannot help being open to the matter."

"At first, I didn't know how I was going to react, but as Frost spoke, a calmness and peace came. What he spoke was beautiful. I wish our churches would emphasize the Holy Spirit and His gifts more than they do because our churches could be enjoying more love in the Christian faith than they are."

Kansas City

"Rainbow Mennonite Church is composed of a mixture of Old Mennonites and General Conference Mennonites. They have found that the church is wherever the people are. Their ministry takes place in their own neighborhoods and not where the church building is. The church is fulfilling a need by being relevant in their lives and by recognizing the heritage that Mennonites have. It was begun as a result of the K.U. Medical Center which was very near, and the students who attended. The members are spread all over the city."

"This is not the church back home; it is not a community church; in fact, it is the church scattered. Being scattered means fewer meetings, so the one or two a week must be very concentrated. The purpose of the church is not to bring in members, but to send out ministers."

Evanston

"Reba Place Fellowship is a group of people who practice Christian communal living. About one third are of Mennonite heritage. They all try to live within a block radius of each other. The money they earn is pooled in a common fund and reimbursed to the members according to family needs. They own eight houses and ten cars collectively. Presently, their group includes fifty adults and eighty children, all below teen-age. They admitted that teen-agers tend not to become members of Reba Place. In outreach, they help out neighbors and are very interested in community action."

"I think I would get tired of this arrangement pretty quick, although it seems to be working quite well among them."

"I was impressed with their sincerity and dedication. At least the Fellowship isn't phony."

"I think that the Fellowship is overcoming a great problem which we, as Mennonites, face: each man is his brother's keeper, each man helps another with his personal conflicts."

"I like their idea of trying to be more open and honest with each other. I'm not sure what this means for their children."

"They don't get hung up with the idea of baptism. The person to be baptized decides whether it will be by immersion or by sprinkling."

Chicago

Circle Church was formed in the Chicago Loop by a group of twenty-eight people who felt they needed new self-expression in their religious life. It is nondenominational but affiliated with the Free Church. Emphasis is placed on participation of the members, rather than on the sermons of the pastor."

"One of the things that struck me was the building in which it holds its services—the Teamsters Building."

"The thing that impressed me the most was their small discussion groups after the service. Seven groups discussed different topics. Anybody was free to join the group that interested him the most. This is a better method than the traditional Sunday school class."

"Instead of spending money for a building, they invest the money in their staff."

"The sermon starts within fifteen minutes of the beginning of the service. The pastor feels this keeps the people from getting bored with too much introductory materials."

"The groups seemed to be meaningful, but they were worried that the church would get too large!"

"We saw a greater proportion of young people in this church than in any other church visited. They really seem to be reaching the under-twenty-five group which other churches are losing."

"The Scripture reading was a tape recording, presenting Psalm 1 in dramatic form—very attention getting. I listened very closely. There were no unnecessary announcements. "

Pittsburgh

"Probably the most dynamic man I ever met, with the most stirring testimony, was Don James of the Pittsburgh Experiment. The purpose of the Pittsburgh Experiment is to provide a format to bring businessmen together in small study or discussion groups. These groups meet weekly in business offices or restaurants to discuss the application of Christian principles in business and personal lives. Their concern is with the spiritual dropouts, the people who have rebelled against the way the church has, at times, tried to ram religion down their throats. They believe very firmly that no matter what problem confronts us, if we will submit it to God in prayer for thirty days, He will answer."

"I think it is doing a lot of good where the church has failed. The church is too concerned about sinning souls and isn't giving enough attention to helping people understand life itself."

"The most impressive part of Don James' lecture was the example of renewal in his own life. This encouraged me to look to God for help in daily living."

"He told us before we left: 'Don't let anyone walk out of your church if you do not know him. The responsibility of telling him about Christ is yours and no one else's.' "

Lancaster, Pennsylvania

"In the nineteen hundred and fifties, the Evangelical Lutheran Church in this old Germanic community was dying. The congregation had become so ingrown that they had no sense of mission, no involvement, and they refused to recognize problems. It was steeped in tradition, with conservative ideas, and hesitant about change. Renewal began with Wallace Fischer's ministry. Renewal started with abandonment of seat rentals, nonessential liturgy, and organized evangelism. There are no organized small groups. The Sunday morning sermon is the central part of the church. Every Sunday, between twelve hundred and fifteen hundred attend the service."

"The people do the witnessing in the community, not the pastor. He is the shepherd, which I think agrees more with the New Testament."

"They do a tremendous amount of personal witnessing to people outside their own church. This is probably the reason that 25 percent of their congregation come from different religions. The members have received some persecution for this by being excluded from community social activities."

"The prime thing the church is trying to do is to move toward more openness. It loses scarely any high school or college young people. They talk about problems of our time rather than those of yesterday. Their Sunday school is used to expose students to all kinds of philosophies and ideas from the Christian viewpoint."

In addition to these places, the students also visited Baptist, Episcopalian, Church of the Covenant, Presbyterian, and interfaith groups. On their return to campus, they were asked to pick out the elements of renewal which seemed to characterize most groups. Here are a few of their observations:

God does not always use the same patterns for renewal.

God works through individuals who have made themselves available to Him.

Renewal seems to be an attempt to break down the barriers between clergy and laity, brother and brother in the church, unbeliever and believer. It cuts across racial, denominational, and occupational lines. It is concerned with a change in attitudes which may result in a change in forms as men try to come closer to God.

An emphasis on openness, acceptance, and honesty in small groups seems to be an essential ingredient of renewal.

Renewal groups place less emphasis on organization and buildings than regular groups.

Sincere attempts are made to make Christian faith a part of everyday life—to move out with the church where the action is.

Prayer becomes more personal and conversational.

Renewal groups try to bring greater freedom and creativity to the modes of worship.

Renewal requires discipline and commitment and may be painful.

As Elton Trueblood, founder of the Yokefellow movement, which the group also visited, says, "The nub of it is a serious effort to make the universal ministry of Christ succeed."

MEDITATION

The fruitful Christian

THE PORTRAITS WHICH are hanging in the hall of fame are of people who have been producing special benefits in the political, economic, social, or religious fields.

God also has a hall of fame. This hall is not hung with the portraits of men and women, but it is the place where He has those who have been productive here on the earth. We call this place heaven.

The Lord Jesus used the symbol of the vine and the branches to teach the lesson on productivity to the believers. He said, "I am the vine, ye are the branches." This speaks about very close identity between the Lord and the Christain. Jesus also states that the Father is the husbandman. The vine and the branches are only for one purpose and that is to produce that which the Father intends and desires. As grapes are the natural result of the healthy vine and branches, so there is a natural fruitfulness in every believer. Just because it is the natural thing for the believer to bring forth fruit, it is not true that all men bring forth fruit. Those who do not bear fruit are cut off.

What is the fruit? It is Christlikeness in the total life of the believer who is endued with the power of the Holy Spirit so that everything he does will bring honor and glory to the Father. Every activity, thought, and desire must be according to the Father's will.

Since the Lord stated that not all are producing fruit, we must be concerned about our fruitfulness and how we can bear fruit. He has given to us three requisites to a fruitful life in John 15.

The fruitful person is clean (vv. 2, 3). The Word of God teaches us that "all have sinned and come short of the glory of God." Also "we are all as an unclean thing." Before we can be fruitful, we must have been cleansed from the sinful nature and the sins in our life. There is only one way to have this sin removed. "Without the shedding of blood there is no remission," are the words from Hebrews. The Lord Jesus shed His blood for our remission and there is no other way.

Sin is the obstruction which prevents the life-giving power of fruitfulness from flowing into the human life. The psalmist states, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Iniquity prevents the Lord from hearing the cry for wisdom. For we are told in James 1:5, "If any . . . lack wisdom, let him ask of God."

Before we can be fruitful, the prayer of David must be ours from a sincere heart, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

The fruitful person is abiding in Him (vv. 4, 5). There must be the unbroken fellowship with the Lord if we want to be fruitful. Our lives shall resemble His. The branch resembles the vine, because all the strength for growth comes from it. So the believer is to resemble the Lord. We are His offspring. This can not be a pious exhibit to impress others. It must be the natural life of every saint. This means to work as Christ worked to accomplish His task; to love as Christ loved and gave His life to seek and to save that which is lost in sin; to have compassion on the multitudes who know not the Savior.

The fruitful person is obedient (v. 10). This obedience must be in things whatever He has commanded us. The psalmist prayed, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

The complete obedience is also stated by the Apostle Paul in these words, "And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The Christian's obedience must be expressed with the same words as those of the Lord Jesus when He said to the Father, "not my will but thine be done." *Edward J. Wiebe.*

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COVER

Conference Sunday is observed by the General Conference Mennonite Church on March 9. Our cover theme is taken from a church bulletin prepared for Conference Sunday. The verse is from Mark 8:35. The feature, "We Can Do More," beginning on page 153 has also been prepared for Conference Sunday.

CONTRIBUTORS

Erland Waltner, 3003 Benham Ave., Elkhart, Ind. 46514, is president of Mennonite Biblical Seminary and a former president of the General Conference Mennonite Church. His address, given on Dec. 4, was the first statement to the first meeting of the General Conference Commissions as elected under the new constitution adopted at Estes Park, Colo., last July.

Material for Renewal See and Tell was gathered by Katie Funk Wiebe, director of publicity for Tabor College.

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Logic of the headhunter

NEW GUINEA HAS seven thousand villages and seven thousand languages. There used to be, and probably still are, seven thousand headhunting expeditions in New Guinea.

If you say to a New Guinean: "You mustn't go raiding in the next village," he replies, "Why not? They speak a different language."

This anecdote comes from Barbara Ward, the British economist. She suggests that that's the place where the French and Germans were in 1914. And it is a feeling that many rich nations have toward the poor nations: alien people are our enemies.

The Greeks had a word for it: xenophobia, fear or hatred of the foreigner. The Russians have a reputation for being xenophobes—good and friendly people when you get to know them, but very suspicious of the strangers they don't know.

This isn't good enough for Christians, but we recognize ourselves in the parable of the headhunter. We find it hard to relate to Christians that speak with different theological accent or interpret the Bible in another way or sing strange-sounding hymns. And many of the attacks that we make on each other are just as shallow as the headhunter's defense except that when we say them, we can make them seem quite profound, patriotic, or even religious, supported with a variety of Bible verses.

And I must admit that in reading Mennonite history, I am sometimes thankful for the fear of strangers that kept our fathers stubbornly Mennonite in the face of temptations to be blown before the winds of other doctrines that have since blown themselves out. Better to have done nothing than to have been so foolish as to have followed the religious fads of a bygone day. Maybe. But that is fruitless speculation.

Today, it is clear that our fear of different people keeps us from doing the will of God both in our witness to the world and in building the church of Jesus Christ. We are afraid of people of other races, of other classes, of other generations. How can we really be evangelistic when what we call evangelism is an exercise to reassure ourselves that we are the ones who do not need repentance; it's only for those people who are not like us? Thus the walls of Zion are built—built so high that no one ever comes across except he storm the gate. I praise God for every convert that our congregations have won but I must often admit that many of them have come to us in spite of many efforts on our part to ward them off. They were more persistent than we, climbing over the defenses and obstacles we put in their way.

And within our Conference, the same principle is so often at work. We make the people we don't know into our enemies. How often we talk to each other—brothers in Christ—as though we were strangers. And I suppose we are, because we do not grant to others the sincerity and Christian understanding that we grant ourselves.

All of us have our own way of using the headhunter's logic. I can see it in others better than in myself. But when I read long letters accusing Christians of being communists, I can only read here a testimony of estrangement. If we only knew the people we accused or could love them as we love ourselves, how differently those charges would have to be stated—if at all.

Mark 8:35 as quoted on our cover has many sermons in it: "Whoever would save his life will lose it. . . ." Here's a short one. We've saved our lives of xenophobia far too long. I can't think of a better time to lose them.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Hearts strangely warmed in Vietnam

Sam R. Hope

ONE TURNING POINT in John Wesley's spiritual pilgrimage was his association with the Moravians. His experience in an overseas ministry among the Indians in Georgia later enabled Wesley to say at Aldersgate that his "heart was strangely warmed."

I want to share a similar testimony. Going to Vietnam and working with Mennonites among the Vietnamese in the midst of war has changed my life significantly. I feel a new depth and breadth to my faith. I now dream a dream which I had never dreamed before: that someday the world will "all agree to put an end to war."

I am convinced that the love of Christ incarnate in human beings is the only power that can overcome the hatred of men. Love is the only weapon which Christians should use in seeking to overcome evil. Love alone can soften and transform the hardened hearts of men.

I thank God that I have known men and women with strange-sounding names: like Metzler, Hostetter, Preheim, Kaufman, Yoder. These persons were characterized by what I call "the strength of gentleness." Theirs was a sweetness of spirit, a purity and transparency of character, a simplicity of life, and a freedom from material things. They are living proof to me of the words of our Lord, "Blessed are the meek, for they shall

I went to help the Vietnamese, and they helped me.

inherit the earth . . . the pure in heart, for they shall see God . . . the peacemakers, for they shall be called the sons of God."

A shaking, shattering experience

I find it difficult to describe and to share my experience in Vietnam. To say the least, it was a shaking, shattering experience. To live in Vietnam was to experience life in its rawest form; in its most real and basic form. At times, life was so real and raw it seemed like an illusion, a dream, a nightmare. It was a confusing and frustrating experience, because of its complexity.

Every generalization about life in Vietnam has dozens of exceptions. Vietnam is like looking through a kaleidoscope; patterns there for an instant, but constantly changing. When someone asks, "What was life in Vietnam like?" there is only one answer: "mass confusion!" But the confusion is not produced by little pieces of colored glass. Rather, it is as though human beings have been put into a great mason jar and are being shaken together. At times you feel squeezed, pressed, stepped upon; at other times you feel pulled apart like taffy—stretched. You begin to wonder who you are and what life is all about.

Death is life's daily companion. I have vivid memories of death in Montagnard refugee villages near Quang Ngai and Pleiku. Still ringing in my ears is the wailing of the women as they squatted on the mud floor beside someone who had just died.

In Vietnam, my sense of self-identity was shaken. For the first time since seminary, I began to seriously question my values and my faith. As you know, theological seminary is a soul-shattering and transforming experience. The faith of your childhood is smashed in order that it may grow bigger and stronger.

I had been in the pastorate for ten years since seminary, preaching with authority, leading others to faith in Christ. I was a man who had the answers. My world view and my theology seemed complete. The puzzle of life was fitted together, and it was a good feeling. But it was also dangerous. In Vietnam, I got what I needed; my faith got kicked in the teeth and my world view crumbled.

For the first time in my life, I really felt ashamed to be an American. What the United States is doing in Vietnam is a crime against humanity itself. The day may come when history will judge our activities in Vietnam to be in the same category as the Nazi extermination of the Jews. From abroad, American foreign policy can be seen for what it is; systematic repression of social revolutions. With our revolutionary heritage, we go out in the name of God and democracy to defend the vested interests of dictators throughout the world! We may be well intentioned, but we are mistaken and misguided in our endeavors.

Thomas Wolfe wrote the famous line, "You can't go home again." I have found that true. While I have been back in the United States some six months, now, I still do not feel at home.

I recently wrote to a Vietnamese friend and said that I was homesick for Vietnam. But I know that I would not feel at home there for long.

Now I feel like a man without a country. While this is often an agonizing, painful feeling, it is also a good, fresh, alive type of feeling. Bittersweet describes it. I hope and believe that this feeling is a part of growing up. For the first time, I feel a real part of the world community — a citizen of the global village.

Perhaps this explains, in part, why so much of American life, that once held meaning for me, now seems empty and artificial. Just as Cub Scout meetings, fraternity rituals, and college football games long ago lost their interest and meaning for me, so now has pledging allegiance to the flag and singing the National Anthem. I do not disrespect the flag or want to burn it. It is simply that the organization of men into sovereign nation states seems a foolish and childish thing.

I believe Teilhard de Chardin was right when he said, "The age of nations is past. The task before us now, if we would not perish, is to build the earth." War is a mad game that men play for keeps, because of misdirected loyalty.

Deepening relationships

Vietnam was not only a time of shaking and shattering experiences, it was also a time of deepening personal relationships. We were blessed with the fact that our home had neither a telephone nor a television set. We could not go to movie theaters because of terrorist bombings, and often there was a curfew at night. Consequently, our children learned to read! Our family ties grew stronger, and we began to realize our dependence on one another.

The constant heat, noise, and tension often left us exhausted and short-tempered by the end of the day. When one is insecure and threatened, he is also more self-centered and less able to share himself and his love because he has less emotional strength. Many times we felt like separate islands, each struggling to hold himself together. But, in spite of this, each of us realized increasingly our desperate need for one another. All illusions of self-confidence and self-sufficiency were destroyed. We realized our weakness and dependence. Never had we been so hungry for letters from family and friends. Never did we write and receive so many letters in so short a time. It seemed as though this was a lifeline of love, understanding, support, concern, assurance of prayers on our behalf.

There is a sense in which it is true to say that people are what make life worth living. Personal relationships give life its meaning. Our associates and fellow workers in Vietnam Christian Service are what I call beautiful people. My life was enriched and enlarged by association with people like the Atlee Beechys, the Paul Leathermans, and the Paul Longacres. Many an evening was spent in long, deep conversation with idealistic persons like Earl and Pat Martin and Gayle Preheim. I learned from these young

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He is annoyed
because she
gave away all and half again
of her petty earnings last year
to various charities

IRS will audit again
he says
you must be on every
sucker list in the country
he continues
and look at your son's shoes
he chides

She is aggrieved
because for all her
seeming benevolence
equality is a farce
and violence is the watchword
for peace and war alike
and men still starve
while elderly children die
unborn.

Pollyanna Sedziol

volunteers. The love of Jesus Christ was in them.

Since returning to the States, I have been singing the praise of your Pax service volunteers, who are fulfilling alternative military service requirements overseas. Their courage and conscientiousness are unsurpassed, and their Christian conviction is an inspiration to others. I am not the first to feel this way. Eric Bolton, one of our Presbyterian U.S. missionaries in the Congo wrote recently and said, "I have enjoyed the sharing of my house with a young Pax boy sent to us by the Mennonite Church to help rebuild the leper camp. . . . He has long hair, plays the guitar and harmonica at the same time, likes peculiar music, and works real hard. The leper camp has really been transformed with his help."

You will be interested to know that a significant and increasing number of young Presbyterian men are registering as conscientious objectors and seeking alternatives to bearing arms. In June of this past year, our General Assembly had a lengthy and meaningful debate on selective conscientious objection regarding Vietnam. The motion to adopt it was narrowly defeated. The Stated Clerk now keeps an official register of Presbyterians who are conscientious objectors. The Christian church at large is deeply indebted to historic peace witness by churches such as the Mennonites, the Friends, and the Church of the Brethren.

As I think of the work of Vietnam Christian Service, I believe the greatest contribution will not be in the number of meals served or houses built or patients treated. Rather, the most lasting effects will be in lives touched in personal ways by the Christian presence of these young men and women. What is important is that they care about a person. They are interested; they listen and understand.

Living in Vietnam was a time of deepening personal relationships not only with family and fellow VNCS workers, but especially with the Vietnamese people themselves. This Christmas, we were touched to receive unexpected handwritten notes from Vietnamese friends like the receptionist Kim Leing, and my right-hand associate, Tran Van Minh. Reading these notes, together with looking at color slides of Vietnam, made me realize anew how much I really loved them and miss them and long to be with them again. The old truth dawned anew upon me that, in trying to give, I had been the one who had received. I think it is fair to say that I went to help the Vietnamese, and they helped me; I went to teach them, and they taught me; I went to love them, and they loved me even more than I loved them.

Reaffirming fundamentals

As I reflect upon my experience in Vietnam, I find that it was not only a time of shaking and shattering, and a time of deepening personal relationships, but also a time of reaffirming the fundamentals of the gospel. I believe, more than ever, in the power of intercessory prayer. We were protected, sustained, and strengthened because of the prayers of Christian family and friends.

I believe in the sinfulness of man, and that the love of God as revealed in Jesus Christ is the only hope for the salvation and transformation of men and the world.

I believe that God appears in the most unlikely places and at the most unexpected times. He reveals himself not only at Bethlehem to illiterate shepherds with stinking sheep, but also to illiterate peasants living in the moral cesspool of Saigon, and to soldiers in the humid jungles and paddies of Vietnam. Even in hell, which is what war is, God is present working His purpose out.

I believe in the mission of the Christian church, which is to go into all the hells of life seeking to be an incarnation of the compassionate love of God. This does not mean that we go with all the answers to life's deepest questions. Rather, it is to so formulate and articulate those questions which lead people to say to themselves, "Jesus Christ is the answer!" A basic part of our mission is to be present and expose ourselves to those agonizing questions which life asks.

I have returned from Vietnam realizing as never before that my faith is incomplete; and I thank God for this revelation! I cry out, "Oh Lord, I believe, help Thou my unbelief." Realizing that I do not possess all the truth, I have renewed my quest for the truth.

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U.S. soul bared in Viet violence

It seems as though many concerned clergy and laymen feel that the war in Vietnam is ending, judging by the decrease in attendance at the third annual Washington Mobilization of Clergy and Laymen Concerned About Vietnam, February 3-5. About a thousand of the faithful participated; the group was younger than in previous years; clerical collars were not as visible or numerous.

The theme for the mobilization was Vietnam and the future of the American empire. Gone was the illusion that United States involvement in Vietnam was the result of blunders and miscalculations. Instead, there was the attitude that Vietnam revealed what America is.

As David Harris (husband of Joan Baez, and organizer of resistance groups on the West Coast) put it: "We have come to Washington to make sense out of life—our lives, and how we are going to live in America. . . . If brotherhood is to be taken seriously, we must challenge the basic principle illustrated in Vietnam and around the world by the United States, that human life is dispensable!"

Such a self-revelation leads to an uneasy conscience, which all participants acknowledged by their presence. And all seemed to agree with Richard J. Neuhaus, who spoke eloquently at the closing worship service, that "you cannot have the kingdom without change, forgiveness without repentance."

But here the agreement seemed to end. What kind of change is needed in America? And more importantly, how can it be brought about? One participant advocated violent resistance to those in power, because he said they would not give up their power and privilege without a fight.

David Harris, on the other hand, strongly advocated nonviolent means of change because "you get what you do!" (Jesus said it another way: "they who take the sword will perish by the sword.")

Another kind of response to the need for change was to talk about reconciliation—a takeoff on Nixon's inaugural theme, "Bring us together." This concern was expressed in the concept of amnesty for exiles and prisoners of conscience. William Sloan Coffin, Jr., chaplain at Yale University, emphasized that reconciliation is an important aspect of our Judeo-Christian heritage. When the war is over, the prisoners are released. But he recognized that there are difficulties involved in getting a government to admit that it was wrong. The other alternative for the government would be to stop prosecuting Selective Service violators and ignore the return of draft refugees.

When Senator Birch Bayh was confronted with this concern for amnesty and reconciliation by Nathan Habegger, a member of the Indiana delegation, he replied: "How am I going to explain such an act of forgiveness for draft dodgers and deserters to the mother who lost her son in Vietnam?" That question focused the emotional overtones of this particular issue. Another member of the delegation responded to the question by saying that he knew a family in southern Indiana in exactly that situation who were supporting the call for amnesty. Bayh countered by saying that he knew of no one who felt that way.

This year's mobilization allowed for small group discussions on various topics of concern to the peace movement. There was also a strong emphasis on seeing senators and congressmen, most of whom seemed willing to listen to our concerns.

Senators figured prominently in the program. Senator George McGovern gave a keynote address at the opening of the conference, strongly criticizing the offensive military operations we are conducting in South Viet-

Mennonite mass meeting in Glaubenskonferenz style

At the December meeting of the General Council of the Old Mennonites, the brethren felt led to call for a new type of conference. This would be intended for both lay and ordained persons, from all bodies of Mennonites, including the Brethren in Christ, to gather at some Mennonite center for fellowship in Christ, for Bible study, for the deepening of the spiritual life, for prayer together, and to come to know one another better.

The North American members of the Presidium of Mennonite World Conference have asked J. C. Wenger to make contact with each Mennonite body, asking it to send a representative to a planning committee meeting, preferably its executive secretary, or its president, or some other leader of its choice. This meeting will be convened in Chicago on April 18.

This planning committee will counsel, pray, and seek the mind of Christ as to convening such a *Glaubenskonferenz* (conference on faith and life). If so led, this committee will begin to think of a possible place, a possible date (some time in 1970?), and perhaps even a possible theme. The officers of Mennonite World Conference resident in North America will likely sit in the meeting on April 18, and will plan to keep in touch with the planning committee.

The prayers of the entire Mennonite brotherhood are solicited, to the end that the will of the Lord may be discerned and realized in relation to this proposal. The members of the Presidium are of the conviction that if the Lord adds His blessing, only good may come from such a North American conference. They believe that we can all profit from becoming better acquainted with each other, from the sanctifying influence of the Word when studied in depth, and from a common sharing in an earnest search for Christ's leading in these difficult days. *J. C. Wenger.*

nam, needlessly destroying lives.

Senator Vance Hartke's legislative assistant briefed early-risers at a breakfast meeting on his bill to establish a Department of Peace (for more information about this bill, see Delton Franz's article in *The Mennonite*, Jan. 7, page 10).

Senator Mark Hatfield also met with a breakfast group about his bill to repeal the draft; it does not actually repeal the draft, only suspends the induction procedure until a time of declared national emergency. In this way, the President would have to consult Congress before committing troops to another war. A number of participants expressed strong disapproval of the bill because it did not address itself to the injustices of the present system of registration and classification, such as the problem of the selective conscientious objector and student deferments.

The three-day conference ended with a worship service in the Metropolitan AME Church. I shall always remember William Sloan Coffin leading us in his casual way in the singing of "A Mighty Fortress Is Our God," and a procession to the steps of the Justice Department, led by Coffin, Rabbi Abraham Heschel, and Mrs. Coretta King. Here, in a symbolic concern for justice with mercy, Thomas Hayes (an Episcopal priest) and his wife were commissioned as ministers of reconciliation to the military deserters in Sweden.

I left the Washington Mobilization, pondering the question of whether reconciliation in our nation is really possible. Militants of the left and the right are hardening their position. Many Americans are immobilized by fear and frustration; this can lead to irrational acts of violence and repression. Unity can come about only through justice, equality of opportunity, and an atmosphere of trust. Whether or not the American people and the Nixon administration will have the courage to reorder priorities at home and abroad so as to bring about justice and trust, remains to be seen. I pray for him and for us all. *Darrell Fast.*

MDS hint -- keep your cool

Members of Mennonite Disaster Service units were evaluating their work. They concluded that, in terms of an operational technique, the MDS style was "blundering creative chaos."

The scene was the annual MDS meeting which was held in February at Kalona, Iowa.

Mennonite men and women have helped in tornado cleanup, flood situations, Red Cross clothing sorting and distribution, and personal family assistance. Many of the situations are confusing by the nature of disaster.

Experienced workers offer the following counsel: "Make yourself at home, have a lot of patience, don't take no for an answer, keep your cool, and expect confusion and frustration."

Reports on renovating derelict houses in urban ghettos highlighted the meeting. With more and more Mennonite men at work in the ghetto, the image of MDS takes on a new look.

Recent cleanup operations in southern California, reported briefly by California MDS chairman, John A. Miller, underscored what has been MDS's forte since its inception. The heavy rainfalls during the last of January, which broke dikes, flooded lands, and poured rivers of mud into housing areas, provided California units their first major operation in four years.

Delmar Stahly, executive coordinator, reporting on activities in 1968 stated that his main efforts were directed toward the inner city.

"The chief role of MDS is in establishing relationships between black peoples and poor peoples and the units. Housing is important but since much attention is given now to that, MDS needs to stress, also, the building of relationships."

Projections for the future emphasize the priority of North American work with attention to the inner city, local unit responsibility, and reaffirmation of MDS's Christian motives.

Gary Schrag of Rainbow Boulevard Church, Kansas City, Kan., gave a two-part presentation entitled "A Pastor Evaluates the MDS Experience."

"MDS rightfully focuses on many practical issues of faith in action," he noted. "Two kinds of action are seen: weather disasters and chronic human need. In entering the arena of continuing human need, Mennonites must ask whether we are capable of responding to these needs. We have retreated in distance and in mind from the world. Yet, we understand that the Bible calls us to serve the world. God is using events and movements in our time to put us into the world, which is His world.

"It is not enough to assuage our guilt by putting in some weeks of service to the needy," Schrag warned. "The MDS experience does not threaten our existence, for we always return home to our routine lives. Deep involvement in the inner city lies with anticipated dissolution of our rural isolated communities. Preparing our youth for the city in the future, calls both for firm Christian faith and love for the city.

"The new community of our future will not find its center in the church. The church will need to be an event that prepares us to serve the world. As a church, we are asked now to take risks, even to die. Only when we live to risk death can God use our death to create a new thing of His will. We can't run in and run out of the city. As a church, we must enter the city to die and be reborn."

Publications for Congo

The Commission on Literature of the Mennonite Church of Congo has appointed several persons to prepare a new hymnal in Tshiluba: Nicolas Ntumba, Charles Kuamba, Lodema Short, and Anna Liechty. The book will contain songs recently composed and sung by Congolese.

The Commission on Literature also plans for translation of the pamphlet "Who Are the Mennonites?" into several languages by Ibutshi Moise and James Bertsche. It will then be published in *Tuyaya Kunyi*.

A manual, "Church Rules for Christians of the Kasai," has been written and is being edited by Kipiko David and James Bertsche. It will be published in cooperation with the adjacent

Presbyterian Church in Congo.

Revision of the Gipende New Testament is not quite completed because of unavoidable delays. Meanwhile, a reprint of the original has been ordered, with 3000 copies on order with the Bible Society of Kinshasa.

David Kasanda will direct the correspondence course, which is to provide material in both French and Tshiluba, and Samuel Nkumbi has been requested to direct the correspondence course for the work at Mbuji Mayi.

Frieda Guengerich has been asked to write lessons for the 1969 children's vacation Bible school; Tina Quiring is helping in lesson preparation. They have chosen five flash-card Bible lessons entitled "Knowing Christ," based on the great "I am's." A Congolese artist will illustrate the lessons, which are being translated into Tshiluba, Gipende, and Chokwee.

Lupela David and Glenn Rocke have been asked to write the Daily Bible Readings for 1970.

Taiwan hospital dedicates new facilities

For a stranger coming to Hawlien, Taiwan, the Mennonite Christian Hospital is, no longer, hard to find. The bright new combination elevator-water tower, visible for many blocks, is only part of the recently completed addition to the hospital compound. Also included in the construction program were a new second floor to the hospital, adjoining storage and office rooms, a new doctors' apartment house to replace the one destroyed by Typhoon Gilda in 1967, a laboratory addition, and a second floor to the nursing school.

At the dedication ceremony for the new additions on January 16, staff and friends of the hospital were reminded by Pastor Simon Wung, chairman of the Fellowship of Mennonite Churches in Taiwan, that as Christ ministered to the sick, the injured, the poor, and the needy, so we, too, should follow His example in caring for such in Taiwan. Mennonite Christian Hospital is grateful for the support of many Christian friends throughout the world and for God's guidance and provision as a continuing effort is made to tell others of His love through the ministry of healing.

The new hospital section adds thirty-three beds to the previous eighty-four, with eleven general, private, and semiprivate beds, and an isolation section containing the remaining twenty-two beds. This is a substantial increase in bed capacity and will help considerably in easing strains and pressures placed on the hospital staff and facilities in recent years.

The West German churches through their program "Bread for the Word," the Presbyterian Church, U.S.A., the Mennonite churches of North America, and friends were financially responsible for the new hospital additions. The International Foundation of New Jersey and various friends have made possible the financing of the nursing school's second floor.

Since 1954 when the hospital began with thirty-five beds, demands on the hospital have increased progressively. Whereas in 1966 the average daily census was sixty-one, or 73 percent of the bed capacity, in 1968 the average inpatient census jumped to ninety-four, or 113 percent of bed capacity. The additional 13 percent above capacity could be readily seen and felt as one walked single file through the crowded corridors, past beds, tables, nurses, aides, doctors, visitors, and patients, all of which and whom seemed to be lined up wherever space was available.

The new nursing school wing (its bottom floor was completed in 1967) has provided the school with classrooms, a laboratory, a library, a lovely lounge, and rooms for offices, sewing, and other necessary work. Part of the new rooms are being temporarily occupied by graduate nurses until other housing facilities can be provided for them. The school has a four-year program for nursing students and, at present, has a total enrollment of thirty-nine. *Ruth Graber.*

Dr. Roland Brown watches as Wu Dong Hwan, assistant director of Taiwan Christian Service, cuts the ribbon to open up the new addition of Mennonite Christian Hospital, Hwalien.

States try to curb corporate farms

Few issues have so stirred the agriculture community as the idea of corporation farming. Like any new issue or change, there is a great deal of information and misinformation about the proposed change.

Several midwestern states have had new bills introduced into their legislatures in attempting to control the corporation farming.

In the Iowa Senate, a bill was introduced to discourage corporation hobby farming. Other criteria set up for the formation of corporations to be involved in farming were: No corporation may have more than ten shareholders; shareholders must be related to one another; no holding companies may be shareholders; only one class of stock may be issued by the corporation; all shareholders must be involved in the management or the operation of the farm; at least 80 percent of the gross income of the corporation must come from farming or renting.

In the Iowa discussion, there was concern that slaughterhouses and processors would not be allowed to produce their own raw materials in competition with farmers and ranchers.

In Minnesota, a bill introduced into their legislature has some of these characteristics. It would prohibit corporators from owning more than 640 acres, unless a majority of the stock was held by "modified residents of a farm within the state." The prohibition would not apply to railroads, manufacturing firms, or farmers who incorporated their individual farm operations.

The Minnesota bill is aimed at large firms or wealthy individuals who go into farming as a tax dodge, taking advantage of capital-gains taxes. They report that, ten years ago, there were ninety farm corporations in Minnesota, and at the present time, there are 340.

So concerned have farm people become about this problem that a recent conference was held in Des Moines. More than six hundred leaders of agriculture. small business, religion, education, and labor joined in the discussion of corporation farming. As a result of the findings of this conference, the following recommendations were made: to pass legislation to restrict tax-loss farming! to limit the slaughter of cattle by packers who operate their own feedlots; to provide additional long-term, low-interest loans to young farmers; legislation to give farmers marketing power, as a countervailing force to the economic power of corporations; strict enforcement of the Federal Reclamation Law which limits sale of land in irrigation projects to 260 acres and forces the sale of excess irrigating land held by large landowners to family farmers; and the enactment of state legislation that would prohibit, or sharply curtail, the activity of corporations in farming.

South Dakota has also been seriously involved in the study of corporation farming. Senate bill No. 92 was introduced in the 1968 legislature. The Senate then passed Senate resolution No. 6 that requested that the corporation farming problem be studied by an interim committee, under the legislature research council. This was done, and the report was released under staff memorandum entitled Corporate Ownership of Agriculture Land and Farming, on August 15.

The interim committee made studies of corporate farming in the United States, in selected states, and in South Dakota. Finally, a comparison was made of the agricultural trends in North Dakota and South Dakota.

The general policy of the United States Department of Agriculture is "to help direct the forces of change so commercial farms and ranches are owned and managed by the people who work them." The Internal Revenue Service indicates that the increase in corporate farming is about 5 to 7 percent per year, the same rate of increase found in other corporations. Senate Bill No. 51, introduced into the South Dakota Senate, would prohibit any new farming ventures by corporations with majority nonresident shareholders. It would also require that all corporations, including cooperatives, file annual reports with the Secretray of State.

The corporations now engaged in farming and holding agricultural land would not be adversely affected, excepting that they could not add to their land holdings. Nonprofit corporations would not be affected at all. The South Dakota measure, in a way, goes further than the others in the matter of control. It provides that any corporation violating the land would lose its legal right to the land to the county. The county, in turn, would sell the land and give the proceeds from the sale to the corporation. *Howard D. Raid, Freeman, S.D.*

Taxes for war use How much is too much?

Most Mennonites like to know where their money goes that they give to the church. As good stewards of what God has entrusted to them, this would seem to be only natural.

Some Mennonites have a similar concern in the political realm, especially when it comes to the question of taxes for war purposes. As stewards of all their wealth, they are asking what should be done about such money?

According to the *Washington Newsletter*, put out by the Friends Committee on National Legislation, the United States Congress appropriated $156 billion in the calendar year 1968 (this amount would include funds spent during the last half of the fiscal year ending June 30, 1968, or allocated to the fiscal year ending June 30, 1969). It would be broken down as follows:

Current military program	51.6%
Health, Educ., and Welfare	15.2%
National debt (over 75% war-created)	9.8%
Communications	6.0%
Agricultural and natural res.	4.8%
Veterans	4.6%
Space	2.6%
General government	2.1%
Foreign Relations	1.7%
Commerce and Labor	1.6%

Of this amount, about 66 percent is military and defense related (current military program, national debt, and veterans). The war in Vietnam alone costs about $30 billion a year, or about 19.2 percent of the total amount appropriated in the calendar year 1968.

The FCNL *Newsletter* goes on to indicate that 43 cents of every tax dollar is collected from individual income taxes. Your income tax payment is significant!

Should I refuse to pay a portion of my income tax for 1968? What portion of my income tax should I refuse to pay? How can I register my concern in this way if my employer withholds all of my taxes? Can tax refusal be justified on biblical grounds? Isn't tax refusal too negative a witness?

The peace and social concerns committee would be glad to hear of your concerns and questions in this area. Further information will be spent on request. Write to: Peace and Social Concerns, 3003 Benham Avenue, Elkhart, Indiana 46514. *Darrell Fast.*

Foes aid communist cause And so does injustice

"Justice in our democratic system is the best prevention for communism in our country," said John Mecartney at a Bluffton College convocation in February.

Mecartney, associate professor of sociology at the college, discussed "Communism in the United States."

Intelligent opposition to communism is needed, he added. "This comes with being exact about our definition of communism, being truthful about those who are communists, and working for justice within our democratic social structure."

Mecartney said that a definition for general usage is "Any political state which uses a dictatorship of the Communist Party to enforce its will on the people."

He denounced the radical right which claims unions are communistic, as well as leaders like Walter Reuther of the UAW. Famous national leaders like President Eisenhower, President Kennedy, and Martin Luther King also have been so labeled by the John Birch Society.

Mecartney said that while all FBI reports to political scientists indicate that the Communist Party in America is weak today, two efforts are inadvertently helping its cause.

"First, those who attack anticommunist liberals as communist and claim that communists are controlling churches, unions, and college demonstrations are helping communist propaganda," he said. "The party is given an impression of strength it doesn't have."

Mecartney said these cries of "Wolf, wolf" about communists may make it difficult to expose them when they are present.

He also said that injustice helps the cause of communism. "When people can solve the problems of the city, poverty, and race within the democratic structure they do not turn to other alternatives," he said.

"I have five major differences with the communists," Mecartney said. "While they call themselves democratic, they do not support the right of opposition parties, free speech, and free press in the communist-controlled countries."

He added that communist ethics involve the use of dishonesty and deceit to accomplish desired ends. Such means distort the ends, he said.

"Likewise, the reliance on violence when necessary tends to corrupt the user and the goals of democracy and freedom," Mecartney said. "Violence leads to terror and dictatorship."

Mecartney further decried communism for its double standard of criticizing western countries for things like violations of civil liberties while overlooking the lack of free speech and other rights in communist countries.

Finally, he said that communists are not neutral on religion. "They say they have freedom of religion and allow a degree of it in some countries, but they officially educate their youth in the doctrines of atheism," he concluded.

MCC sells MTS

At the annual meeting of the Mennonite Central Committee in Chicago, January 24 and 25, action was taken for the sale of Menno Travel Service stock to individual investors and various church agencies. MCC now holds less than 9 percent of the stock.

MCC also assumed a substantial operating loss that occurred in 1968 in order that the new stockholders could begin operations without a deficit. During the past year, MTS did not turn a profit but the new board is providing closer attention to the details of operation and it is anticipated that the profit picture should improve. The operating loss for 1968 will not be met by contributions but will be covered in some other manner.

Menno Travel Service was formed in 1947 by Mennonite Central Committee, with the objective of serving the travel needs of Christians who

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want a more-specialized service than can be provided through standard travel agencies. The institutions of the church, both Mennonite and other, also felt a need for such a service. It has served well in the intervening years.

It is a continuing objective of Menno Travel Service to bring the traveler the perspective and understanding that can best serve his particular interests. MTS plays a vital role in the development of international travel for the purpose of relating the individual to the larger world issues, including the ministry of the church around the world. This is done through special study tours and seminars, as well as through group and personal travel to destinations that serve unique interests. For example, MTS served the Mennonite World Conference in 1967 in one of the larger promotional and travel efforts in its history.

The ownership now consists of stockholders that include Mennonite Board of Missions and Charities, Eastern Mennonite Board of Missions and Charities, Schowalter Foundation, Mennonite Brethren Board of Missions and Services, Mennonite Central Committee (Canada), General Conference Mennonite Church, and the Mennonite Central Committee. Additionally, individual investors who are interested in its purposes have purchased stock. The various organizations and individuals have assembled the necessary working capital to recapitalize the operation.

The new board of directors elected by the stockholders to develop and operate the future program are: Abram P. Hallman, president; A. A. DeFehr, vice-president; Paul E. Myers, secretary-treasurer; Howard Raid; William Friesen; Ira J. Buckwalter; Ralph Gunden; Harold P. Dyck; Lewis E. Strite; Peter J. Funk; H. J. Andres; J. J. Riediger. Kermit Yoder, who recently served as Kinshasa branch manager, is serving as general manager.

Menno Travel Service is operating branches at the following locations: Winnipeg, Newton, Goshen, Ephrata, Nairobi, and Kinshasa.

Calendar

Apr. 10-13—Central District Conference, Bluffton, Ohio.

Apr. 11-12—Alberta Conference, Vauxhall, Alta.

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

July 5-9—Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita, Kan.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

Mar. 9-15—Coaldale, Alta., evangelism team, Walter Paetkau, David Wiebe.

Mar. 23-30—Langham, Martensville, Osler, Sask., evangelism team, Leonard Wiebe, David Wiebe.

Western

Mar. 9-14—Galva, Kan., Emmanuel Church, evangelistic meetings, Lubin Jantzen.

Mar. 16—Kingman, Kan., Bethany Church, service, Rubena Peters.

Mar. 18—Goessel, Kan., Alexanderwohl Church, Western District Women's spring meeting.

Marriages

Gary Anderson, Saint Boniface Catholic Church, and *Linda Wollman,* Bethany Church, both of Freeman, S.D., on Feb. 8.

Russell Morgan Knapp, Pocatello, Idaho, and *Sandra Loy Hoffer,* First Church, Aberdeen, Idaho, on Jan. 25.

Kenneth Dean Rupp, West Zion Church, Moundridge, Kan., and *Diane Lynn Roberts,* Catholic Church, Camargo, Ill., on Feb. 15.

Robert Sherwood, Chicago, and *Le Ann Hanson,* Bethany Church, Freeman, S.D., on Feb. 16.

Baptisms

First Church, Burns, Kan., on Jan. 5: Michael H. Goering, Rodney L. Goering, Barbara Lynne Stucky, Susan Joy Stucky.

Deaths

Jacob Albrecht, Salem Church, Freeman, S.D., was born June 28, 1884, and died Feb. 18.

Ina Burkholder, First Church, Bluffton, Ohio, was born Oct. 17, 1897, and died Feb. 19.

Nellis Garber, Grace Church, Pandora, Ohio, died at the age of seventy-one.

John G. Gross, Bethany Church, Freeman, S.D., was born Sept. 28, 1882, and died Feb. 16.

Esther Jones (Mrs. Clarence), Ebenezer Church, Bluffton, Ohio, was born Dec. 6, 1898, and died Feb. 20.

Mrs. Homer C. Schnegg, Ebenezer Church, Bluffton, Ohio, was born Jan. 2, 1911, and died Feb. 15.

Published

Discover is a sixty-four-page book catalog being distributed to each church by Faith and Life Bookstores, containing over forty classifications of books. Extra copies are available at no charge from Faith and Life Bookstores, Box 347, Newton, Kan.; Berne, Ind.; and Rosthern, Sask.

Serve and Bear Witness 1968 is an illustrated folder listing the sixty-six people who entered new terms of service under the Board of Missions in 1968, twenty of whom were beginning their first term. Copies are available from the Commission on Overseas Mission, Box 347, Newton, Kan.

Workers wanted

The Mennonite Church of Congo could use a married couple experienced in maintenance and building new buildings. This would be a great relief to missionaries involved in other specialties and not particularly familiar with what makes a building stand up and function. Paxmen Dale Epp, Henderson, Neb., and Fred Suter, of Pandora, Ohio, are currently giving assistance to maintenance and building program in Tshikapa.

College basketball

Feb. 25: Bethel 110—Bethany 99
Feb. 27: Anderson 92—Bluffton 84

Workers

Douglas and Marilyn Dyck, Olivet Church of Clearbrook, B.C., will join the Camp Landon voluntary service unit, Gulfport, Miss., on Apr. 15. He will be the recreational director and she will serve as librarian and Bible teacher. He is the son of Mr. and Mrs. Dietrich Dyck; she is the daughter of Mr. and Mrs. Henry Loewen.

M. Schrag

R. Schrag

Menno Schrag, Newton, Kan., editor of the *Mennonite Weekly Review* since 1935 has retired for reasons of health. He joined the *Review* staff in 1927 as assistant editor and succeeded H. P. Krehbiel in 1935. A member of the General Conference Mennonite Church, he was a member of its Board of Education and Publication (now Commission on Education) until this year. He continues as a member of the Commission on Education's Department of Higher Education.

Robert Schrag, Newton, Kan., has been appointed editor of the *Mennonite Weekly Review,* succeeding his father. A graduate of Northwestern University's Medill School of Journalism and assistant editor of the *Review* since 1960, he was earlier youth editor for *The Mennonite* for a two-year period.

Maurice Stahly, Morton, Ill., and Kenneth Folkers, El Paso, Ill., were recently elected to membership of the board of trustees of Mennonite hospital, Bloomington, Ill.

Dr. and Mrs. C. C. Wyse, Wayland (Iowa) Church, spent two weeks in Bogota recently donating their dental services in the city and the surrounding area.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

The Mennonite church is much like a scattered family and the Every Home Plan is the parallel to the family letter. It brings churchwide news, admonition, nurture, even family arguments. It helps in the necessary process of self-identification, of relating to the family, to neighbors (other churches), and to society. I'm for it. *Howard Musselman, Hagerstown, Md.*

To place *The Mennonite* into every home is one means of presenting the Christian faith and its implications for living to those young people who may be critical of the church in its more traditional ministries. During the years when young people rebel against parents, teachers, and ministers, they are open to the words of sincere and intelligent Christian writers. *Waldemar Janzen, Winnipeg.*

Der Bote and *The Mennonite* render invaluable service in helping us to look beyond the local congregation at developments and concerns of the larger brotherhood. They widen our horizons and encourage us to do our part. At least one of these papers should be read in every home. *H. T. Klassen, Winnipeg.*

Ministers

Peter Funk, of Waldheim, Sask., assumed the pastorate of the Bethany Church, Kingman, Kan., on Feb. 16. A graduate of Swift Current Bible Institute and a carpenter, he previously headed a home for retarded and emotionally-ill adults at Waldheim. Part of his work was to teach carpentry to the retarded. Robert Friesen, Bethel College ministerial student of Laird, Sask., served Bethany Church as interim pastor.

Russell Schnell, pastor of the Apostolic Church, Trenton, Ohio, since 1964, has accepted a call to the Bethel Church, Hammon, Okla., beginning May 18. A graduate of Bluffton College and Moody Bible Institute, he served as a missionary to the Congo for thirty-two years.

LETTERS

Truth changed into lie

To the Editor: It is with a saddened heart that I write this letter, after observing many things taking place in the Mennonite church that I believe are the work of Satan. Truly, we are seeing the truth of God changed into a lie, as Paul spoke of in the first chapter of Romans, and the worship of man and his good works, in place of our Creator.

It is becoming common teaching that a Christian can be lawless according to his conscience. This is a lie of the devils. The thirteenth chapter of Romans, and other Scriptures, plainly state that anyone who disobeys rulers and laws is being disobedient to God and shall bring damnation upon himself. I do not read that it excludes Mennonites from this, or anyone else. The people who teach this have read all sorts of things into the Scriptures that are not there, merely to soothe their conscience. For instance, they take the fifth chapter of Acts and say that the apostles were disobedient to their government. This is not true, for there was no law broken here at all but merely a command that was given by some of the rulers. A command and a law are two different things. Besides, the law that governed these people was the law God gave to Moses. I would like to know where this law states that these men could not heal and preach in the name of Christ.

The next thing being taught is that Christ was a revolutionary and a rebel, and they try to associate Him with those of today who do whatever their conscience deems morally right. We must remember that Christ was perfect in every way and it is man who is the revolutionary and rebel, not Christ. In light of the thirteenth chapter of Romans, if Christ was disobedient to the law, then He was disobedient to himself, for Romans says that the powers that be are ordained of God. Since Christ is God, it was He that ordained the powers. We must choose either Christ as a revolutionary and rebel or as a redeemer of sinful man. He could not be both. . . .

I wonder if we have any love left for the thousand million people living under communism; all of these people without the gospel; children being born each day, by the millions, into a society that teaches there is no God; millions dying each day lost for eternity because we would not help them when they cried for help. We have had so much love for the oppressor that we have had none left for the oppressed. There are no words to describe the beauty of the love of God, the wonder of it all, the power of it. Yet we have dragged it down to where it is nothing more than the mere toleration of evil. What a shame. It reminds me of the man who said he loved all the women in the world, but was incapable of loving his own wife. If I cannot love my brother who is in a concentration camp and yearn for his freedom and good health, then I am incapable of loving the keeper of the camp. . . .

In closing, I would like to say that I do not pretend to be smart. I have no formal education. The only education I have has been at the cross of Calvary. My only teacher has been the Holy Spirit. All that I am or have I own to Him. Therefore, the things that I have said in this letter, I pray, will stir people to try the spirits to see if they are of God. For this is the only way to find the truth. For I believe we are living in the midst of the apostasy spoken of in God's Word many times, and the Mennonite church is partaking of that apostasy. *Donald P. Kamp, Deer Creek, Ill. 61733.*

CHURCH LETTERS ::::

OH, HE GOES TO PIECES WHEN THE PREACHER'S SERMON HITS TOO CLOSE...
A BC
G. FRAZIER

King on communism

Dear Mr. Shelly: Recent letters to *The Mennonite* have alluded to the problem of ultimate authority: is it the government or God; the Bible or Jesus Christ?

The Committee of Christian Concerns, in a recent letter to churches, stresses giving Caesar that which is Caesar's. The fallibility of even our own government suggests to me an emphasis on giving to God that which is God's. And giving God the edge when we decide what is Caesar's and what is God's. I hope I have the courage to place God over Caesar.

And what about the Bible? It has been used to support most of the great evils in history. As W. F. Unruh pointed out in *The Mennonite* in 1966, slavery, polygamy, witch-hunting, inquisitions, crusades, racism, all kinds of wars, and, I might add, even the crucifixion were sanctioned by religious authorities who supported these evils by quoting Scripture.

Perhaps it's time to remember that the Old Testament comes out of the life of centuries of Jewish history during which time God reveals himself progressively as human sensitivity deepens. So not all biblical writings contain the same depth of insight. Some writers pictured God as a bloody tyrant. Others pictured Him as a loving father. For the Christian, the revelation of God is culminated in Jesus (probably a long-haired, bearded peacemaker) who said that "all authority in heaven and on earth has been given to me" (Mt. 28:18). And this means to me what it meant to the Anabaptist fellowship four hundred years ago: all Scriptures must be interpreted according to the life, teachings, commands, and love of Jesus Christ. Regretfully, the Spirit of Christ is sometimes lacking in those who worship the Bible and interpret it most literally.

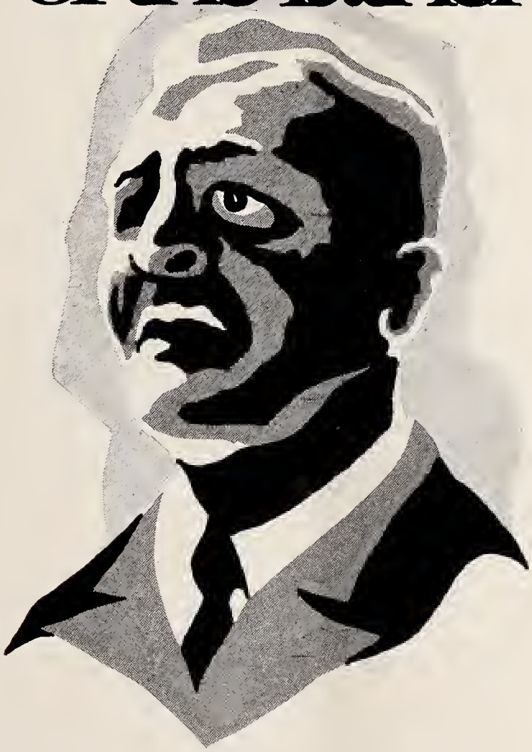
A recent martyr who had grasped this Anabaptist vision better than most was Martin Luther King. In the Dec. 31 *Mennonite* Leonard Hesselein asked whether King had ever said anything bad about communism. In *Strength to Love,* King wrote that "Communism and Christianity are fundamentally incompatible (because) communism is based on a materialistic and humanistic view of life and history . . . is based on ethical relativism and accepts no stable moral absolutes . . . and attributes ultimate value to the state." Regarding our best defense against communism, King wrote, "War is not the answer. Communism will never be defeated by the use of atomic bombs or nuclear weapons . . . Like the early Christians, we must move into a sometimes hostile world armed with the revolutionary gospel of Jesus Christ . . . We must with positive action seek to remove those conditions of poverty, insecurity, injustice, and racial discrimination which are the fertile soil in which the seed of communism grows and develops . . . Is communism alive in the world today because we have not been Christian enough? . . . We need to pledge ourselves anew to the cause of Christ." I commend this book to your reading. *Paul G. Jantzen, 107 N. Madison, Hillsboro, Kan. 67063.*

Attack unwarranted

Dear Mr. Shelly: After reading the letter in the Feb. 25 issue of *The Mennonite,* I had to write to say that I hope you will continue your fine work in *The Mennonite.* The articles are timely and have a message for our day. It is one of the few good church papers that I know of. This is not only my view but also the view of many of my non-Mennonite friends—especially Baptists and Methodists. I find it hard to believe that the so-called Committee on Christian Concerns can be so naive as their letter suggests! I feel their seeming fear of communism, and the NCC, their uncomprehending attitude toward youth, and their attack on the Conference are unwarranted in this time, when the church is slowly moving forward to be relevant to our time. May *The Mennonite* continue to be a light in this uncertain world. *Charles T. Friesen, 1334 Fremont, Manhattan, Kan. 66502.*

In the name of the father

Susan Lehman Sommer



HE WAS UP front. She didn't hear his words, but his voice.

"Grandma, why is Grandpa shouting?"

"He isn't shouting, child. He's preaching."

"But our preacher doesn't preach that way."

"Be quiet, now. That's just the way Grandpa preaches."

"He doesn't shout at home."

"Sh. Why don't you play with Grandma's handkerchief?"

The handkerchief was dark blue with tiny pink flowers. And she took the handkerchief and made with the handkerchief two dolls in a cradle, and swung the dolls in the cradle back and forth until they came apart and made new ones; and came apart again, and still heard Grandpa shouting, but not his words, and looked at Grandpa's church which was in the country and no stained-glass windows and no organ or even piano, and smaller than her church, and the placque with numbers on it, and the two doors in the front painted like stone, but really just ordinary doors which she had come through after Sunday school looking for Grandma.

"Shall we pray?"

And she liked, especially, the morning prayer at Grandpa's church because everyone turned around and knelt at his pew, so that when you looked up, you couldn't see anybody except that you knew that they were all kneeling.

And the singing:

When we walk with the Lord, . . .

After the first verse, she sang only the choruses which she knew.

Trust and obey, for there's no other way. . . .

And listened to the ladies sing.

Not a shadow can rise. . . .

Their voices weren't like the voices at her own church. They turned at the end of a line, going up just a little. And she wanted, more than anything to be able to do that, too, and tried at the next chorus, but couldn't, wondering why the people at her church didn't sing that way.

To be happy in Jesus. . . .

And after church, they'd wait for Grandpa, who was always last because he shook hands with the people; and the women:

"Oh, so this is Juliana's daughter."

"Yes, this is Christine. They're here for the weekend."

"Why, she looks just like her mother."

And they'd find Uncle John with the men, talking about sports or farming until, finally, Grandpa came out and time to go home for dinner.

* * *

"Mom, how could Mike possibly have gotten a *D* in history?"

"Those grade cards aren't for you to read."

"In history, yet!"

"Apparently he hasn't been doing his assignments. He thinks he has to rebel because he doesn't like Basinger."

"Don't be too hard on him, Christine. You were in high school, too, once."

"But a *D*! I had Basinger. Mike knows as much about history as Basinger does."

"Let's just forget it, now, Christine."

* * *

Grandpa was in his study listening to his radio and reading the Bible. And Grandpa knew the family history, and Mike did, too, how there was Gross Mose, a great-grandfather; both Mike and Grandpa knew exactly how many greats came before the grandfather, but she always forgot, and how Gross Mose was big, taller than most men, around which was the reason for the Gross, and she was tall now, too, and everyone said it was from Gross Mose because no one else was tall, and Mose himself homesteaded the farm that Grandpa now owned, and Mike and Grandpa knew when, and when the house was built, and who built it, and her great-grandfather's name—her grandfather's father, and how far before him was Gross Mose, and all his sons, Grandpa's brothers. And Mike knew that, and he knew the other side of the family, too.

* * *

"Grandma, why doesn't Grandpa preach anymore?"

"He's retired since his heart attack. He just reads the Bible, now."

"Grandma, he's sleeping. I'm going to tell him when we get home that he was sleeping during the sermon."

"You do that."

And later, he had a second heart attack, and no longer read the Scriptures but, instead, sat with the congregation. And Uncle John did all the farming, but Grandpa still fed the chickens. And Mike went to the farm during the summers to work, to help Uncle John. And Uncle John wrote a check for him at the end of the summer to pay him for his work.

"Chris?"

"What?"

"Do you know what Uncle John told me about Grandpa?"

"What?"

"He said that once Grandpa was working at someone else's farm—you understand how they always help each other, don't you—well I guess they were baling hay or something, and this guy had some cold drinks, and maybe you don't know it, but when you're working out in the field like that, you get thirsty. And Grandpa was thirsty and picked up a bottle and drank it. It wasn't until he drank it all that he looked at it and it was beer. If you can imagine Grandpa drinking beer. He was so mad that he threw it against a fence post. John was pretty young, then, I guess."

And Mike looked more like Grandpa than like his father.

"Mike, you aren't going to get into college with those grades, and you can't do anything without going to college. You think you want art, but you can' even teach art without going to college."

"Don't worry about it."

"What do you mean, don't worry about it? I know what I'm talking about, I'm in college. I just don't understand your point."

"I don't have a point."

"Sure, you want to be the suffering artist. Great."

"I don't want to be the sufferi
artist."

"The misunderstood intellect. Pl
the role."

"I'm not playing any role."

"Then what are you doing?"

"I happen to hate school."

"Great. Where's it going to
you?"

"I don't have to go to college
can go to art school."

"All right. So you do have tale
Just don't play games with it. T
world isn't centered around M
Steinman."

"Get off my back, will you?"

And on the map in Grandpa's stu
was the story of the children of Isr
He pointed to her the Red Sea
the Dead Sea, and there is wh
Abraham lived, and his son Isaac, a
Jacob went here to get his wife a
worked seven years for her but g
instead, her older sister, so had
work seven more years for Rac
before they went back home, a
Jacob and Esau; there is where Ja
wrestled with the angel, and here
where he had his dream about
ladder, and Joseph his father's fav
ite. And this is where Jesus tur
the water into wine.

And Grandpa, again at the front
the church, again sleeping, and
crying, the second of sixteen gra
children all there, some too young
know Grandpa.

And Mike, who looked more l
his grandfather than his father, w
wouldn't throw a bottle of b
against a fence post because he wo
rather drink it, who wouldn't sl
after having read the Scripture les
for the morning, because he wo
never be a preacher, who, because
would never be a preacher, wo
never stand before the congregat
shouting to make his point, who m
his point by painting pictures, by
ramic sculpture, by hating school
tensely enough a year later to le
with only a note behind, helped
carry Grandpa.

And when Mike left, she wan
most of all to talk to Grandpa;
he, too, was gone.

EDITATION

nding right concepts of prayer

IE MONTHS AGO, I received a letter which purpose was to en-
rage me to pray. The letter was entitled Think Prayer. The first
lines simulated a quotation from the Psalms. It read, "Trust in
Lord with all your heart, and all will acknowledge Him and He
light your way."

'his was the prayer that was to bring me good luck if I followed
ctions. First, I was to receive good luck four days after I received
letter. Then, I was to send twenty copies of this letter to friends
om I believed needed good luck. I was asked not to send any
ney. I was ordered not to keep the letter. It was to leave within
ety-six hours after I received it. To encourage me to conform to
ctions, I was informed that an officer received seven thousand
ars. Another man received $60,000 but he lost it because he broke
chain. Another man lost his life six days after receiving a copy of
letter, because he failed to circulate the prayer. Yet, before his
th, he had won $775,000.

Vhat did I do? I broke the chain. I did not follow the instructions.
d not have good luck or bad luck. I did not receive any money
lose any. No misfortune befell me because of my failure to
perate in this venture. My total person reacted violently against
a misuse of prayer. The motivation was wrong; the principles of
ver were wrong; the entire concept of prayer had been so distorted
it had no resemblance to Christian prayer, whatsoever.

Iothing is more important to the life of a Christian than prayer.
James Montgomery said it, "Prayer is the Christian's vital breath,
Christian's native air." Prayer is personal communication with
l. Prayer is not a good-luck charm. It is not auto-suggestion. It is
some kind of psychological manipulation in which we engage,
ply to talk ourselves into doing something or being something that
otherwise would not do or be. Prayer is recognizing that God
ts, that He cares, that He is willing and anxious to help, to guide,
ive strength and courage, to forgive us when we have sinned, to
is with His divine love.

n the book, *The Unlimited Power of Prayer,* a publication of
deposts magazine, numerous stories are told by people who prayed
who received real answers to their prayers. From this book, I
ld like to lift three kinds of prayers that people prayed. The first
the prayer that said, "God, help me." Those who prayed that
er found themselves in circumstances in which they knew they
helpless. Unless God intervened, everything would be lost, even
lives. Most people, when they pray, pray that kind of a prayer.

he second kind of prayer was, "Lord, change me." This is a much
ler prayer to pray. It is hard for people to admit that they need to
ige. However, these people felt that they must pray that prayer.
y needed to be made into the kind of persons that God wanted
n to be.

he third kind of prayer was, "Lord, give me concern for others."
, too, is a difficult prayer to pray. We are naturally self-centered.
ray that God should lift our horizons, to become burdened about
problems of others, is not an easy prayer to pray. Yet it must be
ed if we are to live the Christian life. Each of us needs to pray,
only that God will help us out of impossible situations, and
ne us from ourselves. We, as Christians, need to pray, "God,
ige me," and "Lord, give me a concern for others." When God
iges us into the likeness of His Son, Jesus Christ, and we accept
's concerns for other people, then Christian prayer will have
ormed its function in our lives.

Nobel V. Sack.

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*Supplemental reading for the Sunday school lesson of March 16, "The Authority of Jesus."

COVER

Lent is a period of prayer and worship. Articles in this issue reflect on Christian experiences of our service in war ("Hearts strangely warmed in Vietnam"), on giving ("1040"), and on experience of our Christian traditions as our youth sometimes perceive it ("In the name of the father").

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The Mennonite Weekly Review

LAST WEEK'S ISSUE of the *Mennonite Weekly Review* brings us the news that after forty years of service to Mennonite journalism, Menno Schrag is retiring as editor of the *Review*. (See Workers, page 179.) No one can ignore such a monumental contribution to the life of the church, and, departing from our usual format, we would like to take this opportunity to express our appreciation for both the man and his work.

For since he assumed the editorship in 1935, Menno Schrag has been the *Mennonite Weekly Review*. He took the paper from a small regional publication and made it a truly international newspaper for our Mennonite people. The *Review* has been a vital link between the Mennonite brotherhoods which are widely separated by geography, history, and conviction. If all of us from all of these many groups have had anything in common it has been the *Mennonite Weekly Review*. To estimate the contribution the *Review* has made to inter-Mennonite fellowship, one needs only to think of how poor we would all be if we did not have a newspaper common to all of us that kept us informed on each other's activities, life, and thought. The success of such inter-Mennonite ventures as the Mennonite Central Committee and the Mennonite World Conference derives much from the weekly and continuing help that they get from the *Review*.

Each of the Mennonite brotherhoods has received support for its work from generous coverage given by the *Review*. And the ready availability of news on what other brotherhoods are doing has been a stimulus to each group, enriching its witness and keeping it on its toes.

As a denominational publication, we have looked on the *Review* as a partner in the work that we have to do. While our readerships do overlap, we, as a denominational publication, see the task, even within our own brotherhood, as being larger than our single publication can meet. We know we need all the help we can get in reporting and interpreting the life and work of the church. And we have received much help from Menno Schrag.

My personal debt to the *Mennonite Weekly Review* has been the consciousness of the total Mennonite brotherhood that it has kept before me. Involved as I am in the life of the General Conference, I find it easy to forget about the wider fellowship of Mennonites. Time and again, the *Review* has reminded me of this larger brotherhood and has stimulated me to find ways in which our own publication can reflect this inter-Mennonite consciousness. And this we have tried to do in our own way, not in imitation of the *Review* but in a creative response to its witness.

Dare we speculate about the future of the *Mennonite Weekly Review* or any of our Mennonite publications? This seems to be a good opportunity to take a chance. The world and the church are in a period of ferment. The forms and expressions of the church's witness are being tested as never before. We believe that God will prevail, though we know that not all of our human institutions will survive. Church publications are being tested, and other forms may soon replace us. At a minimum, one hopes that some of our separate Mennonite publications may be united in the not too distant future and we would be happy to have the *Mennonite Weekly Review* share in that reunion because it has gone on before us.

ER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Disciple from the cotton patch

Dallas Lee

PRESSED FOR A simple yes or no, Clarence Jordan confessed, before a grand jury ten years ago that yes, he would "sell a ham" to a communist.

Satisfying as that admission probably was, it was not sufficient evidence for indictment—the grand jury returned a no-bill. The public report, however, revealed that the jurors still were convinced Jordan was a communist and stated that his Koinonia Farm operation could hardly be Christian, since there was not a sign of a church "or even a chapel."

Jordan, whose very presence in his native south Georgia seems to stir ill winds, laughs about that no-bill.

"I told them," he said, "that I would sell a ham to a hungry Ku Kluxer, too, but that never made the papers. I also tried to explain to them the difference between Christ and Marx, but it soon became clear that the jurors didn't know anything about either one of them."

With education in agriculture and a doctorate in New Testament Greek, a perceptive country-boy sense of humor, and a profound, radical interpretation of the Scriptures, Jordan, indeed, does provoke emotional reaction from those who encounter him.

He is a quiet man, with a gentle acceptance of people who profess all sorts of convictions or lack of convictions, an attitude that seems to confound and infuriate his foes. Confronted by an intimidating—"but polite"—ninety-three car caravan of Ku Klux Klansmen in robes and hoods who said he must leave and leave quickly or suffer the consequences, Jordan replied graciously:

"We are prepared to accept the consequences. And let me assure you that we are not violent people. None of you will be hurt."

Even though he established Koinonia Farm in 1942 as an experiment in "honest discipleship to Christ" that included assisting other farmers with modern agricultural expertise, Jordan and the transitional, integrated residents of Koinonia (up to sixty) have faced burnings, shootings, churchly condemnations, and a suffocating economic boycott.

His radical attitude obviously has been disturbing.

He has not talked about a Negro problem; he has talked about a white problem. "If you are standing with your foot on a man's neck, he is not the problem, you are." He has not expounded on bootstrap economic theories and "God helps those who help themselves"; he has talked about servanthood in the name of Christ. He has not tried to justify wars; he has demonstrated an ability to overcome evil with good. He has not lived by the accepted, segregated pattern; he has shared his table with black men.

His endurance in this impractical posture in the face of violence and threats—especially in the middle and late fifties—assuredly, has put hope in the hearts of many south Georgia Negroes.

Now he has a larger vision, however. "An integrated, Christian community was a practical vehicle through which to bear witness to a segregated society a decade ago," he said. "But now it is too slow, too weak, not aggressive enough."

To move into a nationwide encounter, Jordan has formulated a ministry that includes proclamation of a radical, transforming gospel, traveling schools of discipleship, and a unique approach to "providing the disinherited with an inheritance" through jobs and housing.

This encounter could—just possibly could—rock the foundations of the American way.

"A whole new spirit needs to be introduced in the land," Jordan said. "Our objective is to bring into sharp focus the clear gospel of Jesus Christ, which will cause a shift away from competition and hostility and exploitation and greed to a new spirit of cooperation and trust and sharing and mutual respect and love.

"We want to throw every ounce of our weight into helping men to radically restructure their lives so as to be in partnership with God."

For implementation of this new effort, called Partners, Jordan has designed a three-pronged strategy based on the New Testament emphasis of preaching, teaching, and healing.

The heart of the message to be proclaimed, Jordan said, is the "new order, the new spirit" announced by Christ in His inaugural address in the temple at Nazareth.

In that situation, he believes, Jesus was announcing the permanent arrival of the spirit of the Year of Jubilee—in Jewish tradition, the fiftieth year set aside as a year-long "sabbath of sabbaths," a time when the spirit of God was to rule in the hearts of men. Thus, slaves were freed, captives released, land returned to original owners, and debts forgiven.

"The Jews," Jordan said, "had a built-in check against exploitation. Jesus felt that if you could live like that once every fifty years, you could live like that permanently. So He declared the permanent Year of Jubilee."

Such a radical interpretation of the gospel is illustrated in the early experience of the church, he said, when the believers sold their property and possessions and distributed the income among all, each according to his need.

"The gospel still should carry such an impact—faith is not something to be toyed with," Jordan said.

"If God transforms the inner self of a man into His image, the evidence of that transformation will be the works of Christ through that man."

With that fundamental precept, Jordan has declared that God's works in a man do not end with salvation, but begin, thus transcending the social action-evangelism carryings-on currently disrupting so many Christian denominations.

Jordan describes this communication phase of Partners as "throwing out the net, trying to draw people into this new spirit." For further development, the schools of discipleship come into play.

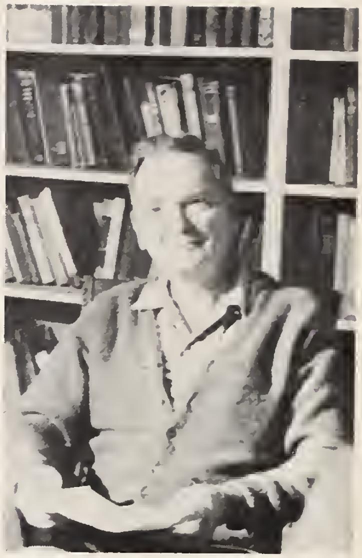
As Partners moves into full swing, Jordan, co-worker-thinker Millard Fuller (a young former millionaire who turned his back on his riches), and others who identify with the new spirit will man schools of discipleship. Two approaches will be used: one of going out to groups of seekers in Paul-and-Silas teams, and one of bringing groups to the facilities at Koinonia Farm for weekends or weeks.

The matter of affluence is foremost in Jordan's mind in the search for the essential meanings of the Scriptures that he expects to occur in the schools. He comments:

"Augustine once said, 'He who possesses a surplus possesses the goods of others.' That is a polite way of saying that anybody who has too much is a thief. If you are a thief, perhaps you should set a reasonable living standard for your family and restore the stolen goods to humanity through some suitable means."

The third phase of Partners provides at least one "suitable means," he feels.

Building from the $250,000 assets of Koinonia Farm, Partners has incorporated a Fund for Humanity that will "emancipate" land for low-income farm families—black and white—to work together in partnership; create low-overhead, rural-based industries for job opportunity; and offer no-interest loans that should make it possible for more poor rural families to own their own homes.


Clarence Jordan: helping men to radically restructure their lives.

Primary in the housing and partnership farming aspects of the ministry is the absence of interest on loans. The Bible, Jordan says, describes interest as "usury" when forced on the poor.

Money loaned by the Fund for Humanity for housing will be interest free, reducing by about half what it costs to buy a home through normal financing channels.

On the farming side, the fund will purchase land, hold the deed to it, and make it available for two or several families to work in partnership at no cost, other than paying taxes, thus freeing at least some families from the staggering interest rates that are forcing so many small farm operators off the land and into the cities.

"Usership, then, will replace ownership," Jordan said. "There will be no charge on the land, just as there is no charge on the air or on the sunset."

(Koinonia Farm itself already is being converted to partnership farming, and a 42-acre homestead area

A black man's prayer

Silence and the night are golden to the lonely heart,
A black man walks, blending with the dark.
Away from the noise of a hypocrite land,
Away from the hate of blinded man.

Oh, where may I rest my weary head,
Wailing for the deep sleep of the silent dead?
God, my father, all I ask is why?
Why must I suffer? I'd rather die!

The *man*! The scathing pain of his scorn,
Leaves my heart lacerated and torn.
I dare not cry while he is near,
But in seclusion shed a reluctant tear.

God, make me a man to withstand this pain,
As a flower stands up to the pelting rain,
With each pellet of hate and scorn,
Make me proud that I was born.

Proud to live—
Proud to be black;
Give me the strength
To never draw back.

Leslie L. Tolbert

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has been marked off for housing. Also, some twenty-five people are employed in the first partnership industry—the fruitcake-candy, direct-mail operation that has virtually supported the farm since local boycotts forced termination of cattle, hog, and chicken business a decade ago.)

The Fund for Humanity, then, is the healing-application phase of Partners.

"To keep discipleship from becoming theoretical, detached, and academic, it has to get into the needs of mankind," Jordan said. "Faith rooted only in theology and speculation soon makes dunces and idiots.

"The Word—any word—if it remains a word, becomes insipid, inane, insane, no matter how brilliant it is. It must become flesh to be living, just as God, to be God, had to become flesh."

To keep the fund growing and self-perpetuating, Jordan is not counting only on donations from concerned Christians elsewhere. He also is expecting successful beneficiaries of the fund to pay back into the fund, as they can.

Recognizing the vulnerability of such a plan, Jordan said:

"We don't want sterile receivers of a dole. We want them to work hard to make a profit, so they can have something to share with the poor, because they were poor. Under this system, a poor man can become a man with a mission."

Although at least one church already has been involved in helping one farmer-friend of Koinonia Farm get out from under an insurance firm loan, Jordan is neither purposely seeking to enlist churches nor to quarrel with them.

"Our thought for the moment is just to bypass the religious establishment," he said. "I think that is what Jesus did. Partners is not concerned with being either the friend or the foe of the present church structure. It is the friend of humanity."

Contemporary Christians, Jordan said, often are so anxious for Christ to be God "that His humanity offends us."

"The emphasis on the deity of Christ is an escape from the humanity of God," he said. "We seem to want to send God back up into the heavens where we can sing praises to Him, and build steeples that rise up to Him — none of that messing around down here trying to be human."

"This spirit already is abroad," Jordan said. "It is just a matter of cultivating it and helping it to grow and to bear fruit."

Whether through his efforts to contribute to the agricultural ability of other such Georgia farmers, or his own translation of the New Testament (*The Cotton Patch Version of Paul's Epistles*), or his counsel with a steady stream of visitors and temporary residents of Koinonia Farm's modest facilities, Jordan seems always to stay close to the fundamental question he has spent a lifetime exploring.

Pressed again, recently, for a quick answer—this time to a query on what he hopes to have achieved at some point in the future through Partners, he just smiled and without hesitating said:

"At the end of ten years or twenty or fifty, we hope to have been faithful."

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Teacher corps for inner city

EDUCATION, ONE OF America's most treasured traditions, is fast becoming a nightmare. The misty-eyed reminiscences elicited by the old song, "school days, school days, dear, old golden-rule days. . ." are being replaced by the cold, growing realization that all is not as it should be in the school world of today.

Society is becoming more complex and the need for more comprehensive and adequate teaching power is becoming more acute. At the same time, schools are becoming more crowded, teachers more scarce, and a vast amount of human resource is being lost. In an attempt to salvage a little of this human potential, the voluntary service department of the Mennonite Central Committee is launching an Urban Teacher Corps, with the first unit of eight to ten teachers to be placed in the Houston Street area of Atlanta, Georgia, next September.

For several years, MCC has recognized the desperate need for qualified teachers in the newly developing countries of Africa. It now recognizes a need, equally as desperate as Africa's, in the cities of the United States.

A survey taken in Atlanta city schools indicated that by the time ghetto students were in the eighth grade, they were four years behind nonghetto students. The wider the gap these ghetto students face, the more difficult it becomes for them to become productive members of society, and the cycle of poverty continues unchecked, growing bigger and bigger.

The inner-city student finds himself in buildings that are dilapidated and ill equipped, with large classes, a high pupil-teacher ratio, and too-few textbooks. His teachers may be there simply because they were assigned to that position and are staying only until they can transfer; teachers in the inner city may be ill equipped to handle the characteristics of the student and, most important, the teacher may have the attitude that the student really doesn't have any learning potential anyway.

It's a proven sociological phenomenon that in any given situation, a person will tend to respond in the manner those around him expect him to respond. The classroom situation is no exception. Kenneth B. Clark, the distinguished sociologist whose research influenced the Supreme Court decision of 1954, feels that children attending inner-city schools do not learn, primarily, because their teachers do not believe they can learn.

In Clark's book, *Dark Ghetto,* he says, "The evidence of pilot projects in deprived schools seems to indicate that a child who is expected by the school to learn does so; the child of whom little is expected by the school produces little. Stimulation and teaching based on positive expectation seem to play an even more important role in a child's performance in school than does the community environment from which he comes."

Fear of the inner city and its particular temperament is another barrier for prospective inner-city teachers. Robert D. Strom, in his book, *Teaching in the Slum Schools,* writes, ". . . new personnel, if given the option, seldom choose a position in low-income neighborhoods. Overwhelmed by the prospect of confronting divergent social-behaviorial norms and a large number of atypical children with special learning problems, candidates imagine a type of blackboard jungle in which the major classroom function is maintenance of discipline."

Members of the proposed Urban Teacher Corps will participate in an intensive training program beginning June 24. This orientation will include a six-week course with the Messiah College Living-Learning Center on the Temple University campus, Philadelphia, Pa. Courses will acquaint teachers with the specific sociological, psychological, and educational characteristics of the inner-city student.

Teaching positions in UTC have been approved for fulfilling 1-W obligation. More information and application blanks are available from Personnel Department, Mennonite Central Committee, Akron, Pa. 17501.

Chicago pastor heads Kenwood renewal

The Quiet Place isn't quiet any more.

This coffee shop, located near the Woodlawn Mennonite Church in Chicago, is now a sort of test case, a pilot project to show what black people, and the black youth in particular, can do for themselves. Now known as the Palace Restaurant, the shop is run by people in the neighborhood who are being trained as cooks, waitresses, bookkeepers, and restaurant managers. Hopefully, there will be profits to go back into the business and to a fund to establish other businesses in the black community.

The Palace is but a small part of a community-renewal program in which private citizens and people of the community, rather than the federal government, provide both leadership and funds.

The renewal program, called Toward Responsible Freedom, is the brainchild of the Community Renewal Society of Chicago. This organization is supporting the local Kenwood-Oakland Community Organization (KOCO), a federation of twenty or thirty smaller organizations, clubs, and churches on Chicago's South Side. Curtis E. Burrell, Jr., pastor of the Woodlawn Church, has been named chairman of KOCO.

Financial backing for KOCO comes from the Community Renewal Society, formerly known as the Chicago City Missionary Society. While KOCO makes the plans and decides what is to be done, CR: will be responsible for raising funds and giving assistance, through resource boards of technically trained people.

The group hopes to raise three million, five hundred thousand dollars from churches and individuals, as well as corporations and foundations. About two thirds of the amount already has been raised. This money will not be given to KOCO in one sum, but will be granted as specific programs are devised.

There is no doubt that this area has great need. Woodlawn Church, supported by the mission committee of the Central District of the General Conference Mennonite Church, is located in it. Donald Mosby writing in the *Daily Defender,* a Chicago newspaper, gives a good description of it:

"The KOCO community is bounded by 35 Street on the north, Cottage Grove on the west, 48 Street on the south, and Lake Michigan on the east. Of forty-nine thousand residents, 97.3 percent are black. . . .

"More than 40 percent of the community is under age eighteen, compared with 31.1 percent in all of Chicago.

"The area has no high schools, although one is scheduled to be built at 45 Street and Drexel Boulevard. It won't be completed until late 1971. There are eight elementary schools, and five temporary playlots, exclusive of school yards.

"There are eleven churches in the community, but no hospitals. The closest hospital is Michael Reese, 39 Street and South Ellis Avenue. More than 40 percent of hospitalizations from the area are made at Cook County Hospital, seven and one half miles away on the near West Side.

"Unemployment in the area is 13.47 per one thousand compared with 5.2 for Chicago. The infant mortality rate is 41.17 a thousand as compared with thirty in Chicago.

"Those on public assistance number 31.41 per thousand."

According to Burrell, the main thrust of KOCO and the TRF project is to get residents involved in renewal plans. "It . . . is based on the supposition that the low-income black people, given the resources, can, responsibly, change their environment. . . . It will be the community that will determine who will develop housing, who will use the housing, what types of housing will be built. . . . The majority of the money will be used to rehabilitate and *renew* the community, rather than rebuild. A housing study has revealed that it would be possible to build 186 new housing units in the KOCO community without removing one family now living there."

Much more than housing is being planned. A comprehensive health clinic, developed with aid from Michael Reese Hospital, will be staffed by neighborhood workers trained to foster preventive health programs. Training in sound business practices, helping those who want to go into business to get loans, and, generally, developing a solid economic base is another important aspect.

All this is helpful and idealistic. But there are obstacles.

One such obstacle is the reaction to the hiring of young gang leaders to get the young people interested and win their support for TRF and other KOCO programs. Jeff Fort, a leader of the Black P. Stone Nation, was hired for nine thousand dollars a year as a youth coordinator. According to Burrell, Fort and other leaders are really trying to keep a pledge to halt violence in black communities and be a better example for the children. The Chicago police department is not convinced, however, and continues to turn a very suspicious eye on whatever any of the Rangers do. In December, Burrell announced Jeff Fort's resignation as a paid organizer, but said he would continue to work on a voluntary basis.

Another attempt to discredit the leadership of KOCO was the revelation of Burrell's prison record. To anyone who knows him, this is no secret. His release from Missouri State Penitentiary hangs on the wall of his office, and he often refers to his past experiences in his sermons. The newspaper stories, however, were slanted toward the number of times he was arrested and the years served in prison. The important fact is that he was converted in prison ten years ago. Since then, he has attended Hesston College and Goshen College Biblical Seminary. He is now pastor of Woodlawn, after serving three years as associate pastor.

By their choice of words and phrases, some newsmen made it appear that Burrell is still a suspicious character. No matter how the story is handled, the only reason for telling it now seems to be as part of a smear campaign.

Not all stories were biased against him, however. James H. Bowman, religion writer for the *Daily News,* wrote in very sympathetic fashion of his "leap to faith." Others have come to his defense as well. Jesse L. Jackson, national director of the Southern Christian Leadership Conference's Operation Breadbasket, not only wrote a personal letter to Burrell but also in an interview in the *Woodlawn Observer,* gave his support for him and the work which KOCO is doing.

Rabbi Robert J. Marx, president of the Jewish Council on Urban Affairs, also wrote in the name of the Council to commend him for his leadership.

Morton C. Creditor wrote a stinging letter to the *Chicago Tribune* to protest the story with its "undertone of innuendo and suspicion . . . to discredit him and his efforts. Obviously, the *Tribune* must not agree that rehabilitation is an objective of our penal system, since such stories can only discourage the efforts of the courageous and sincere. If we cannot hope for more Burrell-type success stories among those whose environmental deprivation breeds crime and delinquency, then the prognosis for ghetto society is poor, indeed."

With all these people coming to his aid, does Curtis Burrell need our help?

Yes, he does. He needs our prayers and our spoken assurance that we believe God is using him. If strangers can do this for him, shouldn't the people of his denomination do much more? *Lois Rensberger.*

Union church in India Korba has house churches

New industries which have been built in Korba, India, have brought several hundred Protestant Christians from many parts of India to Korba. They come from a variety of denominations: Mar Thoma Syrian church; Jacobite Orthodox church; Anglicans, Methodists, Baptists, Disciples, Reformed Evangelicals, Pentecostals, Mennonites, and others.

They gather in house-churches located in far-spread residential colonies built by the various companies. Some meetings are held in Hindi, some in Malayalam, some in English. Once a month all these house-church groups meet together.

"We must form one united church here in Korba," said an engineer of the Coal Corporation.

"If we start denominational churches here, we will fail. Let us give a united witness to Christ," agreed an electrician from the Power Company.

The group is seeking to overcome differences of language, liturgy, sacraments, and traditions to form a community or united church. On request, their home churches sent representatives to form a board to help organize and supervise this new congregation. In April of 1968, the United Church of Korba had its first board meeting.

Laymen from various vocations—engineers, teachers, and others—assist the seminary-trained evangelist, K. P. Varughese, from the Korba Reading Room, and General Conference Mennonite missionaries Harold Ratzlaff and Curt Claassen in Sunday morning worship services, children's church, midweek prayer, and Bible study classes.

They constructed a shed roof near one home to serve as one meeting place. Others meet in homes, or courtyards, or under shade trees. Funds to construct a united chapel are being gathered. These Christians are tackling age-old problems with new vigor, to give a strong and united witness of Jesus Christ in Korba. *Lubin W. Jantzen.*

The United Church in Korba held its first meeting last year with four denominations represented: (standing, left to right) Theo Tirkey, Reformed Evangelical; L. W. Jantzen, Mennonite; Pastor Weber, Anglican; (seated) M. P. Mathew, Mar Thoma Syrian; P. A. Banwar, H. Ratzlaff, and Paul Dyck, Mennonite. In second scene, R. S. Mandrelle leads a house-church meeting.

Book features day center Report on Prairie View

For the second time in five years, the Prairie View Mental Health Center, Newton, Kan., has been featured in a book published by the joint information service of the American Psychiatric Association and the National Association for Mental Health. The current book, entitled *Partial Hospitalization for the Mentally Ill,* describes twelve active day-treatment programs, including the one at Prairie View.

In 1964, Prairie View was selected for inclusion in *The Community Mental Health Center: An Analysis of Existing Models.* This book by the same publishers, featured eleven centers from the United States and Canada.

Day treatment has gained popularity in the past decades because of its unique advantage of allowing psychiatric patients to maintain family and community ties while receiving treatment. In addition to reducing the cost factor of full hospitalization, day treatment also has the advantage of allowing a person to receive intensive treatment while still keeping his job.

Begun in 1963, the Prairie View day-center program moved to its current remodeled facilities in 1967. The center usually has a total census of twenty-five to thirty patients with ten to eighteen persons in attendance on any given day.

The day center offers a varied treatment program tailored to individual needs. The program includes individual and group therapy, psychodrama, arts and crafts, work-for-pay therapy, and socialization activities.

The program is also flexible in regard to time spent at the center. A person may enroll for as little as a half day a week or as much as five full days per week.

The Prairie View day center staff is also currently participating in the local WIN program. Selected participants come to the center for a three-week program designed to enhance motivation and employability.

Mitchell Jones, Prairie View medical director, is staff psychiatrist for the day center and Allen Bohn serves as program director.

The Newton center was also recognized on a national level this year when it received the top Hospital and Community Psychiatry Service Achievement Award of the American Psychiatric Association. The gold award was given Prairie View in recognition of its evolving community-mental-health program. The day center is one facet of this total program.

Viet offering for Biafra

Surely, the Vietnamese Christians are among the few peoples of the world to understand fully these words from the Scripture: "Do not be bewildered by the fiery ordeal that is upon you. . . . It gives you a share in Christ's sufferings, and that is cause for joy."

A recent action on the part of a few Vietnamese Christians demonstrates in a moving way their comprehension of that "fellowship of suffering."

A Vietnamese Mennonite congregation in the town of Gia Dinh set aside last January 12 as a special day to remember the suffering people of Nigeria/Biafra. The entire offering during the regular morning service was designated for the relief efforts being made in that West African country. A check arrived at the Mennonite Central Committee headquarters with a note attached saying, "We hope that you can use the enclosed check totaling $57 for that purpose."

The idea for the offering came from the associate pastor, Brother Quang. Approximately two thirds of those who participated in this offering had their homes and possessions destroyed during the May offensive. Vietnam Christian Service made available relief supplies and funds to rebuild their homes. Now that "better times" have come, these people are eager to share what they have with those who are now suffering from hunger and want.

These Vietnamese, who have lived the last twenty-five years with a war raging around them, must surely feel a close kinship to the war victims in Nigeria/Biafra. Through this act, the Vietnamese Mennonites have spoken to North American Mennonites in a way that no one else could have.

Words and deeds

Charles F. Wheaton, professor emeritus of the Church Divinity School of the Pacific (Episcopal), was guest leader of a spiritual life retreat at the Associated Mennonite Biblical Seminaries, Feb. 14 and 15.

Bill Sands, former convict and founder of the National Seventh Step Foundation, spoke at Bluffton College on Mar. 7.

Delton Franz, Washington representative for the MCC peace section told students at Eastern Mennonite College, Harrisonburg, Va., "To remain silent in the face of unacceptable national policy, may in reality be accommodation of the church to the state, rather than separation of Church and State. When cooperation with the state is not in keeping with our convictions, to remain silent could be equated with acquiescence in wrong and injustice."

Burton Buller and John Hostetler have been appointed as Mennonite representatives on the National CROP Committee. The Mennonite Central Committee receives about one tenth of all cash contributed to CROP in its Community wide campuses for interchurch relief projects overseas.

Melvin Gingrich, Goshen, Ind., Mennonite archivist, is working with the Mennonite Church in the Congo, sharing information on maintaining important historical data for historical purposes.

Bluffton College has become a charter member with thirty-four other schools of the Association of Independent Colleges and Universities of Ohio. Aim of the group is to promote private colleges. The association notes that although Ohio is the fifth-wealthiest state in the nation, it ranks forty-sixth in per-capita appropriations for higher education.

Doing Theology was the topic of conversation at Mennonite Biblical Seminary over the first weekend in February when ninety-two college students from the United States and Canada visited the school. Purpose of the annual conference was to give students an opportunity to consider their future vocations in the light of the gospel of Christ.

RECORD

June tour of Middle East

A twenty-day study tour of the Middle East, with several new dimensions in Holy Land travel will be sponsored for about twenty North American Mennonites by the Mennonite Central Committee Peace Section. The tour is scheduled to leave New York June 8.

Tour director will be Frank H. Epp, director of studies in international conflict, who visited the Middle East in 1968.

"The traditional emphasis in Middle East travel has been on visiting the holy places in Palestine, but this study tour will seek also to establish communication with all the holy peoples of the Middle East, including both the Jews and the Arabs," the tour director has indicated.

"More than obtaining images on rolls of film, we want to get the right picture on the Middle East in our minds and in our hearts," says Epp. "We want to come close to Jesus, not only by touching the ground that He walked on, but by meeting the people for whom He died and for whom and with whom He is suffering right now."

Talks by religious and government leaders, and Mennonite workers in Cairo, Amman, Beirut, Tel Aviv and Jerusalem will be important features of the tour.

One day will be spent in Rome, two days in the United Arab Republic (Egypt), two days in East Bank Jordan, three days in Lebanon, nine days in Israel and the occupied West Bank, and one day in Athens, before returning to New York on June 28.

A minimum of eight travel scholarships $250 (or more), will be awarded to students, ministers, editors, church school faculty, peace secretaries, mission leaders, and others who may apply and qualify for them.

Inclusive costs of the tour from New York and return will be $895 United States' dollars. An itinerary giving details is available upon request. Reservation for the tour and applications for the scholarship should be made without delay. Write to MCC Peace Section, Akron, Pa. 17501, or to any local Menno Travel Service Office.

Calendar

Apr. 10-13 — Central District Conference, Bluffton, Ohio.

Apr. 11, 12—Alberta Conference, Vauxhall, Alta.

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22 — Northern District Conference, Freeman, S.D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

Mar. 23-30 — Langham, Martensville, Osler, Sask., evangelism team, Leonard Wiebe, David Wiebe.

Central

Apr. 12—Pekin, Ill., Bethel Church, area youth banquet, William Peckham and panel of foreign exchange students.

Western

Mar. 18—Goessel, Kan., Alexanderwohl Church, Western District Women's meeting.

Marriages

Richard Boyer, Gettysburg, Pa., and *Kathryn Weikert,* Fairfield (Pa.) Church, on Jan. 4.

Jack B. Calloway, North Hardin Baptist Church, and *Kathy Unruh,* West Zion Church, Moundridge, Kan., on Feb. 2.

P. E. Frantz, Bethel College Church, North Newton, Kan., and *Marie J. Regier,* Woodlawn Church, Chicago, on Feb. 22.

Robert Friesen and *Florence Epp,* both of Bethesda Church, Henderson, Neb., on Feb. 28.

Roy Kliewer, Bethesda Church, Henderson, Neb., and *Helen Shell,* Stockham (Neb.) Bible Church, on Feb. 21.

Mike Krehbiel and *Cheryl Wolfer,* First Church, McPherson, Kan., on Mar. 1.

George Lehman, First Church, Berne, Ind., and *Anita Schrag,* Meadows (Ill.) Church, on Jan. 25.

Joe Peters and *Sharon Franz,* both of Bethesda Church, Henderson, Neb., on Feb. 15.

Donald Lee Wiens, First Church, Newton, Kan., and *Deloise Ann Funk,* Trinity Church, Hillsboro, Kan., on Feb. 7.

Workers

Rodger Benner, Fairfield (Pa.) Church, is serving a 1-W assignment at the Norristown (Pa.) State Hospital.

Gary Flaming, First Church, Newton, Kan., is serving a civilian peace service assignment at the Menninger Foundation, Topeka, Kan.

Elmiran Kliewer, Bethesda Church, Henderson, Neb., son of Mr. and Mrs. Ben J. Kliewer, is serving a 1-W assignment at the General Rose Hospital, Denver.

Mike Krehbiel, First Church, McPherson, Kan., is serving a 1-W assignment in Arizona.

Sidney Neufeld, First Church, Newton, Kan., is serving a 1-W assignment in Downey, Calif.

Irvin E. Richert, formerly pastor of the West Swamp Church, Quakertown, Pa., has accepted a position with the American Bible Society as assistant manuscript editor in the translations department of the Society whose headquarters are in New York. His work will include preparing for publication various English Bibles, and Bibles translated into foreign languages as these are made by the translators. Previously Richert served as pastor of two other churches and then became editor of general publications for Faith and Life Press, Newton, Kan., publishers for the General Conference Mennonite Church.

Vyron Schmidt has accepted the position of minister of music and youth at his home church, First Church, Newton, Kan. The son of Mr. and Mrs. Paul Schmidt, he is a student at Bethel College.

Robert Smith, Fairfield (Pa.) Church, is serving a 1-W assignment at the Norristown (Pa.) State Hospital.

Arlen Wiens, First Church, Newton, Kan., is serving a 1-W assignment in Tulsa.

LETTERS

Published

Your Neighbor As Yourself, by Frank H. Epp, surveys problems in immigration and sets forth the responsibilities that Canada and its churches should shoulder. The 144-page book may be purchased for $3.00 from the Mennonite Central Committee of Canada, 607-259 Portage Avenue, Winnipeg 2.

Baptisms

West Zion Church, Moundridge, Kan., on Feb. 23: Amy Huxman, Deborah Krehbiel, Lyle Koehn, Elton Nickel.

Deaths

Anna Bixler Burke (Mrs. John), First Church, Berne, Ind., was born Jan. 6, 1878, and died Feb. 17.

Noah Ellenberger, First Church, Berne, Ind., was born Jan. 14, 1876, and died Jan. 29.

Sarah Bergen Epp (Mrs. Peter F.), Bethesda Church, Henderson, Neb., was born July 5, 1882.

Helena Friesen (Mrs. Henry F.), First Church, Hutchinson, Kan., was born Oct. 10, 1883, in Germany, and died Feb. 22.

John K. Friesen, Bethesda Church, Henderson, Neb., was born Dec. 29, 1888, and died Feb. 18.

Peter D. Friesen, Bethesda Church, Henderson, Neb., was born Aug. 29, 1884, and died Feb. 18.

Marie Fry, Apostolic Church, Trenton, Ohio, was born July 23, 1898, and died Feb. 28.

Mrs. Dietrich Hiebert was born on May 1, 1899, and died Feb. 3. She was a charter member of Faith Church, Newton, Kan.

Ruth Jantz (Mrs. Leon), First Church, McPherson, Kan., died Feb. 23.

Gertrude Lehman Soldner (Mrs. Clinton), First Church, Berne, Ind., was born Dec. 7, 1896, and died Jan. 16. She was the mother of Janet Soldner, a missionary in Bogota.

Aldine Simon Liechty (Mrs. Sam), First Church, Berne, Ind., was born Apr. 14, 1884, and died Feb. 23.

Elizabeth Ruth, Beatrice (Neb.) Church was born June 19, 1885, in Germany, and died Feb. 26.

Catch words on both sides

Dear Maynard: *Virginia Woolf Meets Charlie Brown* is the misleading sensational title of a new book which ought to have wide circulation. Written by David H. C. Read, pastor of New York's Madison Avenue Presbyterian Church, it is a collection of sermons preached to his congregation. One page 121, the following paragraph appears:

"In every section of the church today, a debate is raging between those who . . . want to adjust Christian beliefs and Christian practice to the spirit of the age, and those who want, at all costs, to cling to the creeds and customs of the past. The one side cries: 'Get with it: accept the new world we live in. Adapt your doctrines to the modern mind and swing with the tempo of today.' The other shouts: 'Back to the Bible: stand by the old creeds. The old-time religion is good enough for me.' . . . The way forward is neither a capitulation to the spirit of the age—'be not conformed to this world'—nor obstinate clinging to the status quo—'be ye transformed by the renewing of your minds.' The words 'liberal' and 'conservative' have really no business in the church. The word is truth, transforming and renewing truth, whatever it costs and wherever it may lead. The voice we need to listen to, above the clatter of our controversy, is that which says: 'I am the way, the truth, and the life.' The Christian church is neither the slave of current fashion, nor shackled to its past. It must stand above all else for the transforming power of Christ."

What is apparent in the larger church, and particularly so in our own denomination, is the fact that the same spirit governs those who find themselves at the opposite poles of the debate. The same arrogance, the same judgmentalism, the same bigotry, the same pigeonholing, the same categorizations are found on either side. Both exist on certain catchwords or phrases—different sets, to be sure. If, on the one hand, we must be "born again," "saved by the blood," "get back to the old-time religion," we must, on the other hand, "be involved," "enter into dialogue," "experience meaningful relationship." Now there is nothing wrong with any of those phrases. It is the insistence that the true spirit can be held by any set of cliches that is dangerous. What is further apparent is that when persons rebel against the phrases of one extreme, they often adopt the phrases of the other extreme. All they do is exchange their sets of phrases and friends. The spirit is identical. "What gives life is the Spirit; . . . the words I have spoken to you are Spirit and life" (Jn. 6:63). *Mrs. Russell L. Mast, 233 S. Front St., Souderton, Pa. 18964.*

Prayer for both sides

Dear Mr. Shelly: It appears that a serious rift is developing within the General Conference Mennonite Church. Within some of our churches, a parting of ideas has already occurred. And an official organizational split appears also to be near.

I have close friends on both sides of the issues that are continually being aired in *The Mennonite*. Whom should *I* forsake, and to whom be true? I believe they are *all* members of the body of Christ. Had I not known such deeply committed Christians on each of the two sides, I could not say this. But since I do, I love them all, and would hurt none.

Oh, my friends, will you never understand that, "all members have not the same function"? Isn't it as it *should* be when one preaches the blood of Jesus Christ, one marches for peace, one distributes tracts, and one operates a coffeehouse? We were made differently, we have different callings, and different people respond differently.

Is it, then, our responsibility to belittle the other's work, to rejoice in his defeats, and to flaunt our own victories before him? I can detect these *atrocities* being committed on both sides of the issues involved. And, at times, I feel such attitudes shaping themselves inside of *me*.

But would we tear apart the body of Christ? Would we pierce His side, again? I am sure that the General

Conference Mennonite Church need not be broken apart. But I am sure, also, that if it is, neither part will be complete. Each part will lack some vital element which it had before and could not appreciate — some part which it may never have again. "I pray that they may all be one." *Mrs. Homer D. Goering, Route 2, Box 160, Moundridge, Kan. 67107.*

Experience of God's power

DEAR EDITOR: The following is an article on "Our most rewarding experience in 1968" which we were asked to write for the *Japan Witness*. However, we also felt that we should like to share it with you.

What was our most rewarding experience in 1968? We won't even hesitate, but immediately say that it was the fulfilling of the second part of God's promise as found in Acts 2:38. This promise, made to all men, states that we should repent and be baptized for the remission of our sins; and then, we would "receive the gift of the Holy Ghost."

Like so many Christians, we had taken the first part of the promise and so were saved. But our lives still didn't measure up to the lives of the Christians of the New Testament. Where was the power, the love, the joy, the zeal that so markedly characterized these early Christians? Why were we so easily discouraged? Why did our old, evil self still dominate? It was because we had left out the second part of the promise—the "gift of the Spirit."

True, it is the Holy Spirit which works in the hearts of men, convicting them, leading them to Jesus, and drawing them to closer fellowship with God. But until we are actually "baptized" by the Holy Spirit, God's *full* power is not released in us. It is also wrong to believe that this comes automatically upon conversion. There must be a definite experience.

Our work as dorm parents for fourteen children is not easy and the tremendous responsibility which was placed on us proved to be too great for us alone. Thus, we were forced to turn to God. During this last summer vacation we spent much time in prayer and Bible study. We searched our hearts for any unrepented sin, any area which had not been given completely to Christ. We rededicated ourselves to Him and asked that He show us the way. A week before the new school term began, God filled us with His Holy Spirit. The change it brought in our Christian lives would take too long to tell here, but in only five short months, we have experienced more of God's power and glory than in all the fourteen years that we've been Christians! *Ray and Loralee Kliewer, 5330 Namiki, Miyakonojo, Miyizaki, Japan.*

Sly Satan struts

DEAR MR. SHELLY: I think all of us, at times, have a tendency to wonder how the master deceiver can most effectively and insidiously mislead the greatest number of people.

I personally believe that when sly Satan struts out with a flag in his hand to appear as a patriot, so righteous and grand, with words about country and God intertwined, he soon has vast segments perverted and blind. So blind that they think they are doing God's will, when he tells them their country demands them to kill, although every country is silent and still and never seduces a soldier to kill.

He even implies that it's God's holy will to bemedal the soldiers, who ruin and kill, though the Bible itself, proclaiming God's will, plainly tells man he should not destroy or kill.

With an inciting pledge that their country is right, he soon has large groups well conditioned to fight, so the evil ascribed to the vilified foe, should not taint the whole world with its evil and woe.

When sly Satan struts out with a flag in his hand to appear as a patriot, so noble and grand, with a pious, yet false, patriotic display, he is well camouflaged to lead mankind astray. *Vernon Stucky, Hesston, Kan.*

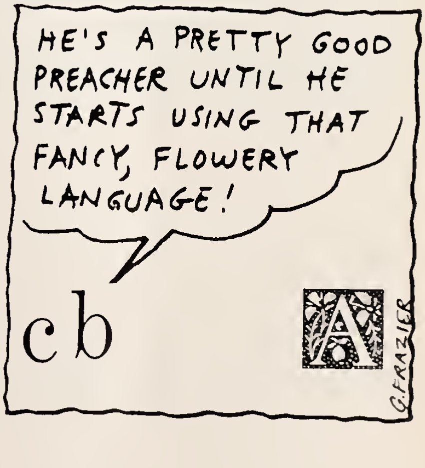
King on communism—II

DEAR EDITOR: Mr. L. W. Hesselein (letter in Dec. 31 issue) expressed desire for information concerning Dr. Martin Luther King's statements on communism. In King's book, *Strength to Love*, chapter 12, pp. 114-123, he states emphatically the incompatibility of Christianity and communism, and how we, as Christians, should pray for the communist but must never tolerate his philosophy. Hesselein wrote: "I wish you could show me one thing in writing where Martin Luther King ever said anything bad about communism." I cannot begin to put down all the bad things he said about this subject in the chapter which he headed, "How Should a Christian View Communism?" so I should like to urge Hesselein to read *Strength to Love*, in which King has left no doubt in the mind of the reader where he stood on this matter of communism and other equally important subjects. *Ellen E. Schrag, Rt. 2, Box 126A, Moundridge, Kan. 67107.*

Touched and impressed

GENTLEMEN: While browsing through some magazines I came across a story in the February 4 issue of *The Mennonite*, "My Brother Sam," which so touched and impressed me I would like to congratulate you for publishing it. *Berta Burkett, 1430 Bay View Dr., Hermosa Beach, Calif.*

CHURCH LETTERS ::::


HE'S A PRETTY GOOD PREACHER UNTIL HE STARTS USING THAT FANCY, FLOWERY LANGUAGE!
cb
A
G. FRAZIER

Elda Sprunger

Wanted: new hearts

While Pat was pinning up my hair, she hummed softly, "I must tell Jesus." Only a few weeks before she had passed through the fires of affliction in the loss of her eight-year-old son, a victim of leukemia. I knew that the words of the hymn carried meaning to her heart and soul.

Moments later as we exchanged words she said, "I have been a Christian only about two years. I gave my husband a Bible, hoping he would read it. He never did. I began reeading it, and from time to time I made notes on the back pages or put papers between leaves to which I wished to refer later. By and by, it became somewhat a part of myself."

She continued, "My husband kidded me. 'You gave me a Bible; then you took it for yourself.' On July 17 we will have our fourteenth wedding anniversary. I'm about decided to give Jay another Bible. I think I'll do that. He'll read it now because he's had a change of heart since I gave him the other one."

Both Jay and Pat, using a spiritual phrase, have become the recipients of a "new heart."

In the physical sense and in the spiritual sense a vital need exists today for new hearts.

A physician of the American Medical Association said, "A half-million adults in the United States die each year of heart attacks, but there is little prospect that more than a few thousand hearts will be available to meet this need."

A cartoon in a daily paper further emphasizes this need. Christiaan Bernard, the famous African heart surgeon, is standing over a globe holding a stethoscope to his ear. He is listening to the heartbeat of the world. What is his reaction? "Yes," he said, "it has a bad heart, but where will we find a donor?"

Appropriate comments come from J. R. Barkman, executive director of Grace Children's Home, Henderson, Nebraska, who said, "God provided a donor when He loved the world that He gave his only Son. Jesus came, lived, died, and rose triumphantly over death declaring, 'I am come that they (the world) might have life, and that they might have it more abundantly' " (Jn. 10:10).

He should know, because for thirty-two years Barkman has seen young people leave the home as recipients of new hearts, due to the emphasis on sound Christian training and the power of the gospel. Leaving the home at about age eighteen, these young people include successful parents, pastors, teachers, farmers, businessmen, and missionaries.

Each of these young people has gone forth into life with a new heart because God provided the donor for the sin-sick heart in the person of the Lord Jesus Christ.

Whenever the gospel is faithfully proclaimed, the power of God becomes operative to give new hearts regardless of place, standing, or nationality. Christ can perform a spiritual heart transplant in the stone-age Auca Indian, in the witch doctor of Africa, in the cannibal of New Guinea, in the Hindu of India, in the intellectual Nicodemus, in a Paul on the road to Damascus, in the immoral woman at the well, and in the drunken loafer on the street.

Through faith in the cross of Christ comes this new experience. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

God's boundless love provided the donor. But you, the donee, must show a willingness to accept God's offer. God does not force himself into any heart. In other words, you must open your heart.

Lydia, the seller of purple, stands as a good example. She worshiped God and listened to Paul's preaching. Then something happened. The story says, "Whose heart the Lord opened." But before the Lord opened her heart, she worshiped God and eagerly listened to the gospel message. Subsequently, this led to her conversion and baptism. She became the recipient of a new heart.

Wanted: new hearts, both physical and spiritual. The former, at best, will last only temporarily; the latter will last through all eternity. Which presents the greater need for the ills of mankind?

Material for this page provided by Women's Missionary Association.

ART CAMPBELL

mayday

death-shrouded ships
send forth maydays
souls struggle vainly
against life's sea
encumbered with cargo
unwilling to sacrifice
all-desiring security
remaining sea-trapped
hell's horror well known
anxious death-fear
replacing life-desire
salvation overlooked
all calling to the void
for a rescue, a drug

MAREN JANSSEN

five to twelve

We seek peace, and promote war
We seek justice, and spread hate
We condemn communism, and
neglect Christianity
We despise governance, and
denounce self-control
We seek comprehension, and
lack wisdom.

Is it an endless trial of contradiction
A ceaseless appeal for aspiration
An unfair jury of own conviction
An increased rate of love starvation?

Who taught us self-destruction
Who taught us silent prayer;
Are we here for reconstruction
Or is it we just don't care?

YOUTH

Photo by David Hiebert

ART CAMPBELL

life and unity

existence comes from a united act
life is the experience of unity

VIV UNRUH

difficult to confess

Is God alive in your life and mine,
Do we oft pause to give Him a moment of our time;
Or do superficial thoughts of holiness
Make it more difficult to confess
That we doubt the validity
Of a living Christ and immortality?

Catherine not so great

Dave Pomeroy

George Bernard Shaw's timelessness anchors in his psychological insights into that which is ludicrous in man. *Great Catherine,* a lesser Shaw work, is a broadside at these human elements, written with some bitterness, and less subtle than the better-known Shavian corpus. The film recently made from this play takes Shaw's broadly defined insights and projects them even more broadly, which results in farce, embarrassment, and—ultimately—irrelevancy.

Although his thought is centered upon the Englishman of his own time, Shaw, here, uses history to promote his contemporaneous comments. The year is 1776—a time of revolution in what is now America and growing unrest in France—but for England and Russia, a time of ingrown self-satisfaction. Thus, contrasts are badly depicted: Russia—earthy, barbarian, exuding an emotive life-style; England—stuffy, assured, overly concerned with convention and conformity, on the verge of victorianism (it is Shaw's feeling that England at the beginning of the Victorian era equates with England at the end of this era—the time about which Shaw was most concerned).

Conflict is found, also, in the reigning monarchs—King George III, male, weak, yet proud; Catherine the Great—female, strong, yet frustrated and alone. Thus, the male characters in *Great Catherine* are caricatures of male ego: both the simpering members of Catherine's court and the English ambassador (Jack Hawkins) and his future son-in-law.

There is little plot. Captain Charles Edstaston (Peter O'Toole), engaged to the ambassador's daughter (Angela Scoular), comes to Catherine's court and seeks an audience with her through the ambitious, crafty Patiomkin (Zero Mostel). He wishes to inform Catherine (Jeanne Moreau) about the battle of Bunker Hill in the colonies, in which he participated. Catherine is attracted to him, yet rebuffed by his inattention and stuffy manner. She eventually gets him to a grand ball where he is abducted and (possibly) seduced (the movie is, perhaps purposely, unclear at this point). His fiancee finds him, is persuaded to forgive him, and they ride into the snowstorm, while Catherine wishfully wishes she could have kept the Captain "for my museum."

Much in this depiction is worthy of being said: the earthiness of the Russian spirit, so close to Shaw's understanding of the life force; the ludicrousness of stuffy conventions and their emasculating power; the exchange of male and female roles, exemplified by the dominance of a female ruler and the foppishness of the males around her. Director Gordon Flemyng has used quick cuts and fine editing to establish pace and contrasts effectively but, unfortunately, he has used his actors in such broadly stylistic ways that the fine edges of these psychological insights are blunted.

O'Toole comes across as wide-eyed and banal. Moreau is sultry, but she walks through her part with little feeling, and her purported German accent is continually clashing with her actual French one. Motel is particularly disappointing, for his crucial role of Patiomkin is played much too broadly as a crafty clown, especially in the opening scenes.

With the exception of two scenes (a miniature battle of Bunker Hill between Catherine and the Captain, and the magnificent Cossack dancing) the directorial bits only add to the farcical nature of the film (O'Toole and Hawkins holding their ears as cannons go off, O'Toole keeping one eye open as he is carried through the empirial baths, Catherine discovering that the ultimate weapon against the Captain is that he is ticklesome).

Shavian comedy—at least *Great Catherine*—is not farce, but this film version demonstrates how easy it is to veer in that direction when dealing loosely with a play by Shaw. Thus, Shaw's wit is blunted, and we encounter only one-dimensional figures that are irrelevant to very necessary insights about the condition of man.

Great Catherine. Warner Brothers Seven Arts. Produced by Jules Buck, directed by Gordon Flemyng. 100 minutes.

MEDITATION

Freedom in the Spirit's presence

WHERE THE SPIRIT of the Lord is present, there is freedom:
There is freedom from fear—
freedom from the fear of isms: protestantism, catholicism, liberalism, conservatism, socialism, capitalism, communism, racism, materialism, militarism, pacifism, americanism, humanism, agnosticism, atheism—
where the Spirit of the Lord is present, there is freedom from the fear
of these and any other isms.
where the Spirit of the Lord is not present, such freedm is frustrated.

Where the Spirit of the Lord is present, there is freedom:
there is freedom from bondage—
freedom from bondage to any ism—freedom to criticize any ism:
protestantism, catholicism, liberalism, conservatism, socialism, capitalism, communism, racism, materialism, militarism, pacifism, americanism, humanism, agnosticism, atheism—
where the Spirit of the Lord is present, there is freedom from bondage
to these and any other isms; there is freedom to criticize these and
any other isms.
where the Spirit of the Lord is not present, such freedom is frustrated.

Where the Spirit of the Lord is present, there is freedom:
freedom to pray—
freedom to pray for all men everywhere:
American astronauts and Russian cosmonauts
Charles de Gaulle and Everett Dirksen
William Fulbright and William Buckley
White Policemen and Black Panthers
Mayor Bartlett of our city and number 135784 in Canon City
Pope Paul and Father Berrigan
Eldridge Cleaver and Edgar Hoover
Knights of Columbus and Mennonites
Youth for Christ and SDS
Stokely Carmichael and Robert Shelton
Adam Clayton Powell and George Wallace
Israel and Lebanon, Nasser and ben Gurion
Ho Chi Minh and Lyndon Johnson
Chairman Mao and Richard Nixon.

Where the Spirit of the Lord is present, there is freedom to pray
for all men everywhere;
where the Spirit of the Lord is not present, such free prayer is frustrated.

Where the Spirit of the Lord is present, there is freedom to live:
to care, to feel, to think, to listen, to speak, to touch, to help,
to give and receive, to say yes, to say no, to confront and to be confronted,
to comfort and to be comforted, to sing and to laugh and to cry, to
live and to love and to die.

Where the Spirit of the Lord is present, there is freedom. *Peter J. Ediger.*

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*Supplemental reading for the Sunday school lesson of March 23.

COVER

"The gift of blackness in this land, in this strange, white—almost white—land is a gift that encompasses all of these gifts (faith, the capacity to distinguish between false spirits and true, prophecy, compassion, and healing" (Vincent Harding).

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Ten million hungry Americans

Delton Franz

Ten million American people are suffering the effects of severe malnutrition. This was the embarrassing testimony heard by the U.S. Senate Select Committee on Nutrition and Human Needs.

Ten million? Hungry? Both facts are incomprehensible to most people. Only a mathematician might be able to grasp the figure: 10,000,000. Few others could name three hungry persons.

Yet when one well-fed family personally discovers one hungry family nearby, the abstraction takes on flesh and the heart is moved to act with compassion. Such was the case recently for one Mennonite family in Lancaster County whose quest for concrete involvement led them to the home of a poor family. So poor, in fact, that a handful of potatoes was the last food left in the house, which was to stretch for several days until the father received his weekly paycheck. So poor that the nine-month-old child weighed no more than it did at two months, crying itself to sleep with hunger night after night.

In Lancaster County? Where the rich soil has sprung, generation after generation, an abundance of crops? Where Mennonite and Amish farms lap right up to the back door of such a poor family? It seems unbelievable, yet such is the case. For the hungry and the poor are hidden and need to be sought out.

The late Senator Robert Kennedy headed the first eye-witness investigation of hunger, touring Mississippi with the Senate Subcommittee on Poverty.

A team of physicians was later sent by the Senate Poverty Subcommittee to investigate hunger in Mississippi. They reported:

"We saw children whose nutritional and medical conditions we can only describe as shocking. . . . In child after child, we saw obvious evidence of severe malnutrition, with injury to muscles, bones, and skin. . . . The boys and girls we saw hungry—weak, in pain, sick; their lives are being shortened . . . and, directly or indirectly, they are dying from hunger and disease—which is exactly what *starvation* means."

In the United States, 29 million citizens live in poverty (under $3335 per year for a family of four, a figure used by the United States Department of Health, Education, and Welfare). Ten million of these—the poorest of the poor—lack the first necessity of life: food. Yet, present family-food-assistance programs reach only one half.

Testimony heard by Senator McGovern's committee has stressed that poverty means ill-fed pregnant women, which means ill-fed fetuses in the womb, which means a high infant-mortality rate. Appallingly high mental retardation and intellectual inferiority is noted in the survivors, with further lack of brain growth due to poor diets in the crucial preschool years.

These hungry Americans are not found dying in the streets, as in Calcutta. They are to be found on the plantations in Mississippi and Alabama, on the Indian reservations of South Dakota and Arizona, and in the ghettos of Chicago and Philadelphia.

A child's brain grows to 90 percent of its full size between the ages of one and four, the Senate Poverty Subcommittee states. If his brain is not supplied with enough protein, it will not grow. And it will not grow after he is four, even if he gets enough protein then. The brain damage suffered is irreversible, leaving the child mentally retarded for life.

Not the least of the effects of hunger is what this does to the child's work in school —his mental attitudes and relationships to other youth. A hungry child does not learn at school. He is listless in class. He fights with other children outside the classroom. He has hunger pangs. He withdraws. He cries.

Undoubtedly, malnutrition and hunger have a significant impact on the growth of such social problems as juvenile delinquency, the school dropout rate, and eventually, on crime and riot statistics.

Might our constituency, with its long tradition and experience in farming, have an obligation to speak to government on the relationship of hunger and federal agricultural poverty? Surely a system must be devised that allows our full agricultural know-how and potential to be mobilized to assure that no one goes hungry. Let us not only speak; let us also act. Nothing except apathy keeps us personally from seeking out the hungry in our communities the way we have urged MCC to do for the hungry overseas.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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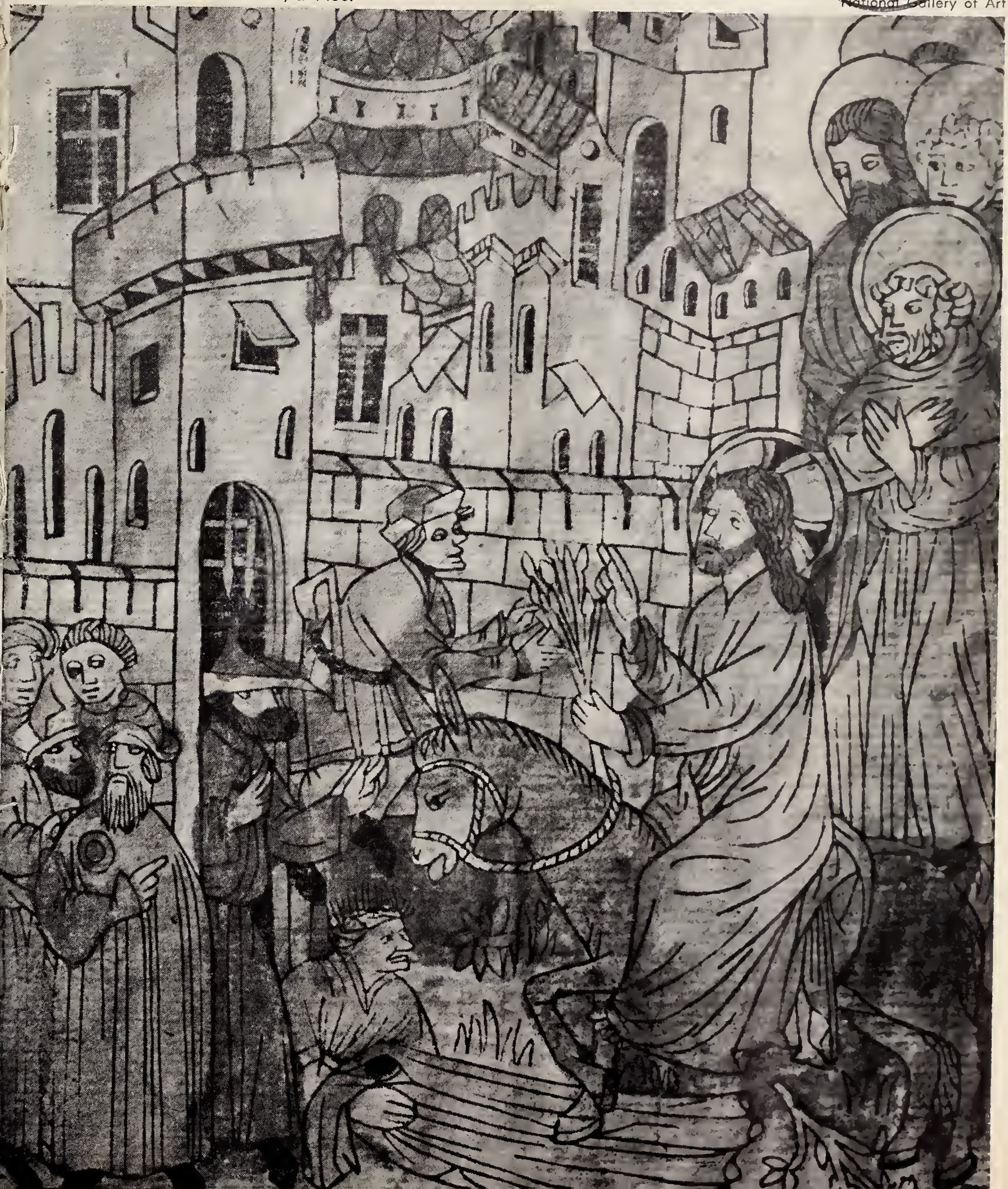


"Christ's Entry into Jerusalem" German, c. 1450.

National Gallery of Art

Cleaners of the cross

Elmer F. Suderman

CHRIST NAILED TO the cross is, for many men, not the power and wisdom of God, but a stumbling block, complete nonsense. It is not hard to side with Paul's critics: the doctrine of the cross is sheer folly. It is uncivilized, barbarous, unbecoming: a crown of thorns, a rugged tree, mocking soldiers, agony, blood.

Can this unsavory scene say anything to our antiseptic age? Does not this smell of death offend our sensitive nostrils accustomed to the delicate whiff of seductive Channell and incense?

The twentieth-century mind shrinks from the thought that a broken man, helplessly hanging from a cross, should have anything to say to a nation which has enough power to drop a twenty-ton bomb on the head of every human being on the planet. How can a nation's policy makers take seriously a man who, with legions of angels at His command, merely loves His enemies, dies blessing them, praying "Father, forgive them"?

What can a dying man say to a society dedicated to ignoring death, dressing it up with a smile when it does come, and hopeful of ultimately overcoming it?

A generation which has placed its faith in technology, in computer solutions to every problem, in the gadget-as-God, can be pardoned for ignoring the cross, which has nothing neat, precise, or efficient about it. Men who care about keeping their sports coats unrumpled, their breaths sweet, their hair impeccably groomed, and their images in good repair gag at the thought of a religion which has at its central symbol a gnarled tree, putrid with the smell of death, evil, and, finally, ignominious defeat.

To take the cross seriously does, indeed, seem to be folly for a civilized century. Surely, we can do better than a cross. It won't sell. To a generation that refuses to become involved, that jealously guards its *cool*, a man who loves enough to give His life for a cause as nebulous as the kingdom of God doesn't have much attraction.

A failure hanging on the cross, defeated, lonely, forsaken by His friends, will never appear on the cover of *Time* magazine as the man of the year. But if He were really a failure, He wouldn't have had to end His life on the cross.

How can we, at a coffee break or at the bridge table, talk about a man who didn't have sense enough to keep from being crucified? It is awkward, embarrassing. The cross can't compete as a topic of conversation with baseball.

Problem: How can we dress up such a bad image for a world that demands success, comfort, a certain flair and style of life, the serenity of suburban living? How can a world devoted to finding peace of mind, security, comfort, and togetherness pay attention to a scene which recognizes despair, anxiety, horror, and loneliness as essential ingredients in life? How can the writhing figure on the cross be refocused for people who want to be soft, bouncy, lustrous? How can those who desire eyelashes that are sweepy, silky, utterly lush, who strive for faces that are so perfectly finished that flaws, tiny lines, and imperfections are completely eliminated look complacently at the blood and dirt-smeared face of Jesus on the cross?

The task isn't easy, for it is hard to create a favorable image for an event that challenges the basic values of a society, that asks of that society hard questions about its most cherished values.

But, surely, nothing is too difficult for good, old American know-how, and an unsavory image can be changed — can't it? It has been changed, hasn't it? Surely, the biblical movies have taught us how to make a crucifixion glamorous enough so as not to disturb the most fastidious taste. And, surely, these movies have gone far in convincing the church members of the year of our Lord 1969 that the crucifixion is only another thrilling story, that it happened a long time ago, that it doesn't hurt anymore, and that it doesn't really make any difference.

We can advertise, "Lovely quality jewelry, discreetly decorated with the cross." A discreet cross, that's the image we want, and then we can hang it around our necks as a lovely trinket, an ecclesiastical decoration. Discretion refrains from raising embarrassing and troublesome questions.

We can clean up the cross, moreover, by emphasizing what the cross has done for us. It can become another comfort for those who have earned the right to be pampered, reserved for the WASPs—white, Anglo Saxon, Protestants. Christ accepted, we can say in our hymn, "the bitter strokes, the cruel rod/ Only thus for me to win/ Rescue from the bonds of sin."

Christ was beaten so the rod might not fall on us. He stood falsely charged and lonely that we might be safe and free. He was comfortless that from His boundless woe we might receive comfort.

But it won't do.

All the skill of the church's most expert Madison Avenue image makers can't wash the blood off Christ's cross, no matter how hard they rub, and no matter how many of us help. The tragedy remains: the cross is still an offense, a stumbling block, an unpleasant reality.

For the cross reminds us of our sin; reminds us that sin is very real and has to be dealt with drastically, incisively. The cross is an event in history, to be sure: on it, Christ died for our sins; on it, He could say, "It is finished"; but, in one sense, it isn't finished at all. For the same self-interest that led Pontius Pilate, the Roman soldiers, the people of Jerusalem, the high priests—all ordinary men, none of them evil demons, some of them devoutly religious—the same selfish interest that led them to crucify Jesus leads us to sit in our living rooms at ten in the evening watching napalm raining down on Vietnam eight thousand light years away while we wait to be told what we really want to know, which is that it will be sunny and warmer on Easter weekend, the high in the 50s and only a 10 percent chance of rain.

We like to think of ourselves as

1 Peter 2:24—"He himself bore our sins in his body on the tree that we might die to sin and live to righteousness."

careful observers of common standards of decency, refraining from the obvious sins, and being on good terms with the Man Upstairs, a real nice guy who blesses us real good, probably because we deserve it.

But the cross soon disabuses us of that rosy picture of ourselves and our jaunty relationship with a chummy God. For in the cross, no matter how rough hewn, we see the reflection of the stark nakedness of our sin, and we see our violent alienation from and enmity with God.

The cross contradicts our self-satisfaction. It interrupts our pleasant dreams of God as a Living Doll, and startles us with the reminder that it is a terrifying experience to fall into the hands of the living God. It destroys our image of ourselves as sanitized souls, Brooks Brothers' saints, and confronts us with our emptiness of Spirit.

Look again, the cross tells us, at those people gathered at the foot of the cross: the high priests, the soldiers, the patriotic mob—and you—and me. With our clean, smooth, soft hands, we helped kill Him. No wonder we wish to change the image of the cross.

And when we look at the cross, we are brought face to face not only with our sin, but with the monstrous evil in the heart of the world, a world we cannot escape. The cross takes curved nail scissors and snips off our eyelids so we can't shut out the evil anymore.

We see the cross placed squarely in the middle of Hiroshima when the bomb fell. Who was responsible for their deaths?

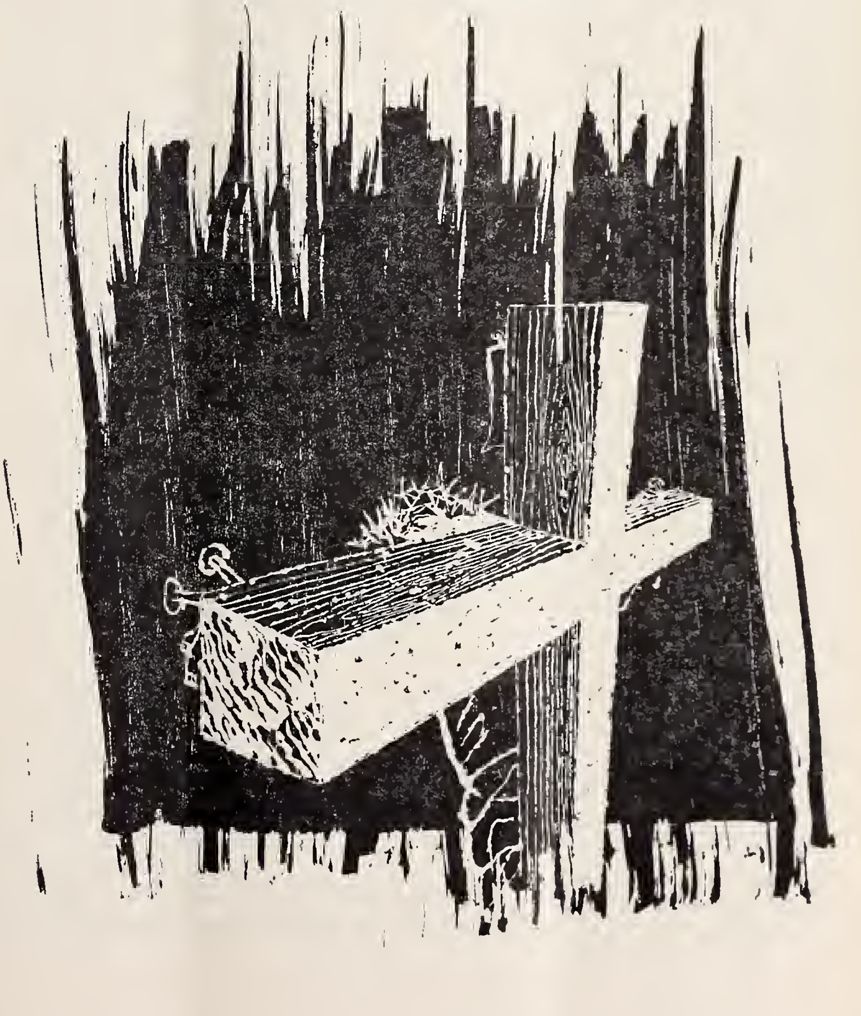
It was placed squarely in the middle of Auschwitz when the crematoriums belched the stinking smoke from the burned bodies of people. Were you there?

It is placed squarely in the middle of our own hearts, of those of us who are capable of the same cruelty, the same horror in our time!

The cross stands at the center of the world's problems, a result of our sin and a judgment on it. It is not a cheap LSD, providing an escape from the problems of the world, a euphoria hiding from our unwilling eyes the hills of butchered flesh piling up in Vietnam, the two thirds of the world going to bed hungry every night, the Negro trying to buy a decent home, the cross takes us not only into the church to contemplate peacefully Christ's blessed death and its benefits, but also into the world, all the way in, into American homes leaning to one side, floors sloping, holes in the walls and floors, rats' nests under the stove, and a broken sewer line discharging human waste upon the lawn. It takes us into the struggle for civil rights, for the alleviation of hunger, for the building of a warless world.

The death of Christ on the cross means not only that something amazing and wonderful has been done for us, but also that something demanding and exacting is expected of us, for where Christ walked, we must walk, where He went, we must go, as He loved, so we must love. The cross leads us, as it led Christ, from the communion table to Golgotha which stands directly in the middle of the world, amid men's agonies and pain.

"Christ suffered on your behalf," the writer of 1 Peter tells us in a verse I would rather not read, "and thereby left an example: it is for you to follow in his steps" (2:21).



The cross is still an offense, a stumbling block, an unpleasant reality.

Mission converts lost in Congo city

URBANIZATION PROBLEMS HAVE hit the Congo. Included in the trek of thousands who are streaming to the city are many Protestants. Won for the faith in the bush, most are lost to the church in the city jungle. Can anything be done to halt this trend?

The picture of the city church at present is a bleak one. Kinshasa, the capital of the Congo, has tripled its population since 1960, so that by 1967 it had entered the ranks of other urban centers that had passed the million mark.

Of these inhabitants, one hundred and twenty thousand were at one time, either in the bush or in the city, related to the Protestant church. They would call themselves Protestant if asked to what church they belonged. But only about fifteen thousand of them are now members of a city church and only about eight thousand attend worship on Sunday morning.

"Obviously, someone must do something about this," says Reuben Short, executive secretary of the Congo Inland Mission. "I was shocked to learn so little was being done in Kinshasa," he adds.

In a report to the Congo Inland Mission, John A. Marshall, coordinator for the Kinshasa School of Theology, sketches the development of this capital city during the colonial period: "Kinshasa . . . is a young city founded in 1881. From the time of its founding by the Belgians until independence in 1960, the city was carefully fashioned and groomed by a strictly controlled population. Every area was planned and migration of people to the city was limited."

But things have changed. Marshall outlines the growth of the problem, "Now this metropolis is in the midst of a chaotic expansion unparalleled in its history and has, literally, burst at the seams with the post-independence influx of people from the bush. Fifty square miles of squatter villages have developed in a large half-moon around the older, colonial city located on the south banks of the Congo River. . . . This newer area is virtually unschooled, unchurched, and has little law and order."

Only a minute percentage of the Protestants in the city is affiliated with any church. Why? Marshall suggests some reasons. "One is the number of pastors available and their training. Presently, fifteen pastors and ten laymen are leading the pastoral ministry of the city church, and only two of these are full time."

The Roman Catholic Church has faced the same problem. Until recently, only eighty thousand of the half million Catholics in the city belonged to the church, and only about thirty thousand attended Sunday morning services. By increasing the number of priests working in the city to seven hundred, Catholics are beginning to overcome the problem.

Another factor is the age structure of the urban inhabitants. Marshall says, "Fifty-two percent of the population is under fifteen years of age. This means that over half of the church program should be aimed directly toward these young people."

Ten Protestant denominations, as well as their respective missions, are cooperating in the establishment of a theological school in Kinshasa, called *Ecole de Theologie Evangelique de Kinshasa* (ETEK for short or Kinshasa School of Theology).

ETEK grew out of an extensive theological conference at Luluabourg in 1964, attended by representatives of schools, denominations, and organizations from the Republic of Congo and other nations.

"A major concern of the conference was the number of smaller Bible schools and pastor-training schools which could not cope with the problems of the church and training pastors, because of inadequate staffing and finances," says Marshall.

As a result, in March 1967, ten denominations and their respective missions voted to share in the development of the new theological educational enterprise, ETEK.

The proposed theological school is expected to meet a number of needs of the church. First, the leaders of congregations are at present not adequately trained. "For instance," says Marshall, "only one pastor in Kinshasa has a diploma that puts him on the same level as a high school graduate. The majority of pastors serving churches in the capital have an education equivalent to two years post-primary school."

Consequently, "they cannot minister to the people living in this changing society, because they do not have the tools to study the truth or understand the new emerging culture"—a malady prevalent all over the country.

Second, the public schools look to the churches to provide "teachers of religion." At present, the burden of this work falls on pastors. But the time—up to twenty-five hours a week—they spend in the classroom makes their parish ministry suffer. ETEK will undertake to train teachers who are Christians and feel called to the ministry to fill these posts in the schools.

Third, no program in the Congo trains people for the special ministries as military chaplains, hospital chaplains, radio and television ministries, or Bible translators. ETEK will train men for these special ministries.

Fourth, the school will also seek to serve the present pastors. Some feel overwhelmed by the present changing society, and extension services will provide refresher courses and institutes for these pastors.

But the extensive program of theological education through ETEK requires funds. Currently, the school, pursuing its academic activities at Kimpese (160 miles to the west of Kinshasa), is anticipating the move to Kinshasa at the end of the academic year. "This move will involve the families of six professors, the student

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body of fifty-seven students, and all the material items that belong to a school of this size. It should be noted that thirty-seven of the students are married and have eighty-four children," says Marshall.

Faculty is continuing to develop a core curriculum relating to various subjects and is trying to combat the rote method of learning, so common in Africa. The Congo Inland Mission's contribution to the academic aspect of the school will be Peter Buller, Peter Falk, and Richard Steiner.

Already an extension department is working in the churches in Kinshasa. Richard Steiner has worked with about thirty pastors and laymen from September to December, studying French, New Testament, and early church history. Two other missionaries are now working with him part time in the teaching program, releasing Steiner for more direct contact with the pastors in their parishes.

Marshall, as coordinator of development for ETEK, is pleased with the construction pace: He says, "Construction is now moving at a faster pace under the guidance of the construction committee. Archie Graber is devoting the next six months to the project.

Seven duplexes for student families are nearly completed—they will be used temporarily as professors' residences during the next school year. "The dormitory for forty single students is a third completed. The foundations for sixty units for married students have been laid and now the walls are going up," reports Marshall.

This task of establishing a totally new campus for the training of the best possible pastors and teachers of religion is an expensive undertaking. ETEK needs every bit of assistance it can get. *Approximately 100,000 zaires is needed right away if the school is going to move to Kinshasa this year,"* Marshall stresses. Skyrocketing prices have almost quadrupled the cost of construction during the last eighteen months. Support is, therefore, urgently needed to ensure that a generation of Christians will not be lost in the new urban jungle.

Sandbags on the streets of Dinuba, California.

More rain in California

Record rains, which triggered renewed flooding, washed over streets and roads throughout central California. The Fresno Weather Bureau announced that the year's total rainfall is now twenty inches (the normal is 6.7 inches) and that one third of the usual wet season is still ahead. Some places in California have had as much as forty-five inches of rainfall this year.

With the San Joaquin Valley soil already saturated by the January storms, there is no place for the February rains to go; the water just stands on the valley floor. According to a radio broadcast, 820,000 acres are under water, 40,000 acres in Tulare County alone.

Reedley has not been affected much, but the overflow of irrigation canals and ditches and the break-throughs of canal banks in the Dinuba area has caused the closing of roads and much sandbagging of homes. Mennonite-owned and-operated Radio Station KRDU is harder hit this time than it was in January. It had to move out expensive broadcasting equipment by boat the night of February 25, in nearly four feet of water.

The town of Strathmore in Tulare County was hard hit, with water covering a large part of the community as Frazier Creek went wild. Four families fled their homes in morning darkness through chest-deep water that was so swift that to stumble would have been fatal. They were outfitted with dry clothing at the Reedley center.

Damage has been more severe in Southern California. February saw a repeat performance of massive mud slides. In Cucamonga, near Upland, where more than a hundred Mennonite and Brethren in Christ men in the California Mennonite Disaster Service had cleaned out mud from eighty houses after the January storms, ten of the same houses have again been filled with mud. Corona, a neighboring town, appears to have suffered even more than Cucamonga; nearly all the houses are muddied. Last word has been that they have, as yet, received no help and that the owners of the houses are wandering about as though in a daze.

California MDS is again canvassing for volunteers. Herman Rempel, who so efficiently supervised the January cleanup, has offered himself again for the Corona project. Since Dinuba-area Mennonite men are now giving attention to their own troubles, it is hoped that brethren from other churches will pick up the shovel.

There may be worse to come. It is reported that snow in the Sierra Mountains rimming the valley is twice as deep as in normal years. It is said to be forty-eight feet thick on one of the peaks. Should there be a succession of warm days, the run-off could bring still more floods for the valley.

Kansans aid black community

In 1968, Kansas Mennonite Disaster Service was not called on to serve in any major natural disaster, so its officers began looking for other needs for its one great resource: manpower. Early last year, reports Kansas chairman Marvin J. Hostetler, of McPherson, Mennonite Disaster Service met with pastors and interested persons from the five Mennonite churches in Wichita and with Gene Seely, head of the Methodist Urban League in Wichita. Hostetler sends the following report.

The consensus of this meeting was that KMDS should consider manpower as its greatest potential, and to seek ways to help the needy in Wichita through the use of its volunteers. It seemed most likely that the two churches within the north area, the Tenth Street and Eureka Gardens Mennonite churches, would be stepping-stones into the area for a Christian witness.

Mr. Nathan, head of the information services in the mayor's office, gave us a very warm welcome, having lived two blocks from the tornado which went through Wichita two years ago. He had observed KMDS at work for his neighbors, and suggested we work with Inspection Offices to find people who were not able to keep their property up to city code, because of physical or economic reasons.

The first project accepted was in cooperation with the Eureka Gardens Church. A former voluntary service worker who had worked at the Wichita Rescue Mission had purchased a large, old house which he was renovating for a home for his family, as well as a dormitory for alcoholics while they were being rehabilitated. Progress was slow since he had to make a living for his family and could only work on the house in his spare time. Both the neighbors and Inspection were on his back. KMDS demolished an old garage, removed a porch which surrounded the house, cleared trees, and painted.

The first complete rehabilitation of a home came through contacts with the Model Cities Neighborhood Agency which works in most of the north area of Wichita, and with Project Amy, which works in a one-square-mile plot within the Model City area. Negotiations for the contract were made in the Amy office with local contractors. The Tenth Street Mennonite Church is located within the Project Amy area.

A home in the black area was not meeting city codes. Project Amy called for bids to rehabilitate the home, which was owned by a widow living on welfare. Bids ran from $3700 up. Since Amy could provide only a maximum of $3000, the home could not qualify. Bids seemed automatically to rise $500 in the black area. After our offer of semiskilled and unskilled labor to cut costs, Amy sought a contractor who would be willing to supervise and use our labor to bring the cost under $3000.

Eubanks and Kelley, two black contractors, whose bid was $3934, agreed to work with us. When asked why they were willing to inconvenience and obligate themselves in this way, Eubanks said, "I would like to use this opportunity to prove my thinking that a neighborhood can work together to improve itself." He suggested such a program might encourage neighbors to do something for their community.

We suggested that Eubanks and Kelley work out a plan to use our volunteers in a manner most convenient to their schedule. They outlined specific operations which called for semiskilled work and priced them individually. Then they gave us the option of doing them at the times we desired.

KMDS contracted to provide labor to: remove concrete porches, demolish two existing sheds, clean up premises (which was no small task), clear and haul all debris from project, clean all loose mortar from exterior block walls which were originally stuccoed, install new wire mesh on studded portions of wall prior to stuccoing or guniting, replace siding on gable ends, remove existing roof and install new shingle roof, install underlayment over existing floor, and clean, patch, and paint interior block wall. Eubanks and Kelley accepted all public liability but provided no insurance on the volunteers. Small hand tools were furnished by volunteers.

Various members of the KMDS Committee offered their services or recruited workers from their communities who they felt could serve well and would make observations in this pilot project.

The first workday was planned for a Saturday, to allow men with jobs to participate. Eight men served. A grain dump truck was furnished by volunteers. The new roof was installed, the porches broken up and hauled to the city dump.

The second work schedule was planned for a Friday and Saturday. Farmers were called for Friday work and men with jobs for Saturday, using the same director for both days. A dump truck on Friday and a pickup on Saturday were provided. In these two days the floor underlayment was laid, sheds demolished, trees trimmed, brush cut, fence removed, block walls cleaned, and debris hauled away. Twenty-eight men served.

The occupant of the home lived in the house while we worked. She had lived all winter without gas to heat the house. A small electric heater (800 watts) and her cookstove were used to heat the kitchen. Two windows were broken. . . .

We believe our working relationship with the black contractors was exceptional. . . . Men from fifteen congregations worked on this project. Noon meals were eaten together in a restaurant, and we took time to chat about the work. . . .

Perhaps we have done very little to help the black community of northeast Wichita, but we hope the message taken back to Mennonite congregations will be a new communique of the need and despair within the hearts of people living in needy areas. Perhaps those within the area can hope our work there is a faint echo coming back to them from the expressed concern of the many who have made surveys, published resolutions, and have never bothered to come back.

Work-study in Appalachia

The second Summer Appalachia Seminar will be held from June 11 to August 19. Students, both men and women, who have had at least one year of college are eligible for the ten-week program.

Approximately thirty students will be able to participate in the study-service program. Six semester hours of credit will be given by Eastern Mennonite College for successful completion of the Seminar. A $200 fee will be charged each participating student. This fee includes tuition, room, board, and expenses related to the service assignment.

Participants will spend several days of intensive study of the sociological, economic, political, religious, and historical characteristics of the area. Each will choose a project in the area of his interest and will prepare a major paper on it. Selected seminars on various weekends, including a major mid-term seminar, will be held.

Students will enter service assignments with local organizations that provide community services but need increased manpower. Students with special interest in music, drama, or art could be placed in the Letcher County School system to conduct a summer cultural enrichment program for students from grades four through ten. Registered and licensed practical-nursing positions are available at Whitesburg Appalachian Regional Hospital, the Methodist Hospital in Pikeville, and the McDowell Regional Hospital. Social work in community development with the Letcher and Pike Counties of Economic Opportunity, positions with local county agents to help residents with home economics, nutrition, money management, family health practices, sewing, child rearing, livestock and crop growing are other possible work opportunites. The service projects will be in eastern Kentucky and the western part of West Virginia.

Deadline for registration is April 1. Application forms and instructions are available from the dean of any Mennonite college and from the Summer Service Office, Mennonite Central Committee, Akron, Pa. 17501.

New consulting editor

Ronald Krehbiel, pastor of the Bethel Church, Mountain Lake, Minn., has been appointed to be a consulting editor of *The Mennonite* by the Department of Literature Development of the Commission on Education.

Consulting editors continuing to serve for the present triennium are Claude Boyer, Sugarcreek, Ohio; J. Herbert Fretz, Goshen, Ind.; and Robert Suderman, Aberdeen, Scotland.

The role of the consulting editors is an advisory one. They meet annually with the editor to review developments and plans for the magazine. Between meetings, consultations are held by mail.

The Commission on Education publishes *The Mennonite* for the General Conference Mennonite Church.

Stewardship experiences

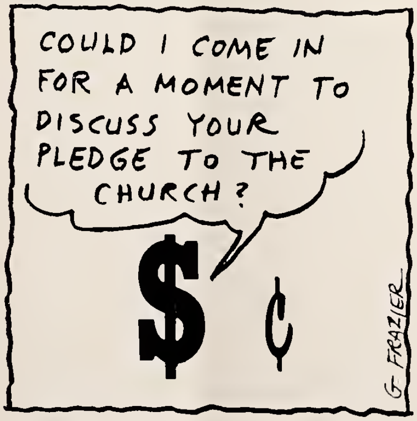
Do you have a creative stewardship idea which your congregation has used successfully within the past two years? If so, we would like to hear about it. Describe your experience in fifteen hundred words or less. The authors of the three best manuscripts chosen for publication will each receive a $100 check. The ten next best entries will each receive $50.

Manuscripts must be typed double-spaced on 8½ x 11 sheets and received by June 30, 1969. Manuscripts will be judged by an interdenominational committee, which will select the most creative Christian stewardship experience in each of three groups of churches: small, medium, and large. Results will be announced Sept. 17.

Standards for evaluating stories include: the significance of the goal(s), and how they compared with the previous year; to what degree the financial goal was achieved by commitments; new and old ideas that really worked; creativity reflected by exhibits that accompany the article; and the application of sound principles of Christian stewardship.

Entries should be addressed to: Stewardship Office, General Conference Mennonite Church, Box 347, Newton, Kan. 67114.

CHURCH LETTERS


COULD I COME IN FOR A MOMENT TO DISCUSS YOUR PLEDGE TO THE CHURCH?
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G FRAZIER

Jordan rates blankets high

December and January were busy months for the Mennonite Central Committee workers on Jordan's East Bank. Christmas bundle distributions and rumors of blankets not suitable for distribution filled the days.

During the first eighteen days of December, 6732 Christmas bundles were distributed to four tent-camps: Huson, Souf, Gerash, and Marka. "Distribution in tent-camps," says John E. Yoder, a Paxman, "where there are thousands of people living in a small area, all of them poor and in need of most everything, is not easy. Word is soon out that new clothing is being given out and almost immediately a crowd will gather."

During the month of January, nearly all the MCC blankets on the East Bank were distributed through UNRWA. The first 7000 blankets were given to the agency without first opening the bales and sorting the blankets. "Two days later," reports Virgil Claassen, "we heard complaints that many of our blankets were small and torn. This was hard to believe, but since we had not sorted the blankets we could not argue."

Immediately, one of the MCC workers was sent to the distribution center with the instructions to hold back any blankets that were not suitable for distribution. It was then discovered that the complaints were not coming from the center where MCC

RECORD

blankets were distributed, but from another center not far away.

Further investigation proved that approximately 30 percent of the blankets given by another agency were not serviceable. "I am thankful," says Claassen, "for the good-quality blankets and clothing which we receive. It is a known fact in Jordan that MCC clothing is the best of all the agencies that have clothing to offer."

Words and deeds

Alan S. Boyd, former U.S. Secretary of Transportation, said in the 1968 Alcohol and Highway Safety Report to Congress, "During the last thirty-five years, in every area of the nation in which the presence and concentrations of alcohol among individuals responsible for initiating crashes have been investigated systematically, alcohol has been found to be the largest single factor leading to fatal crashes."

Mennonite Disaster Service in Canada is considering assistance to low-income inner-city families with housing problems. Aid would be in the form of manual and professional labor in the rehabilitation of houses.

A seminar on social needs in America was held by Freeman Junior College, March 10 and 11. Lecturers for the period were Don Kaufman, Robert Mabbs, Merle L. Epp, and Marvin P. Riley.

The Pacific District Conference of the General Conference and the Southwest Conference of the Old Mennonite Church are currently initiating work in Tucson, Arizona, and Orange County, southeast of Los Angeles, California. The conferences are now calling pastors for this purpose. Wilfred Ulrich, Aberdeen, Idaho, president of the Pacific District Conference, says: "Opportunity seems to be running ahead of us at a rapid pace. . . . We must move forward with determination and dispatch" even though "this presents some real and honest questions of conference finance. . . . We must not permit our own unwillingness to give, limit what the Lord would do for us and through us."

Workers

Palmer Becker has accepted the position of executive secretary of the General Conference Mennonite Church's Commission on Home Ministries. Presently pastor of the First Church, Clinton, Okla., he will assume his new duties at the beginning of July, succeeding Fred Unruh.

In Clinton, Palmer developed the Volunteer Tutoring Friends program which now has participants from several other churches in Clinton, seeking to offer friendship and reading help to children from deprived situations. Besides that, he has served as president of the Clinton Ministerial Alliance, as president of Clinton's Teen Town youth center, and on the board of directors of the Committee of Concern on Alcoholism. He has served on the Western District Peace and Social Concerns Committee since 1965. A notable contribution in that capacity was his development and direction of the Pre-Draft Boot Camps which sought to train seventeen-year-olds of the Western and Northern districts to work for peace. The Beckers spent the years 1958-63 in Taiwan in mission and voluntary service work. During that time, he directed the Mobile Clinic Team ministry to aboriginal villages for two years. He also developed and produced, for a three-year period, the *Daily Thoughts* radio program and, together with his wife Ardys, wrote four textbooks to go with the program which combined the teaching of English and the sharing of the Christian message. Later, he served as general secretary of the China Sunday School Association for a year, during which time he, together with twenty-five employees, edited, published, and sold forty tons of Sunday school and Christian literature. For his service in Taiwan, he received citations from the Chinese Government, the American base commander, and Senator Karl Mundt. His educational background includes graduation from Freeman Junior College, Freeman, S.D., in 1956; a bachelor of arts degree from Goshen College, Goshen, Ind., in 1958; and a master of religious education degree from Mennonite Biblical Seminary, Elkhart, Ind., in 1965. He is a native of Marion, S.D. His wife is the former Ardys Preheim, also of Marion.

Palmer Becker

Mr. and Mrs. Laverne Busenitz, Emmaus Church, Whitewater, Kan., have accepted a mission assignment in South Germany under Worldwide European Fellowship.

Gordon Dyck

Gordon Dyck, conference minister of the General Conference Mennonite Church's Central District since 1964, will terminate his district work in June and join the staff of the Oaklawn Psychiatric Center, Elkhart, Ind. Previously, he served the First Church of Nappanee, Ind.

Gary Fleming was commissioned for service on Feb. 16 at First Mennonite Church, Newton, Kan. He is entering Civilian Peace Service and will be working at the Menninger Foundation, Topeka, Kan.

Terri Henson, Hanford, Calif., has been appointed as acting director of psychiatric nursing programs for the Kings View Community Mental Health Center, Reedley, Calif. She succeeds Marie Wolfe Bowden.

Marvin Hostetler of McPherson, Kan., has been elected chairman of Region III Mennonite Disaster Service. He is currently chairman of the Kansas State unit of MDS.

Rebecca Koerner, Flanagan (Ill.) Church, is serving a short term of service at the National Institutes of Health, Bethesda, Md., as a control patient.

Milton Glenn Levy has been appointed the fifth football coach in the history of Bluffton College. He was appointed defensive coach last fall and succeeds Robert Warren who has held the post for three years.

Mr. and Mrs. Sidney Neufeld were commissioned for service on Nov. 17, at First Church, Newton, Kan. They are serving in the 1-W program in Downey, Calif.

The P. J. Nickels, Gospel Church, Mountain Lake, Minn., are beginning a new work at Indian, Alaska.

George W. Webber, known for his pioneering work in developing the East Harlem Protestant Parish, the first significant Protestant mission venture in the inner city following World War II, has been called to the presidency of New York Theological Seminary (formerly known as Biblical Seminary in New York). While serving in East Harlem, he has been for twenty years on the faculty of Union Theological Seminary.

Arlen Wiens was commissioned for service on Feb. 23 at the First Church, Newton, Kan. He began his 1-W term of service in Tulsa, Oklahoma, recently.

Deaths

Olive Amstutz, Ebenezer Church, Bluffton, Ohio, was born July 20, 1885, and died Feb. 26.

Erdman Buhr, Clearbrook (B.C.) Church, was born in Manitoba, Oct. 20, 1895, and died Feb. 26.

Hilda Gratz Hilty, St. John Church, Pandora, Ohio, was born May 27, 1902, and died Mar. 8.

Estelle Mosiman Howe, eighty-one, Apostolic Church, Trenton, Ohio, died Mar. 5.

H. F. Klassen, former editor of *Mennonitische Rundschau,* Winnipeg, a Mennonite Brethren publication, died Mar. 3 at age sixty-eight.

Ferrel Alan Landes, sixteen, Grace Church, Lansdale, Pa., died Mar. 9, as a result of an automobile accident.

Sallie Moore Moyer, Deep Run Church, Bedminster, Pa., was born Apr. 4, 1893, and died Mar. 3.

Agatha Ratzlaff Kliewer (Mrs. John A.), Bethesda Church, Henderson, Neb., was born Mar. 3, 1896, and died Jan. 7.

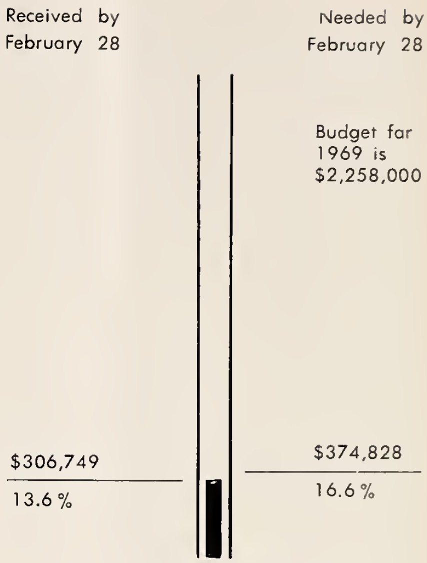
John E. Regier, Emmaus Church, Witewater, Kan., was born Apr. 15, 1899, and died Feb. 26.

Conference budget

Total support of General Conference programs now stands at 13.6 percent of budget for 1969. This compares with 10.6 percent for the same period in 1968. January-February receipts in 1968 amounted to $215,034. The January - February receipts in 1969 totaled $306,749.

We are thankful for the increased support. However, we need also to say that much of this is the result of several large gifts and does not really represent an increase in giving by most church members.

As you study the accompanying chart, we would urge you to take note of the large difference now existing in support of the four areas of work. It is our sincere belief that each of these areas warrants support and not only one. *Wm. L. Friesen, Conference Treasurer.*



	Budget	February Receipts	Jan.-Feb. Receipts	%
Overseas Mission	$1,350,000	$ 97,278	$237,269	17.6
Home Ministries	548,000	15,820	38,016	6.9
Education	160,000	3,210	9,634	6.0
Seminary	200,000	7,793	14,432	7.2
Where most needed*		2,601	7,398	
	$2,258,000	$126,702	$306,749	13.6

*To be distributed at end of year.

Marriages

Mark A. Grismore, St. John Church, and *Carolyn Sue Spicer,* United Methodist Church, both of Pandora, Ohio.

Clifford Hett, Aulne Methodist Church, and *Evelyn Funk,* Trinity Church, Hillsboro, Kan., on Feb. 22.

Dewey E. Moser, Salem Church, Kidron, Ohio, and *Diana Antill,* Christ's United Church of Christ, Orrville, Ohio, on Feb. 14.

College basketball

Bluffton College forfeited its two victories (71-69 and 81-69) over Findlay College because of eligibility rulings.

Ministers

Wilfred Unruh

Wilfred J. Unruh, will become pastor at Grace Church, Regina, Sask., beginning in August. He is presently executive secretary of the Commission on Home Ministries (formerly called the Board of Christian Service).

LETTERS

A native of Goessel, Kan., he has been connected with the Board of Christian Service since 1956 when he was an assistant in peace education materials. In June 1957, he began to work full time in the area of mutual aid and peace education. He served with Leo Driedger and Vern Preheim as associate secretary from 1958-65. Since 1965, he has been executive secretary, having been appointed voluntary service director in 1964.

The Lorraine Avenue Church, Wichita, Kan., reports that it is seeking a new pastor to fill the vacancy created by the resignation of its present pastor, effective August 1. The congregation invites inquiries from interested persons which may be addressed to the chairman of the ministerial committee: Melvin Voth, 655 S. Lorraine, Wichita, Kan. 67211.

Calendar

April 10-12—Central District Conference, Bluffton, Ohio.

Apr. 11, 12—Alberta Conference, Vauxhall, Alta.

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22 — Northern District Conference, Freeman, S.D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Canadian

Mar. 23-30 — Langham, Martensville, Osler, Sask., evangelism team, Leonard Wiebe, David Wiebe.

Central

Apr. 12—Pekin, Ill., Bethel Church, area youth banquet, William Pekham and panel of foreign exchange students.

Western

Mar. 30—Kingman, Kan., Bethany Church, Peter Funk installation.

Apr. 2-4—Burrton (Kan.) Church, pre-Easter service, J. W. Nickel.

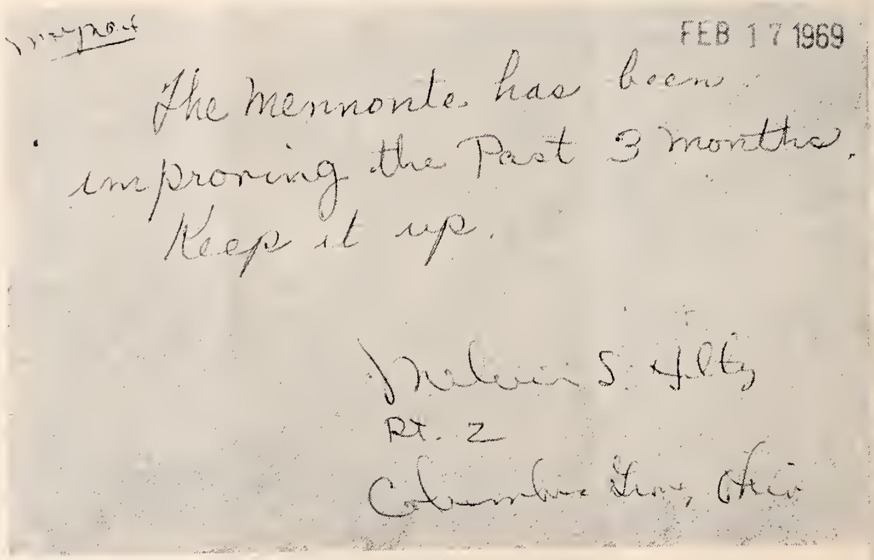
Apr. 6, 7—Ransom, Kan., First Church, Laban Peachey.

Piety or society?

And the prophets looked into the world and saw:
  Searching,
  Emptiness,
  Hunger,
  Despair.
And the prophets looked within the church and saw:
  The Calloused,
  The Self-righteous,
  The god of Tradition,
  The Terribly Frightened,
  And a little Ferment.
And the prophets said to the church,
  "Look at this world. See how it needs us? Come."
  But the Calloused said, "The poor we shall have always with us."
  And the Self-righteous said, "Waste time on the scum of the earth while our own could lavish in their spiritual feast?"
  The god of Tradition said, "Why change? It was good enough for our fathers. It's good enough for me."
  And the Terribly Frightened said, "No, no, no! We'll get contaminated. Our children may come home smelling of sin!"
  And the little Ferment said, "Let's go! Let's try!" And they did.
  And there was much murmuring, and misunderstanding, and back-biting!
  And the Calloused,
  And the Self-righteous,
  And the god of Tradition,
  And the Terribly Frightened all said,
  "What is this church coming to? Our very prophets shall destroy us. If this Ferment is allowed to taint our church we will not allow our children to attend."
  And the prophets looked into the world,
  And the prophets looked within the church,
  And wondered, "Piety? Society?
  Who needs most our help?"

Ellen Groves, Route 2, Box 33, McPherson, Kan.

About our letters: *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.



FEB 17 1969

The Mennonite has been improving the Past 3 months.
Keep it up.

Melvin S. Hilty
Rt. 2
Columbus Grove, Ohio

Heavy machinery moves south

For nearly two decades, the Northern District Mennonite Men have been working together on a number of major projects, along with local work. The formation of the organization began after the regular sessions of the Northern District Conference in June 1950. The men had a special meeting where they heard several speakers, two of which presented the needs of Mennonite refugee settlements in Paraguay. The men were challenged by the need for roads in the settlements. They decided to try to raise $15,000 for the purchase of a tractor bulldozer to be shipped to Paraguay for road-building purposes. Since there was no district conference men's organization the chairman of the meeting, H. M. Harder, was asked to contact the various church groups to ask for help in raising the money. Two men offered $2500 each as interest-free loans, so the purchase could be made immediately. With a common cause and strong leadership, the seed was planted for the beginning of a Northern District Conference men's organization.

By conference time the following year, June 1951, $9556 had already been contributed for the project. The men were enthusiastic and felt that God's Spirit was at work among them. They, then, unanimously voted to organize on a conference basis. Temporary officers were to draft a constitution for presentation the following year. The officers were H. M. Harder, chairman; Isaac P. Tieszen, vice-chairman; and Isaac Hoffman, secretary.

The constitution was adopted in June 1952 and the first official officers were elected: H. M. Harder, Butterfield, Minnesota, president; Isaac P. Tieszen, Marion, South Dakota, vice-president; and Alvin D. Eitzen, Frazer, Montana, secretary-treasurer. The Northern District Mennonite Men were now officially organized.

The bulldozer was shipped to Paraguay and Harry Harder, Mountain Lake, Minnesota, volunteered to go and operate it and train operators. Harder had road-building experience and had also worked as a mechanic on earth-moving equipment. His transportation was also paid by the Mennonite Men.

The following year, June 1953, with the first project almost completed, a second major project was accepted: the purchasing of a building for a reading room in Basna, India, at the approximate cost of $5000.

A surprise project was also presented at this session. Vern Buller of Richey (Bloomfield area), Montana, offered to donate an International TD 18 Caterpillar, bulldozer blade, Le Tourneau 8-10 cu. yd. carryall scraper, Caterpillar No. 160—14 ft. blade grader, jeep, and Adams No. 10 elevating grader to the road work in Paraguay. He also offered to donate two years' time and fuel to operate the equipment. He requested that the Northern District Mennonite Men pay the transportation of the equipment and his family to Paraguay. I would hesitate to estimate the value of this equipment but I'm sure we realize it was a generous offer. The Mennonite Men accepted the challenge. They also gave $1500 for repairs, since this was used machinery.

Isaac P. Tieszen of Marion, South Dakota, donated one fourth of the freight cost and advanced the rest so that the equipment could be shipped as soon as it was ready. The men later paid back the advance. The total rail and ocean freight was $12,766.27.

These three projects, totaling approximately $30,000 to $40,000, were carried for several years until about 1959. Along with these main projects were others, such as helping the Northern District Young People's Fellowship obtain a retreat ground at Swan Lake, South Dakota. They also supported the projects of the General Conference Mennonite Men.

At the June 1960 session of the conference, a project of purchasing a $3000 diesel tractor for the General Conference agricultural work at Cuauhtemoc, Mexico, was accepted.

In the June 1963 session, the Mennonite Men decided to divide contributions equally between General Conference projects, the Swan Lake retreat grounds, and Indian settlement in Paraguay. In 1965, the aid to settlement of Indians was increased to half of the contributions. The Mennonite Men also had opportunity to serve in Mennonite Disaster Service, due to tornadoes and floods. The conference retreat grounds at Swan Lake had been hit by a tornado, so the men also aided in cleanup and repair there.

The Mennonite Men decided, in 1966, to designate money to aid former missionaries to India, Mr. and Mrs. John Thiessen. Mike Campbell, Lame Deer, Montana, was granted financial aid to attend Freeman Academy, Freeman, South Dakota. A study of pastors' salaries was also made.

Mike Campbell was again given aid in 1967. The Mennonite Men agreed to contribute $4000 to purchase a combine for Mennonite Paraguayan farmers. Later, the project was changed to two large wagons, so they could haul their produce to town. This reduced the project to $1150.

The need of a welder in Colombia, where Steve Pankratz is serving, was accepted as a project in the June 1968 session. This welder cost $500 and has been sent and is in use. Another project accepted then was a pickup truck for Paraguay.

These are the major projects of the Northern District Mennonite Men for the past nineteen years. There have also been projects by local groups in the various churches such as helping those in need, supplying materials and labor for buildings on home mission fields, working at the retreat grounds at Swan Lake, home church improvements, and working with Mennonite Disaster Service. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). *Leroy D. Harder, secretary-treasurer.*

Editor, Willard Unruh, North Newton, Kan.

Boys with prison teachers

Bill D. Schul

SENDING BOYS TO prison in order to keep them out of prison? Is this any way to prevent delinquency?

I had some misgivings about this approach, but I decided it would be worthwhile to see the program in action and to talk to the young participants as well as to the persons in charge.

Working in various ways with legal offenders, I have often visited the Kansas State Penitentiary at Lansing. This walled fortress has changed little in outward appearance since Wyatt Earp and Batt Masterson, as marshals, brought rustlers and horse thieves here in the early days of Kansas history. This gate to purgatory is a frightening sight for grown men. What does it do to fifteen- and sixteen-year-old boys?

But we had not been getting through to a sizable percentage of repeat offenders, in spite of all of the lecturing by parents, educators, law officers, judges, and probationary officers about where the paths of delinquency could lead. Some other approach was needed. How could these youngsters be reached, be made to realize the folly on which they had embarked?

In seeking an answer to this question, professional and business leaders responded to the suggestions of the Seventh Step Foundation. This organization was established five years ago. Through it, successful former prisoners help in the rehabilitation of convicts, and particularly those who had failed every other effort to change them. Founded by Lansing Chaplain James Post and ex-convict Bill Sands, author of *My Shadow Ran Fast* and *The Seventh Step,* the Foundation has a record of helping several thousand ex-inmates.

To take young boys inside prison walls, however, was not the original intention of the Foundation. The seed for this development came as Bill Larson, director of the Topeka chapter, and Joe Wallace, director of the Kansas City chapter, gained popularity as speakers before school assemblies and church groups.

Teachers, ministers, and parents passed the word that these two ex-convicts had a way of getting a serious message through to young people and, particularly, those who had been in some trouble and were not in the habit of listening to others. Their ability for relating in a worthwhile way to delinquents came to the attention of judges, probation officers, and law-enforcement agencies. Requests started coming in from these agencies for assistance with hard-to-handle boys.

As Larson and Wallace started spending more and more time counseling youths and discussing the cases with authorities, they wondered whether something could be gained by having boys take part in a prerelease class at Lansing Prison.

The prerelease class, sponsored by the Seventh Step Foundation, has been held once a week on Monday nights since 1963 by a prisoner committee. These men, respected on the Big Yard by the convicts and who have demonstrated a Christian attitude of caring what happens to other prisoners, conduct the class in group therapy and problem discussions. Those attending the class are men who have been given a parole release date and will be leaving the prison in an average of ten weeks.

The committee gets assistance from interested business and professional men, as well as from former convicts, who are allowed to enter the prison to participate in the class.

The talk focuses on how to stay out of prison by learning to live with oneself and society. The discussions get rather lively at times, for the convict committee insists that the members of the class try to face the truth about themselves and their past mistakes.

The program has the approval and support of Warden Sherman Crouse and Penal Director Charles McAtee. Actually, it was Warden Crouse who encouraged Wichita Juvenile Judge Clark Owens to tour the prison and to bring several boys with him. Owens did and was impressed with the sobering effects of the experiences on these probationers.

Owens felt that the opportunity for the youths to talk with some of the prisoners was particularly beneficial in opening their eyes as to where the road of delinquency could lead. He encouraged other judges to initiate their charges with this experience.

Participation of young offenders in the convicts' prerelease class started early in 1966 when Rich Echel, a Kansas City builder asked to bring a teen-age employee to one of the meetings. Echel had been a supporter of the Seventh Step Foundation for more than a year and had regularly attended the prerelease class.

The young employee had dropped out of school, was running with a gang of troublemakers, and had been charged with a felony. He was taken to court and then released to his parents when the charges were withdrawn. He immediately started running with the same crowd and seemed headed for even more serious trouble.

The seventeen-year-old youth was also having difficulties with his parents, and particularly his father. The situation between father and son had become so strained that there was practically no satisfactory communication between them.

Still rebellious and cocky when he accompanied Echel to the prerelease class, the young man was, nevertheless, impressed by what he saw and heard, and indicated a desire to return. Warden Crouse allowed him to continue to attend the class and, by the fifth week, the youth demonstrated a drastic change in attitude. Then, to the surprise of other participants, he invited his father to attend one of the meetings. Both father and son became interested in the program and soon were volunteer workers for the Kansas City Chapter of the Seventh Step Foundation. They started encouraging juvenile authorities to bring delinquents to the prerelease classes.

By the end of 1966, a number of young offenders were present at every meeting. It also became a regular practice to extend the meetings an extra thirty minutes. After the regular sessions, and after the members had returned to their quarters, the convict committee addressed remarks specifically to the boys, explaining what it was like to be in prison, relating how their own criminal careers had begun and stressing the consequences of their criminal acts.

As juvenile authorities saw the desirable effect of these sessions and the number of participants grew, it became necessary to hold special meetings for them on separate nights, in order to devote sufficient time to their problems.

The special class started in March 1967. Attending were forty-eight youths, ages fifteen, sixteen, and seventeen, who had been convicted of acts of delinquency. They were known to the courts and law-enforcement agencies as youngsters for whom orthodox programs of rehabilitation were not bearing fruit. As probationers from several juvenile courts in the area, they were brought to the prison by their probation officers or interested adult sponsors.

They passed inside the thick stone walls, high atop of which armed guards stood sentry. They were checked through the first steel gate, then a second one, and finally a third, each clanging shut loudly and ominously behind them. The Big Yard, full of mingling convicts, had to be crossed, and then they entered a room which was bare except for chairs and a dozen waiting convict *teachers*.

They stayed two hours. Hopefully, they will never see the inside of a prison again. During that time, they took part in an experience they should never forget.

Lansing Penitentiary, a scene from "In Cold Blood."

The convicts, serving time for crimes ranging from burglary to murder, took turns (except when the conversations became heated) firing loaded questions at the youths, asking them to tell the truth, pointing out to them in many illustrative ways how their behavior could lead to tragedy and waste. The session was designed to furnish them with a crystal ball, a look into the future to see themselves as they could become in a few short years.

This program is the first of its kind inside a prison, where men serving long sentences as habitual criminals sit down with juveniles in a room without the presence of either guards or prison officials. While the first hour of the meeting is spent in general discussion with probation officers and sponsors in attendance, the second hour is strictly an "in" affair between the young offenders and the convicts. Then, all pretense, all politeness is set aside and the prisoners get on with the job at hand.

"You think you're pretty tough," Bob Reeves, the committee coordinator says to a sixteen-year-old, long-haired youth who has gained notoriety as a member of a violent Kansas City gang. "Let me tell you something, kid. If you were to come into this prison, you'd be crying your heart out inside of a week and hoping to God that some of these old cons don't eat you alive.

"You're not tough; you're pitiful and you just better hope that it's not too late to stay out of this place.

"And these jokers in here, who would walk all over you and not even think about it, aren't tough, either. They're the poorest excuses for men you could ever find. It doesn't take guts to be a convict; it takes stupidity.

"It takes guts to go to school and to work and to amount to something!"

"You'd better believe it," adds Charley Dyer, committee secretary. "I thought I was tough when I was your age and running loose in Wichita. I was so tough and smart no one could tell me anything. But if I'm so tough how come I'm told when to get up, when to eat, when to work, when to go to bed? Everybody runs my life but me. If I'm so smart, how come I'm not living in a big home, driving a big car, and eating big steaks?"

And Horace ("Blackie") Ash, who has spent twenty years behind bars, glances around the room and asks, "How many of you think you're cute?"

He pauses but no hands are raised. "I wished you really believed that. I wish I hadn't thought I was cute when I was stealing tires and breaking into those vending machines, like you are now.

"I wish I had it to do over and didn't live in this gray world—gray walls, gray food, eaten by gray men with nothing but gray dreams. There's nothing but heartache in this place, and sitting alone on my bunk at night, facing another tomorrow just like all the yesterdays, I could cry my eyes out."

The other committee members—Al Lesco, Henry Graves, Jack Johnson, Claude Smith, Jr.—also join in and, by the end of the hour, the young offenders are ready to see other persons than the hardened convicts who have made them feel like hiding in a corner with their shame. They have heard, in no uncertain terms, how they really stack up as individuals.

The youth program has contributed substantially to the morale of many of the prisoners. In addition to the prerelease committee members, the warden permits five men per week from the general prison population to attend the sessions.

"Being involved in this effort to curb delinquency gives the men a sense of purpose and a feeling they can contribute something worthwhile to society," says Reeves. "If we can keep some of these boys from going down the wrong road, we will have accomplished something in our lives."

After attending several of the classes, I talked to the prison committee. "Isn't there a danger that some of the youths will get the impression that prison isn't such a bad place, after all?" I asked.

"Sure, we're aware of that danger because they don't really get an idea of prison life just by walking through those gates and coming in this room. That's the reason that those of us who are serving time can point out, better than anyone, what it's really like. We don't try to be friendly or act like we want them in some fraternal order. We're rough on them and we try to make them afraid of this place."

I questioned Chaplain Post about this element of fear and asked him if this was the kind of spiritual and psychological motivation that was needed.

"No, we do not want fear by itself," he said. "We don't want these young men to fear people or society or to fear to go on living. But delinquency and the life of crime it can lead to are things to fear. This is part of reality. This philosophy is not against our Christian beliefs for we are taught to fear evil and the consequences of sin. As for these young men, we have to make them realize that crime and prison are not part of the good life."

Talking to one of the young men several months after his prison visit, I was told, "Man, that visit did it for me! As far as I'm concerned, that place is no home away from home."

But another element of the project was troubling me. I asked him, "I can see why you wouldn't want any part of that, but if that's the bad, then how are you going about finding something better?"

He thought about it a moment before answering, "Those guys over in the joint can tell you what you don't want. . . . Finding something better is the other half of the search and it'll have to come from other people."

"The schools?"

"Maybe."

"The church?"

"Well, sure, it can be the church if they really want to try to understand. You've got to really care, really want to be your brother's keeper and that takes work."

William J. Smith, a probation officer in Johnson County, Kansas, believes the program has worked successfully for some of his boys. "I have brought more than sixty juveniles to this program and I have lost only one to a correctional institution, and he is the only one of the entire group who has been known to commit a felony after having participated in the program," he said.

Smith went on to explain that "each of these boys was a hard case; a boy that had hatreds toward society and himself, and he was out to get even with the world. Without this program, I would have lost a minimum of 50 percent of the boys to institutions.

"This is one of the few programs where the beginning and the end can meet and discuss the strengths and weaknesses of each.

"The boys are receiving information firsthand, without any punches being pulled about life in prison and all its ramifications. They are seeing the need of actual self-responsibility. For the first time, they are seeing the need to help the others and they are feeling a sense of accomplishment.

"This program has unlimited potential and should be operating in every prison in the United States."

In summing up the reactions and opinions of authorities to the youth program, Larson, who is now Kansas state director of the Seventh Step Foundation, said, "No final verdicts have been reached on the merits of this program, for this will take time. We have seen some solid evidence of good results from the awakening experiences of these young offenders going to prison and talking to men who can, personally, demonstrate the folly of delinquency and crime.

"This is the bad example, but following this must be the experience that others care and will help us find the good life. Love has to fill the vacuum left by fear for, only then can a lasting change come about.

"If interested citizens will rally behind their Christian beliefs by reaching toward these young people when they say, 'That way of life is not for me. Show me something better,' I think we will have supplied one of the important answers to the growing problem of delinquency."

MEDITATION

Feats of Mr. Average Mennonite

"HEY, MOM, ED has his picture in the newspaper."

"He does, what did he do?"

"It says that he is part of the voluntary service unit in Chicago and that he took part in a protest march with some Negroes."

Mother thought for a moment and then replied, "I'm glad to see Eddie take part in the work of the church. He never seemed to get involved here at home."

"But, Mom, it doesn't seem fair."

"What's not fair?"

"Well, it doesn't seem right that Ed should get his picture in the paper. Like you said, around here, he never really took part in the work of the local church but, now that he is in Chicago, he gets his picture in the paper. Man, I was chairman of the program committee in our youth fellowship for two years and, every year, I really put out up at retreat camp. But hardly anyone even knows I'm around."

Mother took a surprised look at her son and said, "Why, Bill, that's not true. Lots of the kids depend on you."

"Yes, but it's not exciting like what Ed got involved in up in Chicago."

"Is that what you want, excitement?"

"Yeh, I guess, it seems that nothing ever happens around here."

Mother sat down for a serious talk. "Bill, do you realize that when you say nothing exciting ever happens around here, you are actually saying that we don't have serious problems that erupt in crises experiences that get into the newspaper or on TV? Isn't that so?"

"I don't know, Mom, I just don't know."

Mother looked out the window at her husband coming home on the tractor from the cornfield. "Bill would you say you have a good dad?"

"Why, sure, Mom. Why do you ask that?"

"Well, is the work that your father does exciting? Do you think your father would be a better father if he lived in Chicago or Los Angeles?"

"No, I suppose not."

"Bill, what you and many other people need to learn is that some of the really important things in Christianity take place almost unnoticed. Take your father, for example, for the last three years, he has taught a class of junior boys in Sunday school. Every Saturday night, he studies his Bible and lesson material for at least two hours or more. Then, every Sunday morning, he spends forty-five minutes with those eleven boys. You know as well as I that your father's picture has never been in the newspaper because he is a Sunday school teacher. But you and I will never know the influence your father will have had on those boys in the next ten to twenty years."

Bill picked up the paper and looked at Ed's picture again.

"Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life" (Phil. 2:14-16a).

Donavin Diller.

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*Supplemental reading for the Sunday school lesson of March 30, "Jesus Rejected and Crucified."

COVER

"Blessed be he who comes in the name of the Lord" (Mk. 11:9).

CREDITS

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Outrage at the cross

Elmer Suderman, in our lead article, talks about cleaning up the cross. It's an accomplished fact. For whenever we see or think of the cross, it is quite clean, quite respectful. It isn't bloody, gruesome, or hateful as it once was.

How can we restore the scandal that once belonged to the cross? Suderman makes an important contribution to this effort in his article. It is a task that I have also attempted from time to time, because on our understanding of the cross rests our understanding of the nature of Christ's sacrifice as well as the meaning of our Christian calling.

For the cross was a scandal. It was reserved for the criminal and the outcast. No Roman citizen could be crucified. We need to find words and images that restore the scandal of the cross so that when we read words such as those in 1 Corinthians 1:23—"we preach Christ crucified, a stumbling block to Jews and folly to Gentiles"—we will feel the outrage of what man has done in rejecting God and the depth of what God has done to reach man.

So what shall we say?

We preach Christ burned in an electric chair used for outcasts too poor to beat a murder rap.

We preach Christ lynched with two Negroes by the Klu Klux Klan.

One of my great grandfathers served in the Civil War. I uncovered only recently the diary that he kept during his nine months in service. He was a part of the Union Army that occupied Beaufort County, South Carolina, as part of the Union's blockade of Atlantic seaports and harbors.

Beaufort County has been called to our attention again, one hundred and five years later, not because this South Carolina county is occupied by the volunteers of the 174th Regiment of the Pennsylvania Infantry but because in its poor communities, the bowels of three out of four persons are infested with either roundworms or whipworms.

What is true for this county is true of impoverished people in 153 similar counties in seven states. It may be that one to three million people are so infected. No official survey has ever been made because the responsible politicians are unwilling to admit that such grinding poverty exists in such a rich nation.

The *New Republic* for March 8 says, "Once in the intestine, an ascaris worm grows to six to fourteen inches. In the normal life cycle, the immature worm migrates from the bloodstream to the intestines by way of the lungs (often causing pulmonary symptoms of bleeding). Fifty worms of this size in a child are classified as *moderate*."

We preach Christ who died of malnutrition, His body infested with worms in Beaufort County, South Carolina.

We preach Christ bitten by rats in Kansas City.

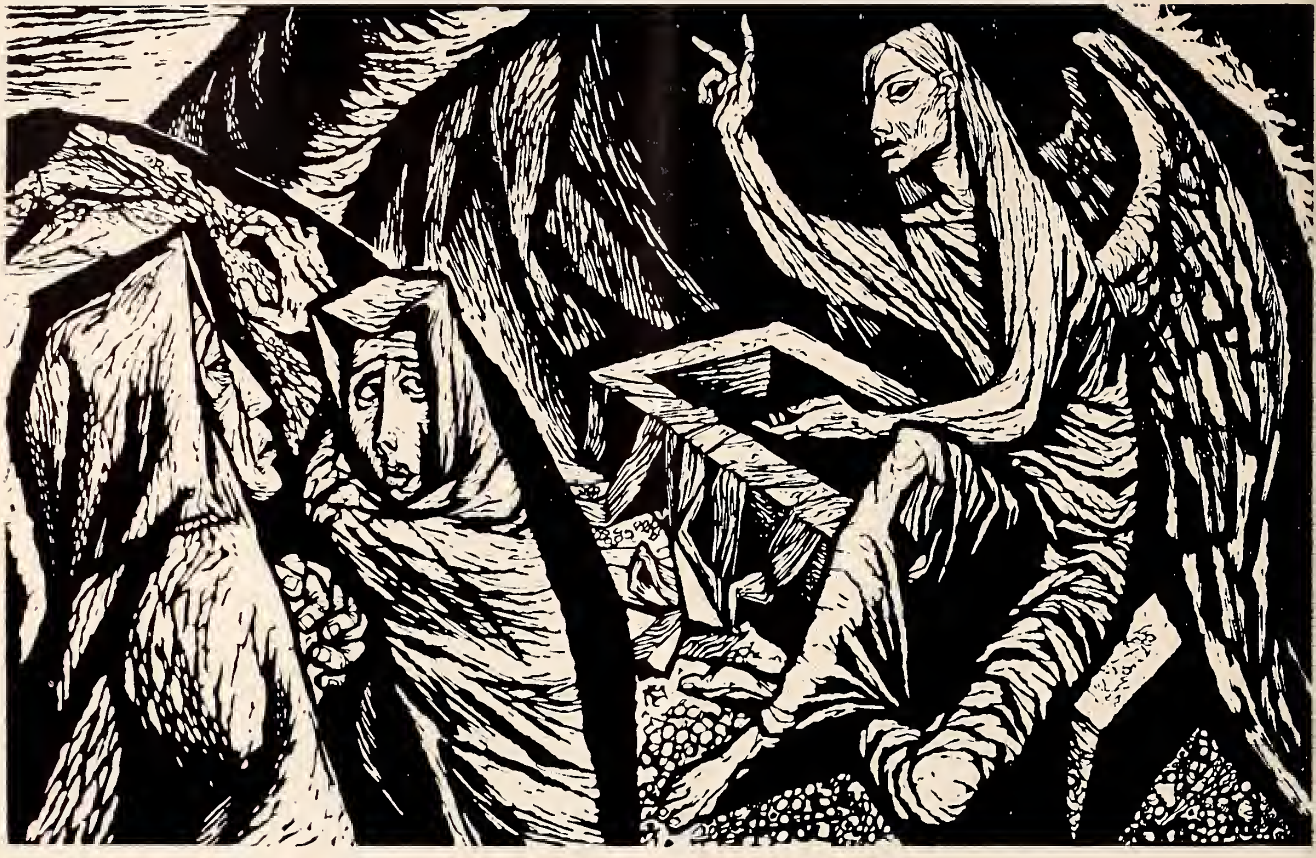
IER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

HE MENNONITE

84:13 APRIL 1, 1969

NITE BIBLICAL SEMINARIES
KHART
BRARY

He is risen. R. C. Hodgell



SUNRISE

I was there

I was there
When they nailed Him to the Cross
Yes I was
Were you?

My stripes opened rivers
Of blood upon that back
When my lashing tongue
Cut someone down to size.

I saw Him wince in pain
When I refused to speak
Against the world
The status quo.

I washed my hands
Of Vietnam
I drove the nails
With unconcern.

My thoughtless, careless
Gossip barbs
Impaled the thorns
Upon that brow.

My spittle ran down
To streak that Holy Face
Because I scorned
The untouchable, unloving.

I saw Him stumble.
But I passed by
On the other side.
Let Simon carry the load.

I was there
When His garments were divided
After me
You come first.

I offered the gall
To quench His thirst
With nurtured hate
Instead of love.

But still He prayed "Father, forgive."
How can it be
His life poured out
For such as me?

Irene Neff

Proclaim

Crucifixion
Death
Resurrection:
it is finished.

The followers in orbit:
take the ear of wheat,
offer the olive branch,
distribute the Word,
proclaiming, He is risen!

Hallelujah! Amen.

Hilda Janzen

The fine line

Christ crucified by His own people, shouting,
"Release Barabbas,"
When Pilate said, "I find no fault in Him."
The story of well-meaning Christians . . .
Can it be true?

The Reformation . . . the Anabaptists . . .
Believers all . . . brother against brother . . .
The established church against the heretics;
The heretics, their faith based on the Bible,
protesting against each other; Protestants, indeed.
"This is what it says!" Sects . . . more sects . . .
Splinters in each sect . . .

A William Tyndale burned at the stake
for putting into English the precious Book . . .
Each succeeding translation damned.

The Salem trials: Witches hunted, burned, in our America.
Boasting of freedom of religion.
Good men throughout the years harassed, disowned,
Driven into another church . . .
The missing Mennonites—often our best—
Who dared to differ, to speak . . .
Must this go on?

Emma Schwartz

Christians are giving more

Church members are giving more for the support of their churches, both at home and abroad. This includes Mennonites.

Members of 73 U.S. Protestant denominations gave over 3½ billion dollars ($3,612,671,698) during 1967, according to a report on church financial statistics released by the Section on Stewardship and Benevolence of the National Council of Churches. Five additional Canadian communions in the survey reported a total income of $136,559,317.

These and other church financial figures are included in a new booklet, *Report on Church Financial Statistics and Related Data* published under the direction of Nordan C. Murphy. Comparison of the new figures with those of previous years is virtually impossible, Murphy said, because the number of church bodies reporting in the current survey far surpass those in previous surveys.

The "givingest" church members of all appear to be those affiliated with the relatively small United Missionary Church (11,733 members), who contributed an average $369.47 in 1967. This church, with headquarters in Elkhart, Indiana, estimates that one out of every hundred of its members serves as a foreign missionary.

A number of other small church bodies reported high per-member contribution averages, including the Seventh Day Adventists ($315.62). Wesleyan Methodist Church in America ($289.90), Pilgrim Holiness Church ($247.58), National Fellowship of Brethren Churches ($246.83), and the Brethren in Christ Church ($241.35). The highest figure among the five major Canadian churches reporting was $131.84 in per-member giving in the Baptist Convention of Ontario and Quebec.

PER MEMBER GIVING FOR ALL CAUSES

Report for Fiscal Year 1967

1.	United Missionary Church	$369.47
2.	Seventh-day Adventists	315.62
3.	Wesleyan Methodist Church in America	289.90
4.	Reformed Episcopal Church	248.14
5.	Pilgrim Holiness Church	247.58
6.	National Fellowship of Brethren Churches	246.83
7.	Brethren in Christ Church	241.35
8.	Free Methodist Church of North America	228.41
9.	Evangelical Covenant Church of America	221.00
10.	Missionary Church Association	208.54
11.	Mennonite Brethren Church (U.S.)	199.76
12.	Church of the Nazarene	196.91
13.	Baptist General Conference	192.73
14.	Church of God (Anderson, Ind.)	183.01
15.	Pentecostal Church of Christ	174.31
16.	Oregon Yearly Meeting of Friends Church	163.01
17.	*General Conference Mennonite Church*	156.43
18.	Ohio Yearly Meeting of Friends Church	151.48
19.	North American Baptist General Conference	148.94
20.	Pentecostal Holiness Church, Inc.	143.77
21.	Mennonite Church	143.41
22.	General Six Principle Baptist Association	141.02
23.	Orthodox Presbyterian Church	140.71
24.	Presbyterian Church in the U.S.	140.16
25.	United Brethren in Christ	139.09
26.	Church of God General Conference (Oregon, Ill.)	138.61
27.	Reformed Presbyterian Church—Evangelical Synod	122.37
28.	United Presbyterian Church, U.S.A.	111.37
29.	Associate Reformed Presbyterian	106.88
30.	Schwenkfelder Church	101.67
31.	Evangelical Congregational Church	101.37
32.	Church of the Lutheran Brethren	101.32
33.	Church of the Brethren	91.45
34.	Eastern Orthodox Catholic Church in America	88.88
35.	Reformed Church in America	86.86
36.	United Church of Christ	85.56
37.	Evangelical United Brethren	83.27
38.	American Baptist Convention	82.64
39.	Seventh Day Baptist General Conference	82.59
40.	Church of God in North America	82.10
41.	Lutheran Church—Missouri Synod	80.94
42.	Triumph The Church and Kingdom of God in Christ	78.93
43.	Christian and Missionary Alliance	75.98
44.	Moravian Church in America—Northern Province	72.93
45.	Bible Protestant Church	70.73
46.	Episcopal Church	69.94
47.	General Baptists	69.88
48.	Cumberland Presbyterian Church	69.13
49.	Friends United Meeting	65.82
50.	Methodist Church	64.61
51.	Southern Baptist Convention	63.87
52.	Reformed Church in the U.S.	63.41
53.	American Lutheran Church	61.97
54.	Evangelical Lutheran Synod	61.80
55.	Lutheran Church in America	60.92
56.	Christian Churches (Disciples of Christ)	59.08
57.	Reorganized Church of Jesus Christ of Latter Day Saints	58.83
58.	Church of Jesus Christ	34.27
59.	Pentecostal Fire Baptized Holiness Church	28.40
60.	Protestant Conference (Lutheran)	18.54
61.	Church of the East and the Assyrians	18.20
62.	Moravian Church in America—Southern Province	16.62
63.	African Union First Colored Methodist Protestant Church	8.71

PER MEMBER GIVING FOR BENEVOLENCES

1.	Evangelical Mennonite Brethren Conference	$185.74
2.	Free Methodist Church of North America	97.75
3.	Fundamental Methodist Church, Inc.	82.25
4.	Brethren in Christ Church	73.34
5.	*General Conference Mennonite Church*	70.34
6.	Missionary Church Association	68.38
7.	Independent Fundamentalist Churches of America	67.17
8.	Mennonite Brethren Church (U.S.)	66.24
9.	Mennonite Church	61.64
10.	Church of the Lutheran Brethren	56.75
11.	Elim Missionary Assemblies	54.03
12.	Wesleyan Methodist Church in America	52.44
13.	Social Brethren	51.36
14.	Bible Protestant Church	46.06
15.	General Six Principle Baptist Association	42.88

NEWS

The report shows that among the U.S.A. churches supplying breakdown statistics, an average of 19.21 percent of all contributions was channeled into benevolence use (such as national and foreign mission and church relief programs), while 80.79 percent was earmarked for local congregation expense (church, upkeep, ministerial salaries, and the like).

Citing U.S. Department of Commerce figures, the report also states that the value of new construction of religious buildings took a downward turn from the all-time high of $1,174,000,000 in 1966. The figure for 1967 is $1,093,000,000.

Mennonite churches show up well in some of the reports, especially when per-member comparisons are made, partly because they are small groups as denominations go. But Mennonites, obviously, are also a part of the growing middle class of North Americans, and therefore more affluent with a greater potential for giving than some other denominations.

In per-member gifts for all causes, the General Conference Mennonite Church (United States and Canada) stands seventeenth at $156.43. In the previous year, the Conference was twentieth at $147.47.

Mennonite Brethren Church (U.S.) ranks eleventh with a per-member gift at almost $200. The Brethren in Christ Church, a member of the Mennonite Central Committee, ranks seventh at $241.35. The Old Mennonite Church placed twenty-first at $143.41.

While the General Conference ranking seems to be a comfortable one when compared to the number of churches below, yet it might be noted that to be in the company of the first three churches with the highest per-member gifts, Conference giving for all purposes would have to double.

In per-member gifts for benevolences (causes other than the program of the local church such as missions, relief, education), the General Conference ranks within the first five which also include the Brethren in Christ Church as well as the Evangelical Mennonite Brethren Conference.

General Conference gifts for benevolences stand at $70.34, which represents 45 percent of conference giving for all causes. Thus the Conference ranks fifth in the amount of per-member giving for benevolences and fourth in the percentage given to benevolences.

The highest per-member gift for benevolences was recorded by the Evangelical Mennonite Brethren Conference with $185.74 which is almost twice as high as the gifts of the church in second place. The report of this group was incomplete and therefore it could not be determined what proportion this amount was of their total giving. (And in the case of the United Missionary Church, no breakdown was given of their per-capita gifts which ranked highest for all causes. It could be assumed that their per capita giving for benevolences would rank high.)

General Conference giving, while still behind these churches, does continue to increase. In the reports for 1966, Conference benevolent giving stood at $65.11, which was a 4.6 percent increase over 1965. The $70.34 for 1967 represents an 8 percent increase over the previous year.

(For a report on statistics for previous years, see *The Mennonite*, Feb. 27, 1968, p. 143; Nov. 29, 1966, p. 727; Nov. 9, 1965, p. 701; Dec. 1, 1964, p. 744; Nov. 26, 1963, p. 714; Dec. 18, 1962, p. 808.)

PERCENTAGE OF PER-MEMBER GIVING FOR BENEVOLENCES	Membership	Percent Benevolences	Benevolences	Local	Total
1. Bible Protestant Church	2,388	65.1	$46.06	$ 24.67	$ 70.73
2. Church of the Lutheran Brethren	7,768	56.0	56.75	51.08	101.32
3. Reorganized Church of Jesus Christ of Latter Day Saints	169,248	52.8	28.42	25.41	58.83
4. *General Conference Mennonite Church*	53,584	45.0	70.34	86.09	156.43
5. Mennonite Church	83,627	43.0	61.64	81.79	143.41
6. Free Methodist Church of North America	62,090	42.8	97.75	130.66	228.41
7. Church of Jesus Christ	2,323	41.4	14.16	20.10	34.27
8. Mennonite Brethren Church (U.S.)	14,385	33.2	66.24	133.55	199.76
9. Missionary Church Association	9,299	33.0	68.38		208.54
10. Brethren in Christ Church	8,593	30.4	73.34	168.01	241.35
11. General Six Principle Baptist Association	190	30.4	42.88	98.14	141.02
12. Presbyterian Church in the U.S.	960,776	29.7	41.58	98.58	140.16
13. Friends United Meeting	69,353	28.0	18.40	47.41	65.82
14. Church of the Brethren	189,558	27.6	25.27	66.17	91.45
15. Reformed Presbyterian Church—Evangelical Synod	14,927	26.1	32.01	90.36	122.37

Charts prepared by Stewardship Office of General Conference Mennonite Church based on statistics from "Report on Church Financial Statistics and other Data" by Nordan C. Murphy.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

A summer for volunteers

For additional information about any of the summer service projects below, or to volunteer, write: Don Schierling, Short Term Service, 1143 East 46th St., Chicago, Ill. 60653.

Philadelphia

The Community Orientation Center in Philadelphia, Pennsylvania, needs assistance for an eight-week-tutorial program helping students increase skills in reading, writing, and arithmetic. Summer-service volunteers will also participate in other ways.

The Community Orientation Center, sponsored by the Eastern District of the General Conference Mennonite Church, began two years ago. It is related to a long-term voluntary service unit and the Second Mennonite Church of Philadelphia. Through the skills of drama, groups have been organized for both self-expression and presenting a perspective to the community. Boys' groups meet on almost every evening of the week. Tutoring students is also part of the program.

Fort Wayne

Two volunteers will have opportunity to help with the community vacation-Bible-school program at Maplewood Church, Fort Wayne, for two weeks, June 6-20, and an additional two weeks, June 20-July 4, at the East Wayne Street Center, in various supportive roles, depending upon interests and abilities.

The suburban Maplewood Church was begun in 1959 and works closely with the East Wayne Street Center, an inner-city-community agency. In the same inner-city neighborhood, a voluntary-service unit tutors children at Harmar School, assists the local Boy Scout troop, helps with recreational activities, with maintenance and secretarial work at the Center, and in an ambitious nonprofit housing corporation to improve houses in the deteriorating ghetto.

Warden

The Warden (Wash.) Church will build its new sanctuary this summer. As the project is too large for the congregation alone, it is asking for volunteers.

The church needs five men, young and old, to serve as carpenters' assistants under a building foreman, and one cook. Volunteers may serve from early May through August or for a three- or four-week period during the summer.

Oklahoma City

Three volunteers are needed in Oklahoma City, June 8-August 22, for assistance in the preschool program, the tutoring program, or developing the skill of community organizations. A long-term voluntary-service unit ministers here on the edge of the ghetto through these programs.

Hotevilla

Seven volunteers, both men and women, are needed to help with vacation Bible schools at three or four locations in Arizona, and with day camp. Work begins May 20; vacation Bible school terminates June 21; and the day camp June 28. Volunteers will teach alongside Hopi Christian teachers, and may serve through June 28 or terminate June 21 if necessary.

North Gulfport

Two men and two women are needed to supplement the local teaching staff in an extensive vacation-Bible-school program in the Negro community of North Gulfport, Mississippi, June 1-July 14. A number of churches in North Gulfport cooperate in this program, with different grades meeting in different churches. Some classes are also conducted in rural areas.

Qualified volunteers can help in the summer - remedial - reading program, and there will also be opportunity to serve in the community recreation program during the week. Two volunteers will be needed through July. It would be possible for families with camper trailers to spend their vacation here while the ladies teach vacation Bible school.

Meadow Lake

Two volunteers are needed to teach vacation Bible school, assist with a week's activities in a children's camp, and help with a four-day teen camp at the lake in northern Saskatchewan. Dates are from July 13 to August 11. The program is sponsored by the Saskatchewan Missions Committee and the Grace Mission Church.

Liberal

Eight volunteers—four college and four high school—will have the opportunity to participate in the community vacation Bible school at Calvary Church for two weeks, June 2-13. This new church, built in 1964 in a fast-growing city which is an oil-drilling center in southwest Kansas, is beginning a vacation-Bible-school program to serve both the church and the community.

Houston

Volunteers are needed by the new Houston (Tex.) Church to assist with vacation Bible school and make contact with children and neighboring apartment houses, June 2-22. The General Conference Mennonite Church here is in the same city as the astronauts and Astrodome, in an oil center and shipping center of the United States.

Catholics note India law

Roman Catholic bishops in India contend that if laws passed recently in the states of Madhya Pradesh and Orissa are enforced, it will lead to harassment of missionaries and other Christians.

According to a report from Ecumenical Press Service, the bishops said no convincing case had ever been made that missionaries in general had used unfair means to convert people to Christianity.

They held there were already enough provisions in India's laws to prevent conversions by fraud, force, and other illegal means, and said there was no need for state acts banning them.

(For further information on anti-conversion laws in India, see our issue of Dec. 10, 1968, page 767, "India's new conversion law.")

Progress seen in Greece
Farm programs continue

About seventeen years ago, the Mennonite Central Committee began various community development and agricultural extension projects on the mainland of Greece. Begun in Macedonia, the project spread outward to surrounding communities and villages.

An experimental agricultural station was formed, to effectively demonstrate the feasibility of several farming practices which were nonexistent in the area at that time. Lessons were given on livestock management, and improved breeding stock was introduced. Sprinkler systems were introduced in the arid region, demonstrating the improved soil conservation which resulted from sprinkling as opposed to the open-ditch method by which much of the loose, sandy soil was lost.

Regular home-economics classes were held in the villages where skills in sewing and embroidery, cooking and nutrition, homemaking and child care, first aid, and hygiene were taught. A library was started to give the people of the community easier access to books, and Bibles were distributed in the villages and schools.

By 1966, MCC's work had seemingly come to fruition as the Greeks took active roles in manning the project. In April, MCC withdrew its personnel and sold the equipment. (See *The Mennonite,* Oct. 15, page 639, "Macedonian farm goes on.") Work then turned to the island of Crete.

It was in 1960 that Bishop Irineos of the Greek Orthodox Church invited MCC to develop an agricultural project on the western tip of Crete in the area of Kolymbari. MCC had accepted and now the program in Greece concentrates in this area. The emphasis has continued much the same as that on the Greek mainland had been. A complete demonstration and experimental farm was built and staffed. Improved breeding stock was introduced into the surrounding areas and balanced feed mixtures is in production.

MCC's projects on the Greek mainland, and later on the island of Crete, have not gone unnoticed. The director of CARE in Greece recently suggested that there be greater cooperation between CARE and MCC.

Inter-Church Aid has inquired about sending a trainee from Iraklion, where an archbishop is starting a farm, to observe and learn the management of MCC's farm.

The farm in Aridea, Macedonia, begun in 1960 by MCC, and now completely in Greek hands, is presently well kept and is being used for pepper experimentation.

David Gerber, MCC worker in Crete, reports on improvements since MCC initiated a project in a single village. His example was the village of Periclia, the very village in which he had earlier served his two years under Pax before returning to direct the program. In 1961, the villagers had never seen a tractor. In 1968, there were fifteen tractors in the village. Since beginning the project, electricity has been added to the village and an additional thirty houses built, as well as a new school. Where there were no toilets before, toilets now stand.

Social work talks

Social work and the program of the church will be the focus of the 1969 meeting of the Association of Mennonite Social Workers. Key addresses will be delivered by Robert W. Hartzler and Lester J. Glick at Elkhart, Indiana, April 11 and 12.

Glick is director of the undergraduate social work sequence at Syracuse University. Hartzler is administrator and chaplain of the Oaklawn Psychiatric Center.

Attendance is open to all persons interested in participating in the conference, including students. President Joseph Steiner reports that the association welcomes dialogue with church workers and leaders, directed toward formulating a better definition of the role of social work in the mission of the church.

For registration and overnight accommodations, members and other interested persons may contact Margaret E. Jahnke, secretary-treasurer, Oaklawn Psychiatric Center, 2600 Oakland, Elkhart, Indiana.

Teachers needed in Congo

The American School of Kinshasa, in the Republic of the Congo, needs additional staff for the next school year. Positions open include instructors in science, mathematics, English, social studies, girls' physical education, home economics, typing and bookkeeping, French (two teachers needed), Spanish, instructors for kindergarten and the first six grades. Counselors and administrators are also needed.

Present enrollment in the American School of Kinshasa is 460, with just under half of the students being children of missionaries. About 30 percent are children of foreign government personnel and merchants, and the rest are mostly from families of United States' government employees.

The school pays travel to and from the field, provides a modest salary, housing, and insurance. Interested teachers (experience preferred) may write: Paul W. Preddy, B.P. 4702, Kinshasa II, Republic of Congo.

In addition, reports the Congo Inland Mission, there are not enough secondary schoolteachers for Congolese schools. More Congolese teachers need to be trained—but first they need to receive a secondary school education. The demand for secondary schoolteachers is growing, says CIM.

The Teachers Abroad Program has been helpful, but people are needed to teach for longer periods of time. (TAP teachers are recruited for three years.) CIM is particularly interested in husband-wife teaching teams. Those interested in teaching in Congolese secondary schools should write: Congo Inland Mission, 251 West Hively Avenue, Elkhart, Indiana 46514.

Slowly, more Congolese are receiving education without an appreciable increase in missionaries. Training programs are producing results.

This school year there are 20,613 children in the primary grades of Congolese Mennonite schools as compared to 19,575 last year.

Secondary schools are serving 947 students as compared to last year's 722. This year, there are ninety-six girls in secondary schools; last year, there were only sixty-five.

No wind claims in 1968

Mennonite Indemnity, Inc., a reinsurance company serving eighteen Mennonite mutual-aid societies in the United States and Canada, declared its sixth consecutive stockholders' dividend of $1.00 per share.

President Edgar Stoesz said that 1968, along with 1964, rates as one of the two best years in the company's eleven-year history. Gross premium income totalled $489,503. Assets increased by $81,214 (23.9 percent), and by year-end was $421,215. The company's surplus increased by $49,134 (19.3 percent) and totalled $303,114. The unassigned earned surplus increased to $149,852.

The Mennonite Excess Windstorm Pool, managed by Mennonite Indemnity, also submits a report. The purpose of the pool is to distribute among the member companies catastrophe losses which result from severe windstorms. No members were involved in such windstorms during 1968. The nine members of this reinsurance pool are: Conservative and Amish Mennonite Mutual Aid Society, Goshen, Indiana; Iowa Mennonite Mutual Aid Association, Kalona, Iowa; Mennonite Aid Plan, West Liberty, Ohio; Mennonite Aid Society of South Dakota, Freeman; Mennonite Aid Union, Baden, Ontario; Mennonite Aid Union of Kansas, Hillsboro, Kansas; Mennonite Hilfs-Plan Association, Yoder, Kansas; Mennonite Mutual Insurance Association, Intercourse, Pennsylvania; and Mennonite Mutual Insurance Association, Mountain Lake, Minnesota.

MII, through its relationship to the Mennonite Central Committee, is closely linked to the programs of the Mennonite and Brethren in Christ churches. MCC submits a slate of nominees for election to the board of directors at each annual stockholders' meeting.

In this year's election, William T. Snyder and Orie O. Miller were reelected to four-year terms. Ora M. Yoder, Shipshewana, Indiana, was elected to succeed Maurice L. Klopfenstein who retired, having served on the board from its beginning. All officers were reelected as follows: Edgar Stoesz, president; William T. Snyder, vice-president; Richard L. Ebersole, secretary; Wayne W. Martin, treasurer; Keith Lehman, assistant secretary.

Tetanus control in Haiti

Hospital Albert Schweitzer is the setting of one of the most exciting dramas in Haiti. And the Mennonite Central Committee is an active participant. The hospital is a well-organized, smooth-running structure. The surrounding near-impassable roads, clogged canals, eighteenth-century farming mehtods, and the poverty and illness that grip the inhabitants of this once-flourishing Artibonite Valley provide a striking contrast to scenes at the hospital.

Curing the ill is an ever-present challenge and all of the hospital's resources are thrown into meeting this need. Recent developments outside the hospital walls, however, have created much excitement.

The hospital's community health department immunized every woman of childbearing age within the six-thousand-person census tract surrounding the hospital during the last year. Not only is the woman protected, but also any child she may bear within the next five years. Within a short time, hospital admissions for newborn tetanus patients dropped to less than half that of previous years.

Jim Ewert, Drake, Saskatchewan, directs the community development program. Major aim for last year was "to bring fresh drinking water to the town of Pte. Riviere." This is now fulfilled. Four miles of three-inch plastic pipe connecting a spring in the hills to a three-hundred-thousand-gallon masonry reservoir at the upper edge of town has been laid and a fountain has been built.

The town is responsible for laying the pipeline from the reservoir throughout the town. Most drinking water was, previously, taken from the large and unsanitary all-purpose canal. One old lady, expressing her appreciation for the fresh water said, "Now we won't have to drink all those dirty bugs."

On the agricultural scene, vegetable seedlings are being distributed to interested local farmers. Young tomato plants sell at twenty cents per 150 so the farmer has a real investment in them. This is a much-needed program since the vegetable crop is usually limited to potatoes and melons. Various young tree seedlings are given out to teach and promote tree conservation practices.

Another exciting development is the new high-yielding hybrid rice which, when made available to the local inhabitants, could revolutionize rice production in Haiti.

Words and deeds

Jerry Allen Penner and *Dennis Dale Koehn* were sentenced in Oklahoma City to five-year prison terms for refusing induction into the army after being denied classification as conscientious objectors. Penner is a Mennonite and was born in a Civilian Public Service camp during World War II where his father was performing alternative service. Koehn joined the Church of God in Christ Mennonite after registration with the Selective Service Act.

Canadian Nazarene College, Fort Garry, Man., was the scene of a Mennonite-sponsored teach-in on war on March 22. Frank H. Epp, David Schroeder, Dan Zehr, and Walter Dinsdale, M.P., were among those who took part.

A 1-W reunion for those who were in Indianapolis for their two years of service will be held July 26 and 27. Anyone not presently on the mailing list who wishes to receive further information may send his name and address to Richard D. Graber, Route 8, Box 251G, Indianapolis, Indiana 46234.

The Indian Mennonite churches in Paraguay now have 1200 baptized members. More than 7000 Indians live in the neighborhood of the Mennonite colonies in western Paraguay. Thirty-three teachers serve in Indian schools for one thousand Indian children.

Gains seen in Mississippi Black leadership advances

In comparison to the long, hot summer of 1964, Mississippi in 1969 seems calm and collected. Slowly, the Closed Society is beginning to comply with the several Civil Rights bills of recent years. In the more relaxed atmosphere, some of the old well-known southern hospitality is once more shining through.

Mississippi, irrespective of color, is poor. And many of the poor are hungry, as a group of physicians who visited Mississippi in 1967 report in a book entitled *Hunger in America* prepared by the Senate Committee on Labor and Public Welfare.

These doctors said, "In sum, we saw children who were hungry—weak, in pain, sick; their lives are being shortened; they are, in fact, visibly and predictably losing their health, their energy, their spirits. They are suffering from hunger and disease and, directly or indirectly, they are dying from them—which is exactly what starvation means."

On a recent visit to Mississippi, Edgar Stoesz, MCC director of voluntary service, called at Prentiss Institute, a junior college with an all-Negro student body of 435. Mennonite Central Committee has a volunteer couple assigned to a farm jointly sponsored by the Institute and Heifer Project. New buildings have been constructed, old buildings have been demolished; fences have been erected, and the livestock program has been upgraded.

The school itself has been the recipient of sizable federal grants and loans resulting in the construction of several new buildings.

In the Mississippian delta, Stoesz visited with Solomon Gort, director of the Delta Ministry program in Tallahatchie County. Directing its energies toward community organization, citizenship education, and voter registration, Delta Ministry helps poor people to relate to government programs such as Head Start, Work Experience, welfare, and adult education. Delta Ministry is now totally under black leadership.

At Stoesz's recommendation, MCC trucked 305 bales of new and used bedding and clothing to be distributed by Gort to destitute families in his county, as well as in Bolivar County and at Prentiss Institute. A few thousand dollars was made available to help needy families qualify for the welfare stamp program.

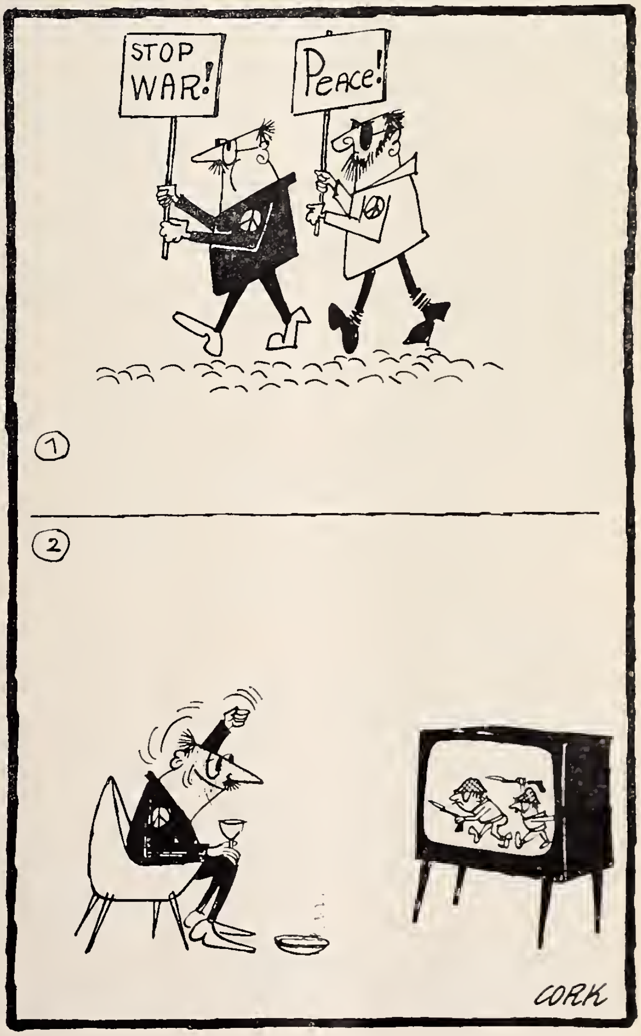
MCC hopes to add additional workers to its team in Mississippi, as opportunities under black leadership become available.

Words and deeds

Two Bethel College students, Pamela Wiens, Inman, Kan., and Fred Zerger, Salina, Kan., won top honors in the Kansas Intercollegiate Debating League in March. They are now eligible to enter the Interstate Oratorical Contest at Wayne State University in Detroit on May 4.

Abundant Life, a radio program produced by the Conference of Mennonites in Canada will be broadcast from the Philippines and Okinawa by the Far East Broadcasting Company beginning in April.

The Gideon Society of Hwalien, recently donated one hundred Bibles to the Mennonite Christian Hospital, Hwalien, Taiwan.



RECORD

Calendar

Apr. 10-12—Central District Conference, Bluffton, Ohio.

Apr. 11, 12—Alberta Conference, Vauxhall, Alta.

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Central

Apr. 12—Pekin, Ill., Bethel Church, area youth banquet, William Pekham and panel of foreign students.

Northern

Mar. 31-Apr. 4—Mountain Lake, Minn., Holy Week services, William Stocker.

Pacific

Apr. 12 — Reedley, Calif., West Coast Relief Sale.

Western

Mar. 30-Apr. 3 — Moundridge, Kan., Eden Church and Greer Auditorium, Holy Week services.

Apr. 2-4—Burrton (Kan.) Church, pre-Easter service, J. W. Nickel.

Apr. 6, 7—Ransom, Kan., First Church, Laban Peachey.

Apr. 17, 18—Moundridge, Kan., Emmanuel Church, Lubin Jantzens.

Apr. 19 — Hydro, Okla., Bethel Church, Workers' conference.

Apr. 26, 27 — Camp Mennoscah, Men's retreat.

Marriages

Theodore James Koontz, First Church, Hillsboro, Kan., and *Gayle Louise Gerber*, First Church, Bluffton, Ohio, on Mar. 8.

Donald R. Schlickau, Our Redeemer Lutheran Church, Hutchinson, Kan., and *Betty Dianne Banman,* Alexanderwohl Church, Goessel, Kan., on Mar. 15.

Elwood Stucky, Eden Church, Moundridge, Kan., and *Maxine Mayberry,* Calvary Baptist Church, Fairfield, Tex., on Feb. 22.

Deaths

Frank C. Ewert, Lehigh (Kan.) Church, was born Feb. 18, 1881, and died Mar. 10.

Henry Gering, Menno Church, Ritzville, Wash., died on Feb. 8. He was almost eighty.

Mrs. Bernard Friesen Heppner, First Church, Mountain Lake, Minn., was born Sept. 18, 1885, and died Mar. 4.

George Janzen, First Church, Saskatoon, was born Aug. 20, 1935, and died Feb. 7.

Austin D. Loganbill, West Zion Church, Moundridge, Kan., was born Jan. 17, 1906, and died Mar. 10.

Abram B. Neufeld, Bethel Church, Mountain Lake, Minn., was born Jan. 25, 1901, and died Mar. 7.

Cornelius J. Reimer, First Church, Saskatoon, was born in Russia June 15, 1885, and died Feb. 3.

Susanna Ringer, First Church, Saskatoon, was born May 11, 1906, in Russia, and died Feb. 2.

Marvin E. Ruth, First Church, Upland, Calif., was born July 5, 1910, and died Mar. 2.

William H. Schneider, Calvary Church, Washington, Ill., was born Oct. 24, 1894, and died Mar. 4.

Mrs. Cora Schumacher, Calvary Church, Barlow, Ore., eighty-one, died on Mar. 9.

Sara Schroeder Unruh (Mrs. C.F.), Alexanderwohl Church, Goessel, Kan., was born Mar. 2, 1887, and died Mar. 4.

Maria P. Wiebe, Bethel Church, Mountain Lake, Minn., was born Sept. 9, 1884, and died Mar. 3.

Ministers

Alvin Beachy, professor of Bible at Bethel College, will be the summer interim pastor of First Church, McPherson, Kan.

Frank R. Keller has accepted the position of director of Christian education in his home congregation, Zion Church, Souderton, Pa., beginning in the summer. He was owner and operator of a retail meat business for nineteen years before deciding to go into the ministry. He has been attending Lancaster Seminary since 1966.

Workers

Bruce W. Bunting, First Church, Monroe, Wash., is serving a 1-W assignment as an orderly at the Glendale (Calif.) Memorial Hospital.

Eugene and Dorene Claassen are leaving this month for a two-year voluntary service assignment in Colombia. They will be engaged in community development work in Cachipay. Prior to their service, they will spend four to six weeks in Costa Rica to take an intensive course in Spanish. Eugene is from Marlin, Wash., and is a member of the Menno Church, Ritzville. Dorene is from Hillsboro, Kan., and a member of the Alexanderwohl Church, Goessel, Kan.

Terrill Lee Graber, First Church, Pretty Prairie, Kan., is serving a 1-W assignment at St. Joseph Hospital, Phoenix.

Richard Goertzen, Alexanderwohl Church, Goessel, Kan., is serving an alternative service assignment at the Beatrice (Neb.) State Home.

Workers wanted

A housekeeping supervisor for a women's dormitory is needed at Bluffton College. Apply to Carl F. Smucker, Dean of Students, Bluffton College, Bluffton, Ohio 45817.

Published

Children Without Homes: Do you know that many more children need adoption today? Or that few couples, in proportion to the increasing number of children, are inquiring about adoption? The result is that white babies get placed first and nonwhite babies wait for homes. But changing attitudes to race make it possible for agencies to place nonwhite children in interested white families. These babies may be of part Spanish-American, Indian-American, Afro-American, or Asian origin. This new pamphlet may be ordered, at a cost of $3.71 per hundred copies, from the Commission on Home Ministries, Box 347, Newton, Kan. 67114.

LETTERS

Audiovisuals

Boys and Girls of Burma is a filmstrip in which Burmese children, ages eight to fifteen, draw pictures about everyday events in their lives; at play, work, school, church, and home. The story of these crayon drawings is told on a 33⅓-rpm record. The set, highly recommended for boys and girls, was produced by Friendship Press in cooperation with American Baptist Films. It takes eighteen minutes to present and can be ordered for $2.00 rental fee, from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Mennonite Central Committee's Information Services announces the release of three additional filmstrips and one 16-mm film.

Bedding, Bundles, and Bandages is a 59-frame, fifteen minute, color filmstrip accompanied by a tape-recorded narration describing projects for women's groups, youth fellowships, families, individuals, Sunday schools, and vacation Bible schools. The proper method of rolling bandages, packing leprosy bundles and Christmas bundles, as well as the desired preparation of other projects, is shown. These projects are needed by MCC workers in various programs the world over.

A Farm in Crete, a 60-frame, twenty-minute, color filmstrip with tape-recorded narration, portrays how the Agricultural Development Center, an MCC project in cooperation with Bishop Irineos of the Greek Orthodox church, plays an important role in the development of the island of Crete. Projects, overseen by Paxmen and agriculturalists, include dairy, animal husbandry, crops, and a feedmill.

Why Meat? is a 52-frame, twelve-minute, color filmstrip with tape-recorded narration, briefly showing the specter of global hunger, and how the MCC through canning and shipping meat, has been attacking the problem of lack of protein in the diet of victims of malnutrition.

Wide Is the River, a 16-mm, twenty-six-minute, color film with sound, shows the nature of the gulf that separates the Jews and Arabs. The problem, as well as what MCC and Mennonite missionaries are attempting to do in the Middle East, is depicted.

That troublemaker

That guy—that troublemaker—He's the cause of all our violence. If you ask me, the poor people were satisfied before. We gave to charity until that Jesus started talking to them—running us leaders down, agitating, taking their side. I tell you, hanging's too good for Him. What he needs is a little old bullet through His skull—fast like—of course I wouldn't do it. I wouldn't walk the same street with Him.

Blasphemer, that's what He is—The great God will punish Him.
I can't think of Him calmly.
He was a troublemaker.
Sure, I know He was mocked and stabbed,
But He asked for it.

You say He was trying to lift
our guilt, too?
Naaa, I don't see Him that way.
I figure God was punishing Him for trying to change things in the temple.

You say His blood ran for me
and I was partly to blame?
You say this is going to make
things good with God
His cuts will heal mine?

Yes, I'll admit, I've wandered from God's road.
My road always looks the easiest,
but you say God's letting them nail His feet
because mine have wandered?

I pleaded, I cried, I struggled.
God said firmly—kindly, "No."
I reminded Him I had been good.
He said silently, loudly, "No."
I bent, I yielded, I gave in.
God said "That's the way."
In blindness, I said, "Show me."
He said, "You are still stiff, cemented with pride."
I said, "Forgive me."
Then God broke through in light, in power, in a mighty rush.
"Unworthy am I," spoke my tears.
"Use me," spoke my voice and heart.

Wilma McKee, Hydro, Okla.

Easter prayer

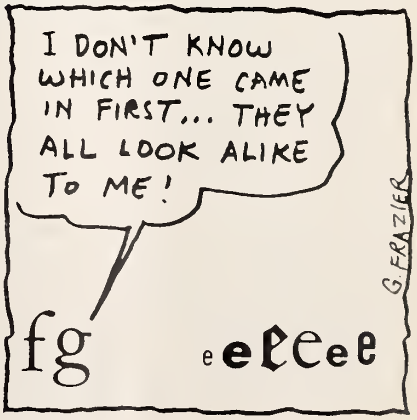
DEAR EDITOR: Jesus said, "If a man love me, he will keep My words: 'And I will pray the Father, and he will give you another Counselor, to be with you for ever' (Jn. 14:16).

Our risen Lord, we thank Thee for the comforting assurance of the fact that we shall live with Thee. Thou hast promised to redeem us from death: "O death, where is thy sting? O grave, where is thy victory" (1 Cor. 15:55)? "But now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. 15:20).

May we have a place with Thee in that great company of the redeemed. We thank Thee for the provision Thou hast made for our salvation, even the giving of Thy Son, who suffered death on the cross for us. We rejoice in the fact of the resurrection.

Give us grace that we may follow in the Savior's footsteps, dying daily to sin, that we may live evermore with Him. May we know the power of Thy resurrection. May it lift us up into loftiness of thought and feelings. May it draw us like a mystic gravitation. May we every moment feel the upward calling in Thee. May our spirits be upon the heights, and our continual desire be to live upon a higher, and still higher, plane day by day, in the strength of Christ Jesus our Lord. Amen. *Andrew Pjesky, 419 Locust St., Halstead, Kan. 67056.*

CHURCH LETTERS


I DON'T KNOW WHICH ONE CAME IN FIRST... THEY ALL LOOK ALIKE TO ME!
G. FRAZIER

Retarded swept under rug

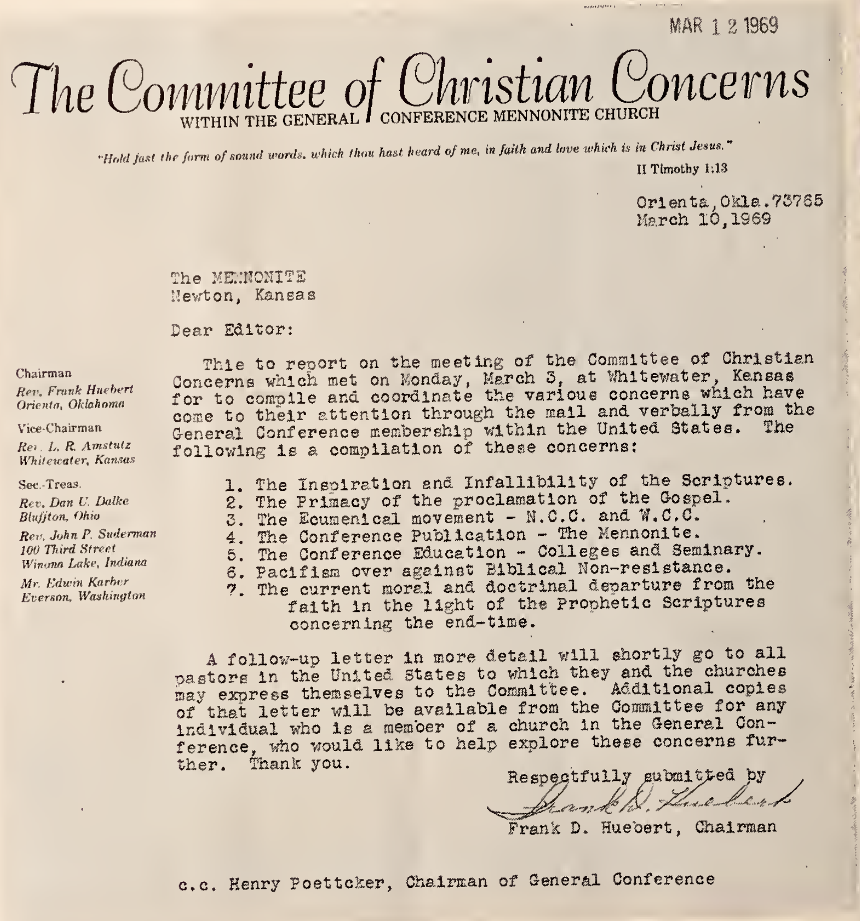
Dear Brother Shelly: We received our February 11 issue of *The Mennonite* today and I was impressed with the article "A Call to the City," by Delmar Stahly. I remember meeting Stahly when he was secretary of Mennonite Mental Health Services. It was about this time that the fine editorial concerning the involvement of General Conference in the work for retarded persons was published. Stahly really carried out the suggestion of the editorial and I remember that he conducted a survey (in the Eastern District Conference churches, at least) on the question of how many retarded were in the Conference. While many ministers did not answer the questionnaire sent to them, the ministers who answered showed that there were many more retarded persons in the Conference than anyone had anticipated. It was about the same average as the national average of retarded to general population.

Stahly, along with others on MMHS at that time, was instrumental in the planning and holding of the camp for the families with retarded children which was held at Laurelville Mennonite Church Center, a beautiful camping facility located in the foothills of the Alleghenies in western Pennsylvania. That first camp was to be a preliminary exploration as to what could or should be done about the problem of mental retardation. Immediately following that first camp, Stahly was transferred to MDS and, for several years, *no one* representing the General Conference ever attended the camp. Last year, Howard Musselman, who at that time, was a representative of General Conference to MMHS attended, and I know he was quite impressed and was in favor of expanding our commitment to this problem. And just about that time he, too, was transferred to a more responsible position.

The Mennonite General Conference is left carrying the ball on this problem. Their representative to MMHS, John Mumaw of Eastern Mennonite College, is doing a wonderful job, but he has enough to do to carry on the work in his own conference, let alone the work that we should be doing. The Mennonite Board of Missions of Elkhart, Ind., has taken over a home for the retarded, located in Maumee, Ohio, a few miles south of Toledo. The name of the home is the Sunshine Home and it deserves the support of all people who care.

I realize, of course, that there are many members of the General Conference who are working for the retarded through their local associations for the retarded, and this is good. But I feel that we should be doing more as a Conference. The national and state associations for the retarded have been working for the betterment of conditions for the retarded for approximately eighteen years, and even they have been unable to clean up the conditions in most of our state institutions for the retarded. Overcrowding and understaffing are prevalent in nearly all such institutions, and no real relief is in sight, because the general public is reluctant to spend the necessary funds to correct the condition.

What I would like to know is *why* the leaders of General Conference have swept the idea of fifteen years ago under the rug? I know in your position, as editor of *The Mennonite*, you come in contact with them. Perhaps you might be able to do something to arouse their interest. *Holmes H. J. Raudenbush, 3015 French St., Erie, Pa. 16504.*



MAR 1 2 1969

The Committee of Christian Concerns
WITHIN THE GENERAL CONFERENCE MENNONITE CHURCH

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."
II Timothy 1:13

Orienta, Okla. 73765
March 10, 1969

The MENNONITE
Newton, Kansas

Chairman
Rev. Frank Huebert
Orienta, Oklahoma

Vice-Chairman
Rev. L. R. Amstutz
Whitewater, Kansas

Sec.-Treas.
Rev. Dan U. Dalke
Bluffton, Ohio

Rev. John P. Suderman
100 Third Street
Winona Lake, Indiana

Mr. Edwin Karber
Everson, Washington

Dear Editor:

This to report on the meeting of the Committee of Christian Concerns which met on Monday, March 3, at Whitewater, Kansas for to compile and coordinate the various concerns which have come to their attention through the mail and verbally from the General Conference membership within the United States. The following is a compilation of these concerns:

1. The Inspiration and Infallibility of the Scriptures.
2. The Primacy of the proclamation of the Gospel.
3. The Ecumenical movement - N.C.C. and W.C.C.
4. The Conference Publication - The Mennonite.
5. The Conference Education - Colleges and Seminary.
6. Pacifism over against Biblical Non-resistance.
7. The current moral and doctrinal departure from the faith in the light of the Prophetic Scriptures concerning the end-time.

A follow-up letter in more detail will shortly go to all pastors in the United States to which they and the churches may express themselves to the Committee. Additional copies of that letter will be available from the Committee for any individual who is a member of a church in the General Conference, who would like to help explore these concerns further. Thank you.

Respectfully submitted by
Frank D. Huebert
Frank D. Huebert, Chairman

c.c. Henry Poettcker, Chairman of General Conference

Easter in Vietnam

Doug Hostetter

The village of Thanh Hoa lies southwest of Danang. It is just like hundreds of other small villages scattered throughout the foothills of the Annamite mountains.

The community consists of about three thousand people, most of whom farm the fertile valleys around the town. The community has no electricity, running water, or modern sanitary facilities. Physically, the town is made up of five hundred bamboo and thatch houses, ten small stores, two small Buddhist pagodas, a Catholic church and a Protestant church.

In spite of the number of buildings of worship, spiritual leadership in the village is not abundant. No Buddhist monk has ever been a resident in either of the pagodas, and it has been four years since a Catholic priest has been in the community. Pastor Hai of the Protestant church has served in this community for the past four years. He is a young man with an attractive wife and five children ranging in ages from three to thirteen.

The Thanh Hoa community is in an area controlled by the National Liberation Front. The community people are farmers not much interested in politics, one way or the other. Most of the young people end up fighting for the NLF; however there have been those who have left and joined up with ARVN, the South Vietnamese Army.

The NLF has generally restricted travel from Thanh Hoa to areas controlled by the Saigon Government. However, Pastor Hai has never had any trouble getting permission to go to Tam Ky, the provincial headquarters, on church business. Sometimes he would go for the monthly prayer of all the pastors.

Since the village is beyond the lines of the Saigon Government territory, the people had learned to expect the occasional artillery shell.

The usual quietness was suddenly shattered the Tuesday before Easter.

Phantom jets from the Chu Lai Air Base, twenty-five miles away, swooped in with the early morning sun to start bombing about one-half mile from the edge of the village. With the first sight of the approaching jets, the NLF troops, who are often in the town, headed for the safety of the nearby hills.

Most of the villagers had families, and since there was no advanced warning, they had to stay at home and keep close to their bomb shelters.

The bombing went on all day, closing in on the village. With nightfall, there was silence again.

The Phantom jets returned again the next morning with the rising sun. But, this time, they bombed the edges of the village itself. Each family kept close to its bomb shelter and prayed that its home would be spared. That day, the bombing came within fifty yards of the Protestant church and parsonage. Much of the village was destroyed. Miraculously, none of the members of the congregation was killed that day.

The pastor's family didn't sleep well that night; the children would awaken to the sound of incoming artillery and cry out for their parents. Pastor Hai spent most of the night in prayer for his people.

Mrs. Hai, a fine-featured woman who looked younger than her thirty-five years, cradled the youngest child in her arms and asked God, at all costs, to save her husband. If one of them must be killed, she pled that it would be she rather than her husband.

When they arrived, they were hardly prepared for the sight. Ninety percent of all the homes were totally destroyed.

The following day, Maundy Thursday, started as the previous days, with the American jets delivering their payloads onto the small village. Around noon the church was hit. The parsonage caught fire soon after. There was the ear-splitting scream of the jets, and then the whole bomb shelter shuddered as the bombs exploded above it. The Hai family was safe in the bomb shelter when the parsonage received the near hit and caught fire.

That night, the village leaders called a meeting to decide what to do. Everyone knew that there would likely be more bombings and, then, probably an invasion of tanks and troops. Everyone would be considered as NLF and many would be shot or killed.

They decided that the only thing to do would be to leave that night and get as far away as they could before dawn. Pastor Hai went back to talk things over with his family and Mrs. Dat, who helped around the house. The Hai family decided that it would leave with most of the other villagers that night, but Mrs. Dat decided that she was too old to make the trip by night over the mountains.

The villagers left almost immediately, with practically everyone who could walk going along. Many of the old people decided to stay. If they had to die, they wanted to die in the land that they knew and loved, not on some lonely mountain trail.

The village elders decided against taking the road, since there would likely be ambushes set up and there was sure to be shelling on the road at night. They decided to take a little-used trail over the mountains. They would carry no lights or torches for fear that their movements would draw the attention of spotter planes which often flew overhead at night. The pilot would call in an artillery strike on anything that looked suspicious.

It was a hard walk and the children were exhausted from lack of sleep and spending most of the day cooped up in the bomb shelter while the village was being bombed.

Eventually, it was too much for little eight-year-old Hoa. Though she knew that she was too old to cry, she couldn't keep the tired tears from spilling over. She couldn't understand why the airplanes had been flying overhead the last few days, and why the ground had shaken all day, and why now her parents were making her walk in the dark.

At two o'clock, Good Friday morning, they finally reached Kein Tan, just ten miles from their home village. Everyone here now opened his home to take in the tired refuguees. The Hai family was invited to stay with one of the Christian families. Everyone dropped, exhausted, onto the straw mats on the floor and slept soundly, the first time in three days.

On Saturday, the artillery and planes started moving in closer to Kein Tan. The Hais decided to move again; this time, they would leave before the actual bombing started.

Easter sunrise saw the pastor and many of the other villagers already on the move, walking west. The traveling was much easier by day and the trail was better. They were able to reach the next village, nine miles away, by nine o'clock Easter morning. Again, the pastor and his family were taken in, fed, and sheltered by a Christian family.

Five days later, the Hai family and others decided that it would be safe to try to return to their village. Since the area was still being fought over, they had to return under cover of night. They left at two-thirty Friday morning and walked the nineteen miles, straight to their village.

When they arrived, they were hardly prepared for the sight that was to meet them. Ninety percent of all the homes were totally destroyed. Of those which were not destroyed by the bombing, many were destroyed by the American tanks which had followed the bombing.

Old Mrs. Dat had been shot the day that the ARVN had taken over the town. The parsonage and church had been completely sacked by the soldiers camping in the town. They had broken up the church benches and were using them as firewood for cooking. They had not killed or captured one NLF soldier in the destruction and occupancy of Thanh Hoa.

A Christian from Hai's congregation had decided not to leave with the rest of the villagers, but to wait until daybreak and drive his cattle into the safety of the mountains. He had left the morning after the villagers had left but had not quite made it to the forest. He had been spotted by an American helicopter as he was driving his cattle away. The villagers retrieved his body that night.

A sixty-five-year-old widow who lived next to the church had also stayed behind, in an attempt to save her two cows. These cows were the only means of support for the old woman and her two grandsons, whom she had reared after their father's death. All three of her sons fought for the ARVN: two of them died fighting and the other was a sergeant, still in the forces. She felt sure that she could persuade the ARVN soldiers not to kill her cattle.

When the ARVN arrived, they were not interested in her story and dragged off her two cows. She followed them, begging and pleading. They finally got tired of the old woman bothering them and kicked her senseless to the ground. All of the water buffalo, cattle, pigs, chickens, and ducks were killed by the time the Hai family returned.

The church and parsonage had been destroyed and sacked and their maid was killed. There was nothing to do but move on. They rested one day to regain strength and then trudged the thirteen miles back to the province capital of Tam Ky. In Tam Ky they were taken in, fed, and clothed by fellow Christians and the Vietnam Christian Service.

As Pastor Hai finished telling me the story of his last two weeks' experiences, he paused and sighed, and then said that he hopes that he can soon return to Thanh Hoa.

He looked at me and said he had only one request. "When you tell this story to the American Christians, please ask them to pray for the Thanh Hoa Church and all of my believers." I promised I would.

MEDITATION

Sunrise at Galilee

It was the dawn of a new day for Peter and other of the disciples as Jesus appeared to them at the Sea of Galilee in answer to their deepest needs. They had decided to go fishing again but exeprienced failure as they fished all night and caught nothing. That which changed the scene from one of emptiness to fruitfulness was the divine presence and power of the risen Christ (Jn. 21 KJV).

So it is today. In Him, we still find solutions to the basic problems of life, whether they involve sin and guilt, failure and frustration, defeat and discouragement. Christ remains the key to the abundant Christian life, for by His Spirit, through faith, we experience His divine presence and power, daily. The important lessons of fruitful discipleship which Jesus taught are often learned with inner struggle, before there is yieldedness to Him. The unforgettable experience of that early morning at the lake with Christ was one of real encouragement to the disciples . . . and can be to us, as well. For we see here:

His loving concern—as He meets us in our need.

"But when the morning was now come, Jesus stood on the shore" (21:4). Why? Did it just happen He came along there that morning? Hardly. Jesus, likely, went to meet them because He knew that not only were their nets empty, but their hearts needed new assurance, also. What a picture we have here of Christ's loving concern as He comes to meet them in their need. Their disappointment in catching no fish becomes a divine appointment for Jesus to minister to their total being. As Jesus appeared to them, unexpectedly, even without being recognized at first, so He continues to meet us in our various needs. When there is simple obedience to His Word, then His miraculous power is manifested in our midst.

His sustaining grace—as He invites us to fellowship with Him.

As the disciples came to the shore, they were welcomed to a nourishing, cookout breakfast. "Jesus saith unto them, 'Come and dine' " (21:12). Just think—the risen Christ had taken the time to make a fire and have a fish fry ready for the hungry fishermen. He was well aware of their physical, as well as their spiritual, needs. We remember that memorable Last Supper in the upper room, but we should also not forget this last breakfast on the beach. What an experience this must have been for the disciples! Surely, their hope revived and their faith strengthened as they were together again in intimate fellowship with their Lord. To be in communion with Christ is to know His continual sustaining grace.

His compelling power—as He challenges us to serve Him.

After the breakfast, Jesus turns to Peter and asks the same question three times. It is a personal, searching question. "Simon, lovest thou me" (21:16)? After Peter's affirmative answer, Jesus challenges him to prove his love and loyalty by service for Him, saying, "Feed my lambs . . . my sheep. Follow me" (21:15, 16, 19). To follow Christ means to walk with Him by faith where He leads in paths of righteousness by loving witness in word and deed. He who said, "All power is given unto me" (Mt. 28:18), calls us to complete submission to Him, so that we may be channels of His power in service for His glory. As our Lord's searching question and challenge comes to us anew, may we follow Him in wholehearted devotion, knowing His assurance as He said, "My grace is sufficient for thee" (2 Cor. 12:9).

Bruno Penner.

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*Supplemental reading for the Sunday school lesson of April 6, "He Has Risen!"

COVER

Mark 16:2: "And very early on the first day of the week they went to the tomb when the sun had risen."

CONTRIBUTORS

Irene Neff lives at Route 2, Donnellson, Iowa 52625.

Emma Schwartz writes from Freeman, S.D. 57029.

Hilda Janzen (Mrs. Louis A.) lives at Route 3, Newton, Kan. 67114.

Doug Hostetter, Harrison, Va., is a Paxman in Vietnam. His current address is Vietnam Christian Service, 1 B Phan-Chu-Trinh, Tam Ky, Vietnam. The names of the pastor and the village in his story have been changed.

Bruno Penner is pastor of the church at Meadows, Ill. 61757.

Bernie Wiebe is director of the Mennonite Radio Mission, 1383 Pembina Highway, Fort Garry 19, Manitoba. His meditation is excerpted from a radio talk given last fall on the Abundant Life program.

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THE MENNONITE

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Resurrection for radicals

Bernie Wiebe

The climax of God's movement down to man is the resurrection, the transformation of our body of humility into Christ's body of glory.

In the resurrection, we have not attained anything, but God fulfills His purpose in us. Our lives, created for fellowship with God, are fully restored.

The gracious, loving action of God, penetrates our total beings and, thereby, makes us spiritual beings.

In the resurrection, our lives find fulfillment which all men lack before that day.

This is the glorious and mysterious hope of Christianity. We believe in the resurrection!

Only a few years ago, it seemed quaint, and largely meaningless, to call somebody a radical. Today there is a large crop of belligerent people who like to be called the New Radicals.

The New Radicals are mostly bright, young people, from well-to-do, often, liberal families. They are generally also called the New Left. However, their target of opposition is not the Far Right but rather the so-called Establishment.

Twenty-six-year-old Clark Kissinger analyzes the American establishment in these terms: "You can imagine the system as a table. The President of the United States sits at the head of the table, labor has a place at the table, industry has a place, the building industry, the grape growers, the State Street merchants—they all have places. Right now, the poor don't sit at the table; they get some crumbs thrown to them. Well, we don't want a place at the table. We want to turn it upside down."

These young radicals are disillusioned with the capitalistic democracy of America. They say that it has utterly failed to do for man what needs to be done. Therefore, they want to overthrow the establishment.

But there is a problem. The New Left tends to forget that today's establishment stems from yesterday's radicals. They also forget that the *New* Radicals will tomorrow be called the *old* establishment.

All through man's history, there have been radicals. Always, they held out the promise of Utopia.

I cannot put my trust in the left, right, or center, whether old or new. There is no Utopia among men.

I believe in the resurrection as the only genuine answer to man's yearning for fulfillment.

When you ask how or why one can believe in a life after death, I gladly and frankly confess that I know as little about it as you do. But I believe that God knows, and God, through Jesus Christ and through His witnesses in the Bible, has revealed to me that there is a resurrection.

Because I believe in Jesus Christ, I have the confident assurance of a share in the resurrection. Jesus says, "I am the resurrection and the life." He continues, "He who believes in me, though he die, yet shall he live."

What does it mean to believe in Jesus Christ? It is quite simple to say, "I believe that he is the Son of God and Redeemer of man." But when the Bible speaks of faith in Jesus Christ, it means much more. Faith is a costly thing, a "pearl of great price," which demands my whole being.

To believe in Jesus means to repent through His intermediary grace; to be brought to a converted character; to become a new person.

The Bible uses very strong expressions here. You must die with Christ, and you must be resurrected with Christ. Only those who believe thus, may also say: "though I die, yet shall I live, for Christ is my resurrection and my life."

Death follows man's earthly existence. No beautiful words can alter this fact.

The question is whether your life has any meaning beyond this world's futile search for a Utopia on earth. The gospel of Jesus Christ says *yes,* there is a hope for every one of us. But this hope is ours at a price. The price is that we commit our lives to Jesus Christ.

If you and I will be His disciples, then you and I will believe in the resurrection of the body. When that is the case, Jesus Christ becomes both our hope for the resurrection and for the present life.

FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

HE MENNONITE

84:14 APRIL 8, 1969

BIBLICAL SEMINARIES
ART
ARY

Levi O. Keidel

washed up at sixteen

trapped

YOUR WANDERING thoughts take the form of a dream. You are a Congolese boy. Your skin is black. Your nose is broad. Your lips are thick. You wear a waist cloth.

You live in a mud-walled hut with a grass roof. At night, you sleep on a hard reed-covered bamboo rack covering yourself with one scratchy, grey blanket. You are eight years old, and you want to go to school.

But your parents, afraid of exposing you to a way of life so different from the way of life they've always known, say "No."

You love your parents. You know that they do not mean to do you wrong. They have worked tirelessly to keep the fingernails of hunger from scratching your stomach. They have, many times, denied themselves of things they needed in order to pay a witch doctor his fees to keep you from sickness.

But while you love them, watching them these many days has made you cry out, "Why?"

You've seen your mother weep, because all the money she had tied in her waist belt bought so little food at the marketplace. You've seen your father tricked into selling his corn harvest for a ridiculously low price.

You remember when the village chief needed some extra meat to entertain guests on a festival day; he took two of your father's four pigs and butchered them. Your father knew nothing about the law; he had no hope for justice. When he was threatened, he suffered silently, and finally said that he was dropping the affair.

Each time these things happen, you cry bitterly. And you ask, "Why? Must we always live like animals tied to a stake whose wounds are kept raw by their struggle to be free?"

You are sure you have the answer. Your father does not know what is going on in the world. He cannot read. He's trapped. He's always been trapped.

Because of it, he has suffered. Your mother has suffered. You have suffered. Because of this, all that his hoe brings from the field goes into the mouth. It would always be this way.

You vow deep in your heart that to your dying breath, you will not be caught in this trap.

Live a life as your father's? *Never.* NEVER!

And so, over the objections of your parents, you begin going to the mission school. It is four miles one way, and you walk it every day, but you like it. All the first year you work hard to learn the letters, their sounds, and simple words. Your pencil is your finger; your tablet is the dusty earthen floor at your feet. You are promoted into the second year, and earn your first status symbol: a cardboard slate on which to write your exercises.

For your third-year studies, you must have books. Your parents say they do not have money to help you. You beg the missionary for a job, and get it. You earn money to buy your first shirt and trousers. You accept the way of Jesus, and then, as when a newborn baby first opens its eyes to see the world, you see all of life from an entirely different perspective.

As days pass, you also see that a great chasm now separates you from the way of your tribal fathers. Be forever chained to a field hoe and jungle spear to stay alive? Be slave to the whims of evil spirits? *Never!* Your horizons grow. Your future is one great, open door. You resolve to do *great* things.

Graduating day arrives. What a day of joy it is! You feel a great sense of accomplishment. You have walked more weary miles than you can count. Many times, you have so tortured your brains that your head ached. You have triumphed over the opposition of parents and tribal customs. You begged money from relatives to buy a new shirt and a pair of used shoes for graduation. When you feel the school director place the graduation certificate in your hand, you stop worrying for a few moments about how you are going to pay off your debts.

This is a day of supreme victory. This is a day when you publicly break with the way of life of your forefathers. This day is a sign that you are breaking free from the trap—that your dreams are coming closer within reach. You are happy. You are headed for great things.

During summer vacation, you spend hours with friends wandering in the jungle, fishing in its streams, spinning exhilarating tales about things you plan to do in the future. Then you receive a call to come take entrance exams for high school. You learn that because of the large number of students graduating from grade school this year, only two or three of ten will find a place in high school. That's all the high schools there are.

You must pass this entrance exam. You study for it. You pray about it. You lie awake nights thinking about it. You take the exam. Then you lie awake more nights worrying about questions you fear you missed, until the exam results are published.

Then, one day, word comes that the names of those who have been accepted for high school are posted on the school bulletin board. You run with all the strength you have the four miles to the mission station school. You elbow your way into the clutch of kids packed about the bulletin board. You focus your eyes on that list — up — down — up — down; there must be another list. It can't be. Your name is not there.

Instantly, your world collapses. Your dreams are shattered. You have no future. Your future has already arrived. You've reached your ceiling. You'll never go any higher. You slowly saunter back to your village, seeing no one and nothing, save the dusty road ahead of your tired feet.

When you arrive at your village, you sit and look at your folded hands. The sun rises and sets, day on endless day, while you sit. You can never expect anything better than this. You are sixteen years old, and you've already reached the end of your road. All the days of challenge and excitement you'll ever know are already behind you.

This is the trap.

Silently, it has again closed upon you. It scares you. This is the way you'll get old and die. This is it.

Then, one day, a well-educated tribal politician comes. He gathers the idle youth of your village and speaks.

"Do you know why you don't have places to go to school?" he asks. "Do you know why your fathers don't have good-paying jobs? It is because the leaders of our government have been gorging themselves with the blessings of political independence. All these years, these good things should have been ours. But because these traitors rule us, we still live in chains. Join us. Help us overthrow this government. There are foreign friends waiting outside to help us. When they come, they will give us schools, and factories, justice, and good roads."

This man speaks words of hope. Here is a way out. Surely, this is the answer to your prayers. You hunt for the broken pieces of your dreams and put them together again. You give yourself to this movement, body and soul. You study guerrilla warfare in a secret jungle training camp. With only a walking stick for a weapon, you help launch an attack to take a city. You march singing into mortar and machine-gun fire, the bullets tear your flesh—you scream in pain—and you die.

Then you see before you teeming myriads of youth — youth of the developing countries of the entire world —youth seething in turmoil and bleeding in agony because they are forced to live out their lives in a trap—a trap which robs them of ever fulfilling a dream, of ever developing a talent.

Then you see your father. He is mourning your death. He struggles to rise.

"Another day has come," he says. "I can lose no more time."

He picks up his hoe and slowly walks down the footpath that leads to the field.

You work hard to learn.

Turmoil coming to South Africa

The following news analysis was prepared by Omar Eby, Secretary, Information Services, Mennonite Central Committee.

One little dab of Vicks salve in your nostril and you are implicated with apartheid, South Africa's ingeniously evil political scheme of separate development of the races.

Business Week magazine recently reported that Richardson-Merrell, Inc., maker of Vicks cold remedies, is one of the latest of many American companies entering South Africa.

Rapidly diversifying its industrial base beyond a gold-and-diamond economy, the rich white-ruled country welcomes aggressive, but politically neutral, U.S. businesses of all kinds, including Vicks.

South African politicians and businessmen are not concerned so much about the congestion in Negroid noses that they welcome Vicks and Company, but about hurrying the day of their country's self-sufficiency. And a little Vicks goes a long way.

"The South Africans are being driven to this feverish activity [industrial diversification] in part by their racial policies," *Business Week* says. "Rigid separation of the races—enforced by harsh laws—has brought sharp criticism and demand from abroad, for economic sanctions against South Africa. Fearing such moves, the South Africans are striving to become as self-sufficient as possible. They recently mounted a major off-shore-oil search, and big international companies—Esso, Mobil, Shell, Gulf—are involved in exploration."

And that's where an innocent dab of Vicks makes you an accomplice with white-racists on a black continent, rushing to consolidate their economic power as successfully as they have their political and social powers.

It was a grand precedent-shattering gesture for the Methodist Board of Missions to transfer a $10-million investment portfolio from the First National City Bank of New York to another bank, protesting the bank's participation in a scheme which extends revolving credit to South Africa.

But to what tangible and symbolic gesture can non-Methodists point when South African blacks point to Christian America's complicity in apartheid? Stop buying Vicks salve and other products whose companies have branches in South Africa? It is a formidable list: Caterpillar Tractor, International Harvester, Esso, Mobil, Shell, Gulf, Ford Motor, Chrysler Corporation, Singer, Firestone — to name a few — and, of course, the parents of Vicks.

But are not such actions almost silly for an individual, since there is so little financial muscle flexed in the gesture? Of course, if the millions of American Christians refused to sniff Vicks or drive Fords or ride on Otis elevators (it, too, has subsidiaries in South Africa), they might be able to frighten the industrial magnates. But if Christians cannot agree on such cardinal doctrines as the Virgin Birth and the Inspiration of the Scriptures, there is little hope of getting them together over the morality of Vicks producing its cold remedies in white-ruled South Africa.

So what are we left with? One thing is obvious. Even the best American Christian, whether he likes it or not, is indirectly involved in South African affairs, thanks to the U.S. businessman. That being the case, we Mennonites may as well get directly involved. One thing is urgent—we must begin to educate ourselves about southern African life, for there is abysmal ignorance among us.

Not long after Christiaan N. Barnard made medical headlines by performing the world's first successful heart transplant in Cape Town, South Africa, some of us were discussing the marvel of it all.

"What's so staggering is to have this kind of fantastic medical breakthrough occurring in Africa," one man remarked, his mind still boggled with the juxtapositon — a heart transplant in Africa! "Generally, these newly independent African countries are so far behind in their development, because they're so poor, that I was real happy for one of them to make a name for itself like this," he remarked expansively. And he is a man holding a graduate degree from a respectable eastern university. He also reflects the extent of the need American Christians have for education in African affairs if they are to demonstrate intelligent sympathy.

Africa's black-white frontier

To my knowledge, no Mennonites reside in the Union of South Africa. Brethren in Christ missionaries are north of the border in Rhodesia, another white supremacy regime, and the Mennonite Central Committee has a handful of TAP teachers in Botswana, a newly independent nation which shares not only a border with South Africa but, also, a common currency. While unknown, it is assumed that there are no Mennonites in Mozambique or Angola, Portugal's two colonies in southern Africa which she does not intend to let go without a stiff fight.

Now might be the time to get a Mennonite presence in South Africa, itself, so that we are on both sides of the black-white conflict in southern Africa as we are in the tribal conflict of Nigeria and Biafra and the politico-religious conflict of Jordan and Israel.

South Africa hardly needs another North American mission and service board, and, surely, Mennonites can come up with something more imaginative and flexible than that. Perhaps a few church statesmen to observe and write and quietly hold interracial work camps, or Mennonite university and theological students carrying peace and reconciliation concerns. But all such suggestions are a jump ahead of good planning.

Happily, it can be reported that

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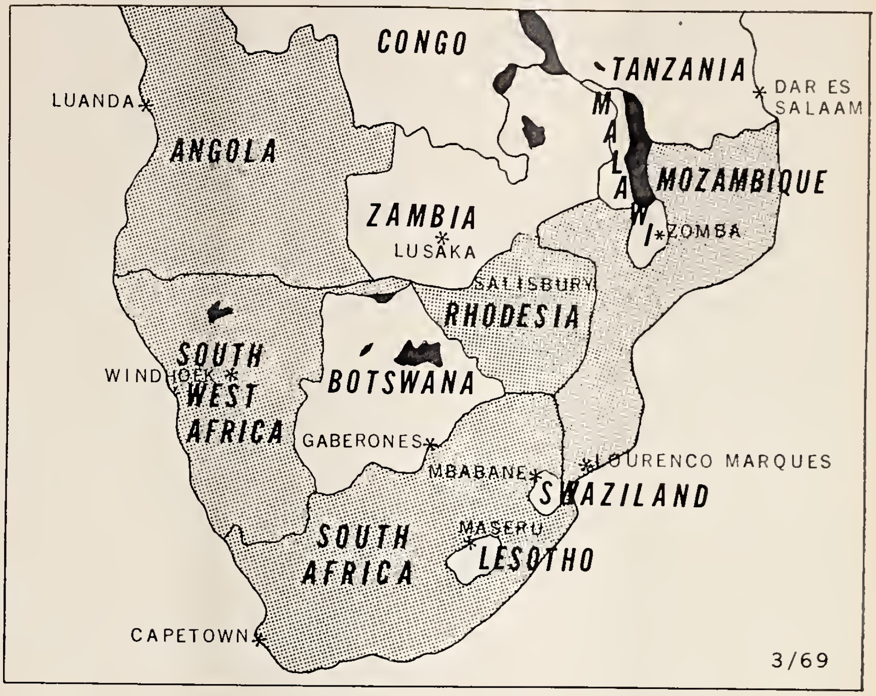
NEWS



MCC and COMBS (Council of Mission Board Secretaries) together with the African Mennonite Fellowship, are sponsoring a three-man team to survey and analyze the present mission and church situation in southern Africa. The team, hoping to make its visit in October, has been asked to project potential strategy and program opportunities for consideration by Mennonite agencies.

While one underscores the necessity — perhaps even urgency — of such an exploratory trip, it must not be done shrilly by speaking in terms of an impending full-scale racial war. The more sophisticated observers on the South African scene agree that, for a good many years to come, the black African's economic interest will override his political interest.

This is not to say, of course, that guerrilla warfare is not on the increase, as it definitely has been in Mozambique and Rhodesia, particularly. And, if a race war does come to southern Africa, it will most surely be of the guerrilla type. The black man of Africa knows full well that this is the method successfully used by the Vietcong against the world's greatest military, and that it succeeded in Algeria and Cuba.

"Businessmen hoot at what they consider a widespread belief abroad that South Africa is a racial tinderbox, ready to blow up at any moment," *Business Week* reported. "U.S. businessmen tend to agree — but they are not so sure the time span will be that long."

Botswana: a fragile bridge

Virtually surrounded by countries —Rhodesia, South Africa, South West Africa, and Angola—which have drastically different policies and governments from its own, Botswana could provide a kind of neutral ground for the Christian forces of the new Africa and the older white-governed states to meet together with expatriate Christians in cooperative service and discussions.

President Khama, of Botswana, has already affirmed this on the political level, by stating that Botswana will take the initiative to arrange contact between African and white-governed states. "We will say, in effect, to the different countries concerned, that if they want to get together, we will give them a conference table, an opportunity to discuss their differences."

It is the most sensible posture Botswana can assume. Though it may abjure the political systems of its neighbors, its economic life is closely linked to them. For example: sole responsibility for the Botswana section of the railway connecting Cape Town to Salisbury lies in Rhodesia's hands. To take a moral stand against apartheid [pronounced apart-hate] in South Africa or against Ian Smith's white-ruled Rhodesia would mean economic strangulation for Botswana.

Thus, Botswana offers the role of a fragile but significant bridge. It may be that God led MCC to enter Botswana last October to play some small role in a hopeful ministry of peace and reconciliation between the various races and churches and nations of southern Africa.

But seven TAP teachers and one Paxman seem like too small a program, even though it is, at least, a beginning. "Needed now are ideas, manpower, and financial resources for the church in this newly independent poverty-stricken country on the eve of an agricultural, industrial, urban, and cultural revolution," Robert Kreider reported following his August 1967 visit to Botswana.

MCC member-at-large, Ron Mathies, at the annual meeting of MCC in Chicago, rightly questioned the wisdom of entering yet another sub-Sahara African country—Sierra Leone —with a TAP program, when so much more could be done in Botswana, Lesotho, and Swaziland, so strategically astride all the turmoil of southern Africa. In addition to teachers, Botswana needs Paxmen-agriculturalists, water-development experts, a Christian bookstore, and a ministry to an urbanizing society. Though authorized for over a year, MCC still has not been able to arrange for a director to administer TAP in Botswana and to develop any other service projects.

The peculiar strategy and fragility which Botswana offers Mennonites convinced of the need for the presence of Christian pacifism in the world's sore spots surely will keep us from passing up such an opportunity with merely a token gesture.

More than Vicks needed

South Africa will undoubtedly gain its economic independence, for U.S. companies alone, according to *Business Week* "have poured in about $700-million in direct investments—and millions more in portfolio investments." Similar trends can be cited for the other white-ruled southern African countries. But all of them need something more healing than a dab of Vicks, and North American Christians need to do more than think about boycotting Vicks.

Southern Africa provides us peace-loving Mennonites another instance to learn if there is anything distinctive or authentic in our peace witness during the times of revolution. Pope John XXIII once said that peace is the new name for development. Some feel that it is an overstatement, but who would have thought the traditionally militant Catholic church would have come up with such a grand definition of peace.

While we Mennonites cannot lay claim to the freshness of that theological definition of peace, we can, at least, be a people who demonstrate, humbly, its truth. And southern Africa is an excellent place for such a demonstration.

July meeting for writers

Over the past number of years, Mennonite editors and writers have been gathering together at various intervals for writers' conferences. In 1966, they met at Goshen College, Goshen, Indiana, under the joint sponsorship of the Mennonite Publishing House, Scottdale, Pennsylvania, and the Faith and Life Press, Newton, Kansas, representing the Mennonite Church and General Conference Mennonite Church respectively.

In 1966, the two groups again sponsored a writers' conference, but the editors and writers joined with the Green Lake Christian writers' conference, instead of planning a conference of their own. This experience proved quite helpful to the Mennonite group. It eliminated the expense, time, and effort required to set up a Mennonite conference. It also made it possible to take advantage of the fine staff and program set up by the Green Lake Conference.

This year, three Mennonite groups are planning to attend the Christian writers' conference to be held at Green Lake at the American Baptist Assembly, July 5 to 12. The three groups are the General Conference Mennonite Church, the Mennonite Brethren Church, and the Mennonite Church. Each group is setting up its own plan for giving grants, to help in the expenses of a certain number of writers to attend. However, the conference is open to any Mennonite who wishes to attend. Information can be secured from the Commission on Education, Box 347, Newton, Kan. 67114. A number of scholarships are available.

There will be three special features, for Mennonites only, during the week at Green Lake: a get-acquainted meeting, an editor-writer interchange, and a social cheese-tasting party. Otherwise, the Mennonites will be participating in the various workshops, classes, and activities the same as the regular conference delegates.

Where possible, transportation facilities will be pooled to reduce travel costs, and information about this should be addressed to the Commission on Education, Box 347, Newton, Kan. 67114. Some may want to take their families, and thus take care of their own travel plans.

The American Baptist Convention, with headquarters at Valley Forge, Pennsylvania, operates the Green Lake Conference grounds. The grounds are especially attractive and border on Green Lake. They are rich in natural scenery, trails, and other attractions in a Christian atmosphere. The experience of attending this writers' conference will be one of sharing, instruction, and stimulation among the writers, editors, and staff members. It is also a time of recreation and inspiration for Christian writers.

Words and deeds

The National Science Foundation has awarded Bluffton College $62,800 toward the purchase of a computer system.

Mennonite Disaster Service put in a total of 6310 man-hours (including 418 woman-hours) in response to the West Coast floods including Reedley and Avilla Beach, Calif.

The Indian Valley Mennonite Church, Harleysville, Pa., held a charter-closing service last October for its fifty-three members. Pastor of the new congregation is Erwin Rempel.

Kansas Mennonite Disaster Service is sponsoring a series of spring workshops: Park View Church, Hillsboro, Apr. 8; First Church, Hutchinson, Apr. 14; Greensburg, Apr. 15.

Calvary Church, Liberal, Kan., will celebrate its tenth anniversary on April 13. Friends are invited to a basket dinner at noon.

New hospital for Congo

Mennonite missionary nurse Hulda Banman, serving at Tshikaji, reports that the women of the Presbyterian Church in the U.S. have chosen as their special project a new hospital for Tshikaji.

How badly such a hospital is needed is indicated by the fact that, in much of 1968, there was only one doctor available to roughly four hundred thousand persons in the area.

Plans are in progress for developing a hospital and training center at Tshikaji, near Luluabourg, in the Tshiluba language area.

Tshikapa and other Mennonite centers are part of the Luluabourg Province and speak Tshiluba. The Mennonite Church of Congo and the Congo Inland Mission have been invited to share in this program.

Tshilembu Nicodeme and a Congo Inland Mission doctor met in February in Tshikaji to consider the hospital project.

Mennonites share in a similar hospital program at Kimpese, through General Conference Mennonite missionary nurse Tina Warkentin. Drs. Walter and Betty Shelly, now in Brussels, studying French and tropical medicine, will also serve at Kimpese.

DISCUSSION

Set a time for membership transfers

Many mid-Kansas congregations have become, increasingly, more barnacled with absentee membership. What happens when fifty-five members, with assorted spouses and/or children, no longer participate in the local congregation? The above don't include recent, temporary, or student absentees; but hard-core, long-time, geographically and participatory perennials. Does this condition not spell sickness? How can a congregation maintain an *inactive* category of nearly 20 percent and yet function forcefully? Are mere names on the church role not so much "deadwood"—as one minister described them?

Furthermore, how, in the name of church-membership, can baptism and automatic reception of our youth into the church be justified? When veteran seniors no longer regard their baptismal vows, can we expect more than mere mouthings from our youth?

This condition is further abetted by well-meaning people whose concern confirms absenteeism and nontransference. "We just couldn't remove someone from the church roll," such individuals argue. I maintain that removal is the wrong term! Recognition of the facts is more to the point.

Effective control of this condition is further hampered by lack of the machinery or local polity. Termination of membership may be possible via the traditional three routes: by request, by default, by dismissal.

One constitution provides the following qualification: "Members who neglect to attend church services or fail to support the work of the church financially or otherwise for a period of two years shall be contacted by the pastor or someone delegated. If no improvement results, appropriate action by the board of deacons shall be taken."

Appropriate action largely depends upon subjective reasons, that is—What will relatives think? Is there a General Conference church close by? He married a non-Mennonite, give him time (which, in some cases, has been twenty to fifty years!).

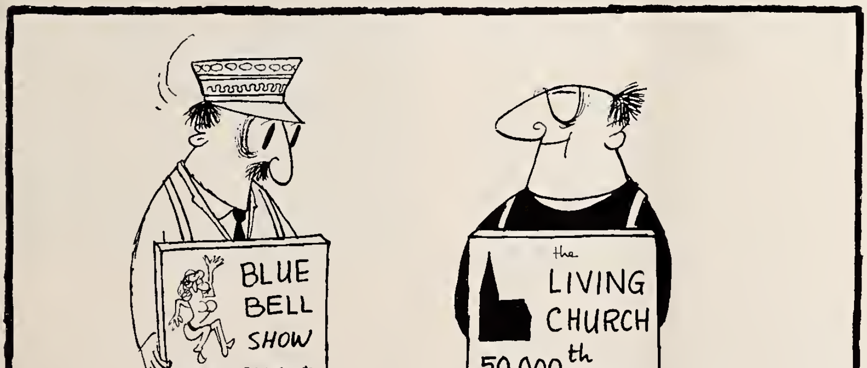
We of the free-church tradition have become well nigh licentious! Volunterism has become stagnated passivism. How can membership in the visible body of Christ be retransformed into dynamic discipleship? Is it not high time that we exercise the power of Peter's keys again?

Not excommunication, but expectation ought to be the key word. Expectation of elementary faithfulness to the vows made at conversion and/or baptism. Almost denominationally, these vows are three in number:

1. Do you confess Christ as Lord and do you pledge allegiance to His kingdom?
2. Will you renounce evil and earnestly endeavor to live according to the ways of love, righteousness, and truth as exemplified in Christ?
3. Will you be loyal to this church and uphold it with your prayers, your gifts, and your services?

I maintain that number three is a necessary concomitant of the other two requirements. A radical reduction in church membership seems preferable to the present state of dormancy. Indecision and dalliance in this matter will only lead us deeper into the wasteland of crippling membership indifference.

We need to enact available constitutional provisions. We'll possibly want to provide for disassociate church membership for individuals who are unable to support the local church stance and program—not financially, but ideologically and theologically. Freedom to join must mean freedom to loosen. Finally, individual Christians must, again, be rekindled as the lights of the world. Then, no one will find a dark corner where to be obscure or an absenteeism which, nevertheless, leaves him feeling secure and undisturbed or unenlisted for Christ's sake. *Dick Rempel, Inman, Kan.*



Black and white together
Days of optimism passed

Don Bender teaches social studies at Frederick Douglass High School in Atlanta. He wrote the following report.

A month ago, my roommate Waldie Unger and I, who had been living in a poor black ghetto, moved to another location. Our decision was based on several factors.

Until recently, most black Americans, seemingly, welcomed whites who wished to ally with them in the struggle against segregation. These were days of optimism and considerable unity.

A great disillusionment began to set in, however, when changes in laws and community patterns, as well as court decisions, which had seemed so significant, fell far below expectations in achieving the projected goals of the movement. Many young blacks became embittered. Some of the whites, who had swarmed to help them earlier, had returned North and failed to take care of old business in their own communities.

Some whites, by their superior educational backgrounds, had unwittingly helped to deepen the feelings of inferiority suffered by the Negroes. Blacks said that white workers had exuded a spirit of paternalism. In spite of the best intentions, the whites had helped to build a dependence, instead of independence and pride.

When the blacks sensed this dependence on whites, many of them began calling for psychological independence, and in a number of cases, physical separation from whites. The need for black people to unify as a race and control their own movement and communities received its first major publicity in the 1966 summer march in Mississippi. At this time, black power was popularized.

Since white racists were the root of the racial problem, blacks reasoned that the white liberals should go to the white communities and civilize them. Some whites responded almost immediately and it became the *in* thing for many liberals to race each other to the white community.

During this time, we became deeply concerned about our role in the ghetto. Many times, we asked ourselves if our work in this area of Atlanta was completed.

Local leadership still had not been developed, in spite of our attempts to develop such potential. Since we did not want to see the community center fold, we decided to remain and redouble our efforts to stimulate community leadership. Yet, as long as we remained in the community, few persons were willing to do what we had been doing. Those young people who had helped in leadership were resented by their peers, because they were "getting tight with the white people."

Impossible demands were made on our time and attentions. Some of the younger men came to resent any refusal on our part to lend money or provide transportation on a twenty-four-hour-a-day basis. While we were quite willing to experience inconveniences and even to absorb hostility, if it served a worthy end, we came to feel that we were being used by some people. Moreover, the development of such an attitude was, actually, hindering the community's own progress.

We finally concluded it was better that we move, because we were stifling community self-reliance. We were cast in the role of being our brothers' keeper rather than our brothers' brother.

One must be cautious not to generalize too broadly on the basis of isolated personal experience in one location. Some white people and groups decided, before us, that their role in black community organization was over, and other white groups chose to continue in a manner similar to our former involvement.

Several generalizations, however, would seem valid. First, whites who work in black communities should be under black supervision. Second, whites cannot and should not try to lose their identity by becoming too completely absorbed in the black ghetto. Third, our main mission is to the white community. We do the greatest service to the black community by fighting white racism. We must engage fellow whites in discussion. We must defend human rights, without arrogance. We must, however, avoid the ultimate of paternalism, shielding our white brothers from our true convictions because we think they are not mature enough to hear them. Fourth, we must keep in communication with the black people. Fifth, we should support the political candidates and measures which call for massive federal aid to the ghettos, and control by black leadership in the use of those funds.

It is time for black people to control their own communities, while our primary responsibility is to work for a more civilized response from ourselves and other white people.

College boys shovel mud
Worked hard in California

Picking and shoveling, raising blisters and tiring muscles, back - breaking work, and at the end, near exhaustion. Those were the outward symptoms of our work in Upland, California, attacking the recent mud slides. On the inside, we felt something totally removed from weariness and exhaustion. It was exhilarating to do work of the type we did, not because the work itself was so stimulating (most of us have been on the farm before so shoveling mud is not new), but because the gratitude expressed to us was so overwhelming.

Thirteen of us from Pacific College made it down to Upland. We were assigned to a three-bedroom house, every room of which had two to four feet of mud and rocks piled in it. Not soft, wet, soggy mud, but hard stuff, like partially-set cement. We went to work at eight o'clock in the morning and by three o'clock in the afternoon there was no mud left in that house. Many of us had not worked that hard in years.

We received no pay for the work and drove over five hundred miles round trip to shovel that mud. We could have studied, or messed around, or slept. Why work? I think that, basically, we felt guilty. So often, members of our generation stand around and complain about how our society never helps people, yet we ourselves do little.

Were they gratified? The answer is a resounding *yes.* At the end of the day, the owner of the house came to us with tears in his eyes and said, "Boys, I don't know how to thank you." His words were all the thanks we needed. I must admit that some of us were not overly excited about going to Upland when the opportunity came, but the grateful attitude of that man was enough.

Would we do it again? It would depend on the situation and whether we had the time, but not one of us was unhappy that we went.

If the need arises again, I am sure we will not be slow to respond. Not one of us regrets having gone down to Upland. *Jim Holm, participant in Mennonite Disaster Service.*

RECORD

Calendar

Apr. 10-12—Central District Conference, Bluffton, Ohio.

Apr. 11, 12—Alberta Conference, Vauxhall, Alta.

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Central

Apr. 12—Pekin, Ill., Bethel Church, area youth banquet, William Pekham and panel of foreign students.

Pacific

Apr. 12—Reedley, Calif., West Coast Relief Sale.

Apr. 25-27—Downey, Calif., California Mennonite Fellowship.

Western

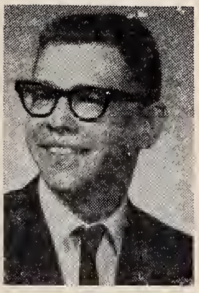
Apr. 2-4—Burrton (Kan.) Church, pre-Easter service, J. W. Nickel.

Apr. 13 — Liberal Kan., Calvary Church, anniversary.

Apr. 19—Hydro, Okla., Bethel Church, workers' conference.

Apr. 26-27 — Camp Mennoscah, Men's retreat.

Workers


N. Von Gunten

E. Von Gunten

Neill and Edith Von Gunten, Berne, Ind., have accepted a three-year assignment at Manigotogan, Man., beginning July 1. They will serve under the Mennonite Pioneer Mission, the Indian mission agency of the Conference of Mennonites in Canada. Neill is in his second year at Canadian Mennonite Bible College and had earlier completed eighteen months of professional accountancy in Fort Wayne, Ind. Both have already served a two-year voluntary service assignment in Chicago. They will replace Steve and Jeannette Stucky, who will complete three years of service this summer. One of the distinctive programs at Manigotogan has been the promotion of the Wanipagow Fish and Pulpwood Co-op.

Albert Widjaja (formerly Albert Oei), Djakarta, Indonesia, has been appointed associate general secretary of the Indonesian Council of Churches. Widjaja is also chairman of the Muria Synod of the Chinese Mennonite Church of Indonesia.

Deaths

Benjamin J. Ingalls, West Swamp Church, Quakertown, Pa., was born Feb. 13, 1888, and died Feb. 25.

Helen Bohn Klassen (Mrs. Otto), Hively Avenue Church, Elkhart, Ind., was born May 9, 1927, and died Mar. 14, killed by an unknown intruder who attacked her in her home.

Elizabeth Pankratz Kroeker, Boar Church, Langham (Sask.) Church, was born in Russia Feb. 12, 1888, and died Mar. 8.

Catharine Penner (Mrs. John F.), First Church, Beatrice, Neb., was born Oct. 30, 1880, and died Mar. 15.

Sarah Regier Ratzlaff (Mrs. John K.), First Church, Hutchinson, Kan., was born Feb. 18, 1900, and died Mar. 15.

Alvin Schmidt, Buhler (Kan.) Church, was born July 29, 1895, and died Mar. 12. He was a charter member of the congregation.

A. B. Wall, Buhler (Kan.) Church, was born Sept., 1881, and died Mar. 3. He was a charter member of the congregation.

Gerhard B. Wiens, Saskatoon, Sask., was born Oct. 19, 1886, in Rueckenau, Russia in 1914. He was one of the founding group of Ebenfeld Church in western Saskatchewan in 1925. He was minister of the Ebenfeld Church, Herschel, Sask., for thirty-one years, retiring to Saskatoon in 1956, where he was a member of the First Church.

Workers wanted

A housekeeping supervisor for a women's dormitory is needed at Bluffton College. Apply to Carl F. Smucker, Dean of Students, Bluffton College, Bluffton, Ohio 45817.

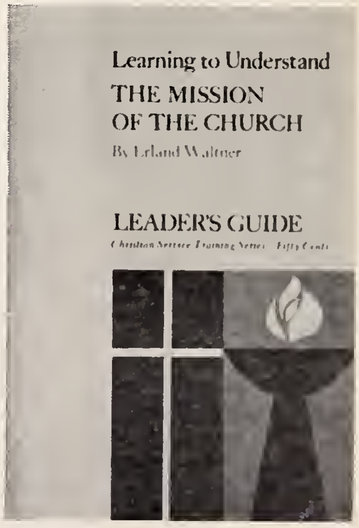
Marriages

Randy Pullman, Hutterthal Church, Freeman, S.D., and *Leona Davis,* First Reformed Church, Monroe, S.D., on Mar. 7.

Published

Learning to Understand the Mission of the Church by Erland Waltner. In a day when so many Christians are rethinking what the church is and should be doing, and when the church is "much misunderstood, sometimes misrepresented, and frequently subjected to rigorous criticism," this book will be of particular help. The focus of this paperback and the accompanying leader's guide is the nature and mission of the church—two dimensions that cannot be separated: what the church is, it must do; and what it does, expresses what it is.

This study is designed to help individuals and congregations to grow "in understanding of and participation in the life and work of the church" and to help persons take part in this ministry "more freely, vigorously, intelligently, and effective-



LETTERS

ly. Both greater freedom and greater competence in participation in mission are included in the objectives of this course."

The setting for this is the church in the world; thus the book also deals with church-world relationships and the dilemma between being "in the world" but "not of the world."

The study is based on Christian hope, growing out of the belief that "renewal of the church is not only possible, but that God, through His Holy Spirit, is currently at work."

The paperback is the sixth and last of the courses in the Christian Service Training Series and the cost is $1.25; the *Leader's Guide*, fifty cents. Both can be ordered through Faith and Life Bookstores at Rosthern, Sask.; Newton, Kan. 67114; and Berne, Ind. 46711.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan, which provides The Mennonite *and* Der Bote *to our churches.*

Only an informed membership can and will give dependable support to our Conference's share of the work of building the kingdom of God. *H. T. Klaassen, Laird, Sask.*

We have only good things to say for the Every Home Plan. Our members receive the church periodicals enthusiastically, and also read them. Carry on. *Helmut Harder, Toronto.*

Since because of the Every Home Plan, the combined circulation of *The Mennonite* and *Der Bote* is 25,000; this then becomes the one Conference instrument that most often consistently appears in our homes. Many times in committee meetings, Sunday school classes, and other groups, stimulating discussions have resulted because of articles which appeared in these periodicals. *Fredrick H. Liechty, Berne, Ind.*

Many of our members would not have a Mennonite paper, if it were not for the promotion emphasis of the Every Home Plan. We are grateful to our Conference for this plan. *J. C. Neufeld, Leamington, Ont.*

Cost of Every Home Plan

The writer of the following letter is business manager for The Mennonite.

Dear Maynard: The Committee of Christian Concerns has distributed some information about the Every Home Plan and its cost to the mission board. I am referring to their letter which you published in the February 25 issue of *The Mennonite.* I feel that more needs to be said, for readers to understand the plan and related costs.

To interpret the cost of the Every Home Plan, we need to consider that we are talking about two papers, *Der Bote* and *The Mennonite.* The circulation for *Der Bote* is 8400 and for *The Mennonite* it is 17,400. *Der Bote* has a newspaper format and is a larger paper. Persons who are familiar with publishing will understand that the lower the circulation, the higher the costs are per copy. So the support needed for *Der Bote* is greater.

Over half of the $39,866 referred to by the Committee of Christian Concerns is support for *Der Bote.* It is a part of the price we pay for being a two-language church, and it is a price we pay, willingly, if we are concerned for each one in our brotherhood. Our own family was and is a two-language family. Father read *Der Bote* from beginning to end. But he also read *The Mennonite* and it was this paper, more than anything else, that was the source of our dialogue about our Christian faith and concern.

Included in the cost of the Every Home Plan are about 2000 copies of *Der Bote* that are mailed each week to our brethren in Central and South America. Contributions received from these brethren are not sent to us but are channeled into their own Conference programs. Also included are a similar number of *The Mennonite* that are sent to college, university, and seminary students, to persons in voluntary service and Pax assignments, and to church leaders in Canada, United States, Europe, and Asia.

The Commission on Education (formerly Board of Education and Publication) does not charge general administration costs to the Every Home Plan. This includes time devoted to this project by the business manager, executive secretary, Department of Literature Development, Department of Publishing and Finance, and the Commission on Education itself.

The Commission on Education provides a number of services for other commissions. Through its many other publications it continues to support and promote the total work of the Conference. It operates an audiovisual library, which distributes mission films. Another service is our printing operations. Here, we offer design-and-printing services for the many promotional brochures published by the Commission on Overseas Mission, the Commission on Home Ministries, and other agencies. I believe we are doing this at lower cost than this service can be purchased on the commercial market. In all of this, we are saying that the commissions are working together to carry out the mission of the brotherhood.

What will happen to costs if some churches drop the Every Home Plan, as suggested by the Committee on Christian Concerns? This will not save money for the Commission on Overseas Missions or for the General Conference as a whole. For every cancellation, we lose $3.00 in income; but we can reduce our costs only $1.00. Thus, for every cancellation of *Der Bote* and *The Mennonite,* the Conference support for these papers will be increased by $2.00. If we all participate, the cost to each of us is less.

The Every Home Plan is a flexible plan. As a guide, we suggest that congregations contribute $3.00 for each home. But the congregation may also decide to give more and, thereby, decrease or eliminate the support given by the commissions of the General Conference. Personally, I feel that it is healthy for the General Conference and the congregations to work in partnership on this mission of the brotherhood.

I do not feel that our financial problems are proportioning expense, although we should study this. I feel it is more related to our commitment to support the programs for which we are responsible. There is no one else who can be responsible—it is our part of the kingdom. So, in a time when everything in our world seems to be in turmoil, the church needs us most. In an effort to do more, our family will try to increase our regular tithe to 11 percent of our income for support of our local congregation, the commissions of the General Conference Mennonite Church, and its colleges and seminary.

Maynard, my letter is already too long for the few pages you have. So I must withhold comments about *The Mennonite*. Our daughter reads it, too. *Walter D. Unrau.*

Walking

Walking,
Just walking,
Alone with my thoughts.
Worries are left behind in some far, closed-in spot.
And my mind wanders over the absolute, supreme joy of being alive.
Seeking! Hearing! Living!
Breathing-in, absorbing the atmosphere of a beautiful, fantastically marvelous world!
And knowing that I am part of it!
Not someone looking at a beautiful picture—
But actually a part of that beautiful picture.
A part of so many marvelous things.

These thoughts run through the inside, the core, the down-deep, real me.
First, quietly, like a simple melody.
Then the melody increases in volume and tempo.
Adding intricate chords and bubbling-up, bursting forth, and the real me comes out.
And I'm not walking through the trees, anymore—
I'm running through the trees.
And, man, this is it!
This is joy!!
This is the supreme, the absolute!
This is everything!

Ada Schmidt, Walton, Kan.

Menace of weapons

The following letter was sent to the president of the United States.

Dear President Nixon: I have just completed reading a short article by Ralph E. Lapp reprinted from a recent issue of the *Saturday Evening Post*, entitled "The Weapons Industry Is a Menace."

I am deeply concerned that ways be found in our society to set up a balance of power with the military industrial complex. For me, it is a fearful thing that politicians, generals, and industrialists have established an interdependent system of patronage and power, the likes of which are not matched anywhere in our society.

I would urge you, President Nixon, to find ways to set up a powerful counterbalance to treat this cancerous condition. Frankly, I fear that it is already too late to save ourselves from the ruinous destruction which the justice of history brings down upon those nations which have caved in under the weight of rampant militarism.

I am sure you know better than I of President Eisenhower's concern over this ominous trend. In his farewell address back in 1961, he said, "In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist."

You have my full support for any policies which you initiate to deal with this high-priority concern. *Gordon R. Dyck, 3003 Benham Avenue, Elkhart, Ind. 46514.*

Book on drinking

To the Editor: I have been asked by the Broadman Press to write a book on a subject of growing concern—the drinking-and-drunken driver. To my knowledge, a book has not been written on this problem. The title will be *Whiskey at the Wheel: The Scandal of Driving and Drinking*. Publication date is next January.

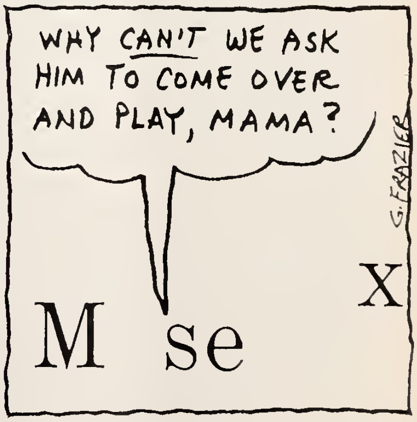
Leaders at the Baptist Sunday School Board in Nashville where the book will be printed feel that the liquor industry is most vulnerable, at this point. The National Safety Council and the U.S. Department of Transportation supports this conclusion with the gruesome statistic that at least half of all highway fatalities (55,000 in 1968) are alcohol-related. Some states believe that this figure is too conservative.

In the hope that this book will be as strong and convincing as possible, I would appreciate you and your readers sending me material, information, and clippings, that might be appropriate for such a book. Especially, would I like accounts of personal experiences that your readers have had. Names could be included or withheld, depending on preference.

I am particularly anxious to know what is being done in your state to reduce this terrible loss of human life. It may be that your state has used some unusual approach very effectively. If so, I certainly would like to get details.

I will be indebted to you if you will give your readers an opportunity to become a part of this project. I am hopeful they will respond in a manner that will give the book more impact. The challenge is to shock drinkers and nondrinkers, alike, out of their apathy toward this national problem. Thank you so much for your help. *Marse Grant, Editor,* Biblical Recorder, *Raleigh, N.C. 27603.*

CHURCH LETTERS ::::


WHY CAN'T WE ASK HIM TO COME OVER AND PLAY, MAMA?
M se X
G. FRAZIER

Jacob J. Enz

THE TESTAMENT CALLED OLD

episodes in the life of an inspired bible

Central in the life of the church is the Holy Bible. Article IV, of the General Conference Constitution, entitled "Our Common Confession," opens thus: "The General Conference believes in the divine inspiration and the infallibility of the Bible as the Word of God and the only trustworthy guide of faith and life; and in Jesus Christ as the only Savior and Lord."

The Bible has become not only the basis of our statement of faith but also the authority for its own authority. This evidence will have an important bearing on any understanding of inspiration and interpretation.

How and when were the books of the Bible selected? Why were certain books regarded differently by different groups during the years? These questions must enter any discussion of the Bible's unique authority.

The term *canon* (in the Greek it meant a measuring rod, a rule, or a catalogue) was first applied to the Scriptures in the fourth century. However, the idea that a body of religious literature is not to be altered either by subtracting or adding material is found early.

Deuteronomy (4:2; 12:32) mentions Moses' exhortation to the Israelites in Moab just before entering the Promised Land. They are not to add nor subtract anything from the commands of God.

How the Old Testament began

Reference is made in the earliest parts of the Old Testament to an experience in the life of Israel. In the covenant ceremony of Exodus 24, Moses says all the words of the Lord which he has heard on the mount but also *writes* them down in a "book of the covenant" and *reads* them. Then, in Exodus 40:20, the tables of the Law are placed into the ark, the throne of Israel's invisible King, the Lord.

Further evidence that the Law was held in high esteem is found in Ezra and Nehemiah, where it is noted that special reverence not accorded ordinary literature is accorded the law of the Lord: Ezra "set his heart to study" (Ezra 7:10); the Levites "read and gave the sense" of a "book, from the law of God" (Neh. 8:8); the heads of the houses of all people with priests and Levites came together to Ezra "to study the words of the law" (Neh. 8:13). By this time, at the latest, there is no reason to doubt that the Law of God referred to the Pentateuch (Genesis to Deuteronomy) as we have it today.

Meanwhile, since the time of Amos in the eighth century before Christ, another group in Israel had been writing—the prophets. Frequently meeting with resistance, they wrote their messages of judgment and blessing.

Did the prophets have any awareness that what they were writing would be brought together with other writings to become a part of a sacred Scripture? (This does not question their sense of authority and inspiration.) For men to rise up and speak for God after Moses—whose revelation was final—was this not to add to what God had closed by the hand of Moses? Before answering this question, we should see how later writers regarded the work of the prophets.

Zechariah, prophesying in the Persian period, places the unpopular work of the prophets alongside the law: "they made their hearts like adamant lest they should hear the law *and* the words which the Lord of hosts had sent by his Spirit through the former prophets" (7:12, italics added). The Book of Daniel (its present form may well date from the second century before Christ though some of its contents may be much older) twice refers to the prophets as servants of God (Dan. 9:6, 10), applying the same term to them that is used of Moses.

Even before Christ and the New Testament, the Hebrews could add the new (the Prophets) to the old (the Law of Moses), though always in a way that was patterned by the old.

In sharp contrast to the Law and the Prophets, the section of the Old Testament characterized especially by poetry and wisdom literature makes much less explicit claim to divine authority. As we have seen, Zechariah and Daniel place the Law and the Prophets on equal footing. But there is in the Old Testament no explicit equivalent placing the poets (Psalms) and the wise men (Proverbs) on the same footing with Law and Prophets, as far as I can see.

In the prologue to the apocryphal book of Ecclesiasticus, the grandson of Jesus Ben Sira refers to a threefold division of the canon: "Law, Prophets, and other books."

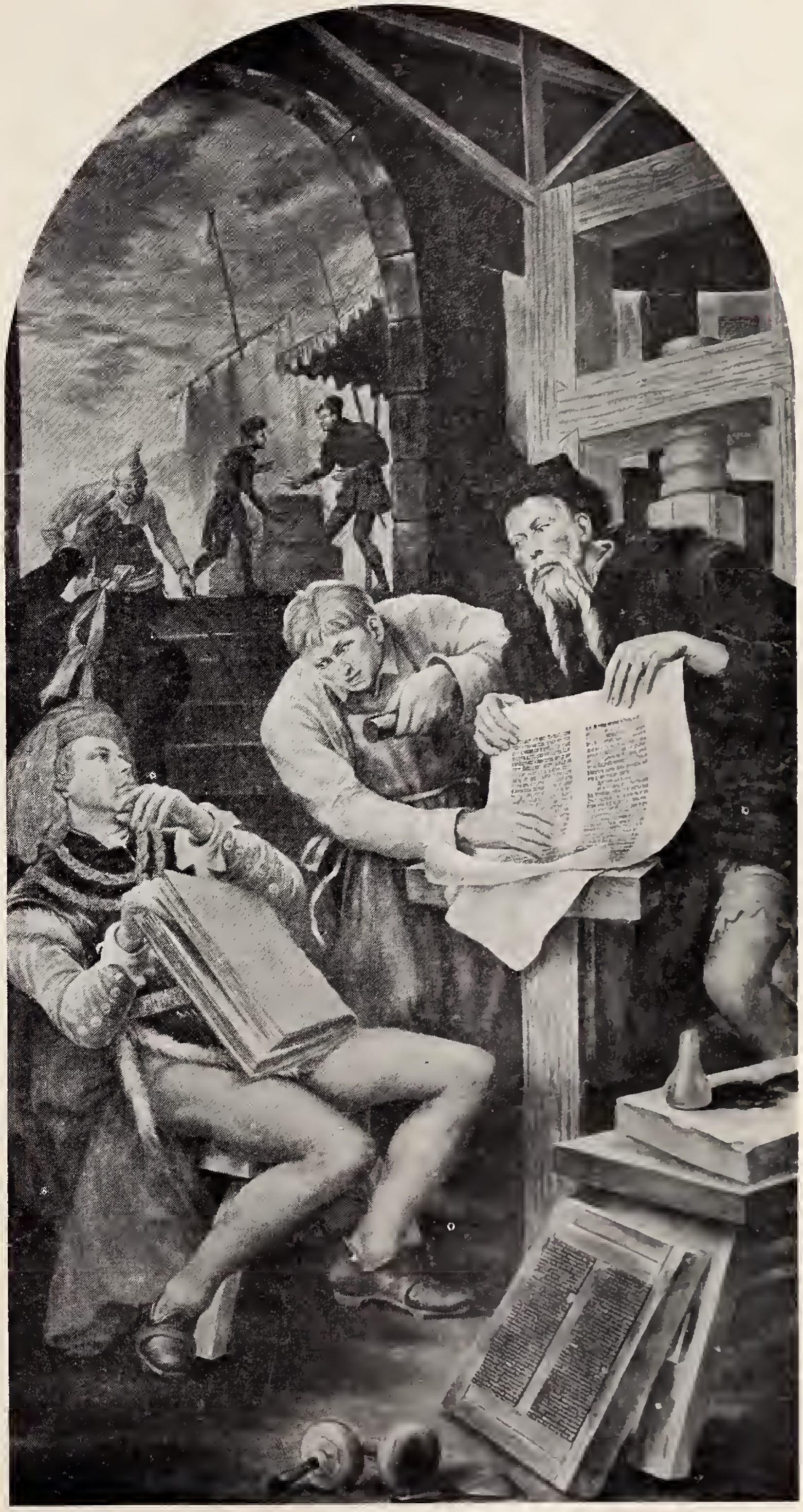
Now it becomes necessary to insert the evidence from the Dead Sea Scrolls. The main group of manuscripts from the Dead Sea area range to date from about 200 B.C. to A.D. 150. Biblical manuscripts, ranging from entire books to scraps with a few letters, date from as early as the late third century B.C. to second century A.D., most of the materials coming from the last two centuries before Christ. These manuscripts represent every book of the Old Testament except the Book of Esther.

To be sure, materials related to books in the Apocrypha and Pseudepigrapha have also been recovered. (These are the books that, though widely used, were not included in the Jewish canon, and for this reason not included in the Protestant canons of the Old Testament.) Noteworthy is the fact that material we regard as canonical is regularly (though not without exception) written in columns whose length is twice their width, a treatment not accorded other material. For the first time, we have formal commentaries, a practice indicating high reverence for the books, on various parts of the Bible. Such evidence, plus the finding of the complete Prophecy of Isaiah in a form all but identical with the present Hebrew Isaiah, shows that the canon was rather firmly fixed even in the second century B.C.

View from the New Testament

By the time of Christ and the writing of the New Testament, a new step appeared in the awareness of the threefold division of the Old Testament canon. Law, Prophets, and Psalms, as used in Luke 24:44, is specific evidence of the consciousness of a single body of written authority. These are sometimes referred to as "the Scriptures," "Holy Scriptures," or "Oracles of God." In addition, of course, references to "the Law and the Prophets" and "the Law" are used as titles for the entire Hebrew Bible (our Old Testament), the third sec-

"Gutenberg Examines a Proof" by Edward Laning: "special reverence not accorded ordinary literature."



Even before the time of Christ, the Hebrews could add the new (the Prophets) to the old (the Law of Moses), though always in a way that was patterned by the old.

tion included.

The New Testament quotes from, or alludes to, all books of the Old Testament except Ezra, Song of Solomon, and Ecclesiastes. On the other hand, the New Testament has rather clear allusions to the Apocrypha and Pseudepigrapha which suggest, at the very least, a common background of thought, language, and literary form.

These allusions and, even, quotations need not necessarily indicate that the canon was still open. On the contrary, the use of this material, which undoubtedly was popular (though to be sure often diverting from Christ), may have been a point of contact for winning men to Christ or establishing them in the faith. This appears to be confirmed by the fact that Jesus himself (Mt. 23:35; Lk. 11:51) is aware of the limits of the Hebrew canon when He refers to the sweep of Old Testament history, from Abel to Zechariah, the latter taken from Second Chronicles, the end of the Bible as Jesus had it and the Jews still have it today.

Noteworthy, also, is the absence of reference to the events or heroes of Jewish history given in the Apocrypha when the Apostles refer to God's dealings with Israel in their sermons recorded in Acts. Thus, while there is no list in the New Testament of the specific books that make up the Bible of our Lord and the apostles, there is very little reason to doubt that they had a closed canon, an authoritative body of writings for which Jesus had the highest regard.

It appears that due to the universal recognition among Christians of the Septuagint (the Greek translation of the Old Testament), which is often quoted in the New Testament rather than the Hebrew Bible, the early church fathers recognized the Apocrypha (which was a part of the Septuagint, though not the Hebrew Bible). Only Jerome stood out firmly for the Hebrew canon. After the fourth century, however, the Apocrypha was used less among the Greek fathers, while in the West action of councils justified and emphasized its use.

At the Council of Trent, despite Jerome's vigorous testimony, the Roman Catholic Church decided to use the Apocrypha as Scripture. From the seventeenth and eighteenth centuries, this position met some opposition from within the Roman Catholic Church. In my contacts with Jesuit biblical scholars, there seems now to be a renewed trend in this direction.

Among Protestants, Luther translated all of the Apocrypha except Baruch and 2 Maccabees. In the first complete edition of the Bible (Zurich, 1530), the Apocrypha stood at the end. In line with this usage is the appearance of readings from the Apocrpyha (especially Ecclesiasticus and Wisdom) in the Anglican Book of Common Prayer. Opposed to the larger canon was the Westminster Assembly of Divines 1647, the Arminians, and Socinians.

Opinion seems to vary rather decidedly as to the attitude toward the longer canon among the Anabaptist-Mennonites. According to the *Mennonite Encyclopedia*, Anabaptists and Mennonites of all countries followed the reformers in rejecting the divine inspiration and authority of the Apocrypha. The earlier *Mennonitisches Lexicon* noted that certain books (Sirach, Tobit, and Wisdom of Solomon especially) were highly esteemed by the Anabaptists. Hans Denk cited them (especially Sirach) as having an authority on par with the Old Testament books. Menno and Dirk Philips frequently cite the Apocrypha, especially Sirach and the Wisdom of Solomon. But they did not give the Apocrypha the same authority as other Old Testament books, especially in the case of Dirk.

This appears to leave some reservations about Menno himself. Jacob D. Goering documented the problem that we are discussing. He notes in the work of Menno Simons fifty-six quotations from the Apocrypha. Of these, twenty-five are from Sirach and seventeen from the Wisdom of Solomon. Compared with almost three thousand quotations from the New Testament and almost nine hundred quotations from the Old Testament, this, at first, would not appear significant; but Goering is right in observing that if Menno's works were written today, no such references to the Apocrypha would be included.

Goering makes other observations on Menno's use of the Apocrypha. Subjects in connection with which the Apocrypha are quoted are both ethical and doctrinal in character. Goering stresses the fact that he used references without any qualifications tending to set them off from references to the Scriptures themselves.

That there was a clear position among early Mennonites as to the authority of the Apocrypha for Christians is seen in the words of the martyr, Jacques d' Auchy, while in conversation with his inquisitor. He was clearly aware that the early Christians used the term Apocrypha to designate books that were not authoritative for rule or ordinance. He rejected them also because Christ and His apostles did not draw on them.

As in the case of the Reformers so also among the Anabaptists and Mennonites, there was real awareness of limits of the Old Testament canon that coincided with what was the Jewish canon, the Bible of the Jews and of Jesus. There was also, however, a toleration of the Apocrypha among the Anabaptists which correspond to Luther's toleration reflected in his readiness to include them at the end of his Bible.

Insensibility II

Tortured voices
barely whispers;
muted
still
the weeping faces
speak
in agonized
contortions
never
heard.
Sandy Flickner

MEDITATION

The sure Word of God

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations—" (Ps. 119:89, 90 KJV). Man's word, promises, and agreements are often not worth the paper they are written on. Therefore, it is a great source of comfort and assurance to know that God's Word is unchangeable even as God himself does not change. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). And that His "faithfulness is unto all generations."

This word or truth God was pleased to reveal unto mankind so that we might know the truth and thereby know God. The writers in the Old Testament declared over and over saying, "And the Lord said unto Moses" (Ex. 33:1, 11, 17, 21; 34:1) or "The word of the Lord came unto me saying," for example, the opening verses of many of the chapters in Ezekiel, or "Thus saith the Lord" (Jer. 10:2) and five times in the first chapter of Amos.

"God hath in these last days spoken unto us by his Son" (Heb. 1: 1, 2). Jesus confirmed the words of the Old Testament and brought a fuller and clearer revelation of God the Father.

When Jesus was here on earth teaching and preaching, we find that many refused to accept the truth, but turned away. One day, Jesus turned to His disciples and asked, "Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (Jn. 6:67-69).

When Jesus was about to return to the Father He made some great statements to His disciples, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come" (Jn. 16:13). "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Thus we see that the disciples were not dependent on their own ability or memory, but on the Holy Spirit to pass on the truth of God.

Paul also made a great statement when he declared, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). This being true, Paul could also say, "But though we, or an angel from heaven preach any other gospel unto you, let him be accursed" (Gal. 1:8).

John, in the book of Revelation, also declares that what he saw and heard came directly from heaven, "And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done" (22:6).

Thus we see how these holy men of God declared that what they passed on to us is not their idea, imagination, or reasoning but the very truth of God, the truth that is eternal and unchanging.

Today there are those who question and explain away the plain truth as given in the Word of God, the creation story, the miracles in the Old and New Testaments, the virgin birth of our Lord as recorded in Matthew 1 and 2 and in Luke 1 and 2, the resurrection, and thus destroy the childlike faith in the Bible and in God.

To question the truthfulness of the Word of God is to make the writers a group of liars and the whole Word of God unreliable, and thus we have no firm foundation for our faith, neither do we have anything to put in its place. Then we are of all men most miserable and hopeless.

August Ewert

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*Supplemental reading for the Sunday school lesson of April 13, "The Bible—Written record of Revelation."

COVER

"You love your parents. . . . They have worked tirelessly to keep the fingernails of hunger from scratching your stomach."

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Mideast war goes on

William T. Snyder

THE HEAVY FIGHTING between Israel and the Arab world subsided after six days, but there was no lasting agreement for a cease-fire. Peace appears to be further away with each passing day.

The fighting goes on, with Arab incursions across the Jordan River into the occupied West Bank of Jordan. The hostilities have been carried all the way to Zurich, Switzerland, and Algeria, where *El Al,* the Israeli airline, has had planes damaged by Arab guerrillas in an attempt to weaken Israel's link to the rest of the world. The Arabs are trying to bring to the attention of the world the Middle East situation which they feel the West does not understand. Two new Arab guerrilla organizations have been started: *El-Fatah,* which is the most powerful politically and militarily with increasing support from most of the Arab world, and the Palestine Liberation Organization (PLO).

El-Fatah is an organization without an ideology but with the primary purpose of putting Israel out of business and recovering the land of Palestine. The PLO is composed largely of those who were refugees during the past twenty years. The Israelis retaliate against the guerrillas by military attacks against guerrilla bases in Arab territory. The guerrilla activity hurts Israel because it must spend an estimated 35 percent of its budget and about 20 percent of its gross national product for war, even apart from the uneconomical use of its manpower for nonproductive defense purposes.

On February 13, I arrived in Beirut, where I met the MCC-Jordan director, Virgil Claassen, and Merlin Swartz, an Elkhart Mission Board teacher who is a professor in the Near East School of Theology in Beirut. Their interpretation of the grimness of the situation in the countries of Lebanon and Jordan was sobering. These two Arab nations are, perhaps, the most moderate in the Arab world, but Israel's retaliation, plus the growing political strength of the *El-Fatah* and PLO, are giving the governments less and less maneuverability in reaching any kind of settlement with Israel.

Later, in talking with Arab officials, I learned there is some ray of hope that President Nixon may be able to enter the picture positively with, what former Pennsylvania Governon William Scranton described on his fact-finding trip to the Middle East as, an "even-handed approach." It was somewhat awkward for me, as an American citizen, to keep my aplomb as many Arabs spoke, rightly or wrongly, of the unfriendliness of the Johnson administration to the Arab world. I believe that Nixon's administration may be able to help defuse this time-bomb if Governor Scranton's counsel is heeded.

Amman is a capital city with a host of problems. There are over seven hundred and forty thousand refugees in Jordan, which is about one half the population of the country. Many have found firm employment but more than four hundred thousand are in refugee camps. We visited the Souf Camp north of Amman to inspect the temporary shelters MCC and other agencies financed through the generous gifts of those who responded to the vivid articles written by Harry E. Martens last year. The only subject that the people in the camp wished to discuss was their possible return to their homes.

I thought, several times, that all our Mennonite and Brethren in Christ people should see the wretchedness of these camps and the devoted way that the MCC staff is helping, especially with the women and the children. These young people of ours are clear-headed and devoted, and have all the attributes of modern-day Good Samaritans.

Many people in the camps and officials of the Jordan Government remember us from our work before the Six-Day War. We are using some former MCC Arab co-workers as assistants in the kindergarten and needlework programs. Giffreh, a tall, slender Arab girl who crossed the Jordan River in June 1967, is taking a leading role in the training of refugee women in needlework, to provide needed income.

Both the Jordan and the Israel authorities look on the work of the voluntary agencies as vital to the interests of the Arab people on either side of the river.

R FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

HE MENNONITE

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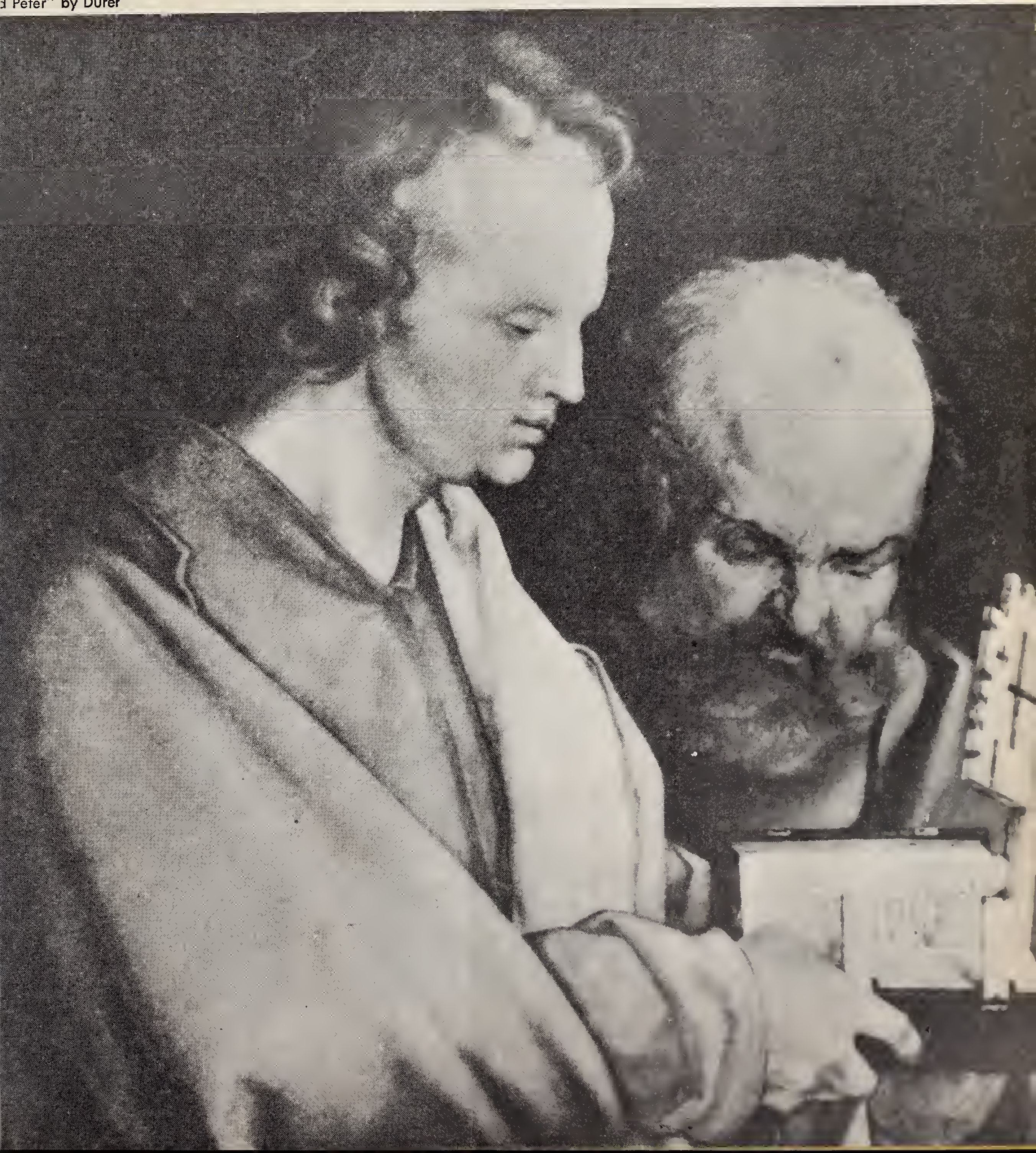
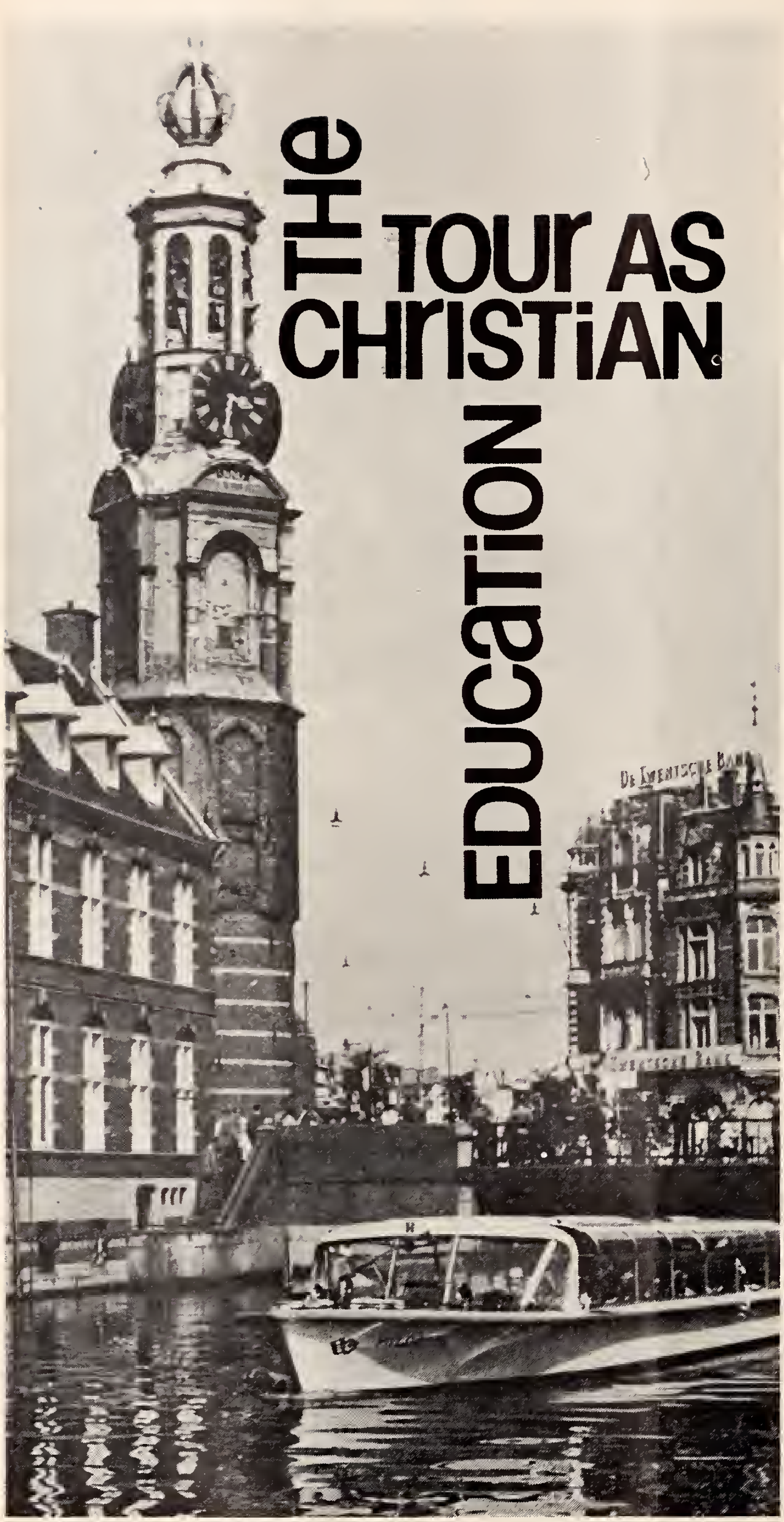


THE TOUR AS CHRISTIAN EDUCATION

Paul R. Shelly



WE HAVE BEEN talking a lot about adult education in recent years. We have suggested many different kinds of adult education which can be carried on in the local church.

During a recent summer, I attended the Mennonite World Conference and was a member of a tour group of forty persons. We were together for three weeks.

We traveled for short periods of time in London, Switzerland, Western Germany, Holland, Lichtenstein, and Austria. The World Conference added a dimension to the tour, but most of the ideas that are included in this article would be the same, regardless of whether a World Conference was attended or not. However, many people who were in our group would not have gone on a tour if the World Conference had not been included in it.

This tour was most meaningful for the members of the group. Obviously, not all of the group would list the same values of a tour. Yet, many of the persons in the tour had similar reactions to the ones that will be mentioned.

1. The church includes a large variety of persons. We experienced this fact in our group during the three weeks we traveled together. We differed in education, in age, in occupation. Some members were single; others were married. These variations contributed to the meaning of the experience for members of the group.

This may say something about what the nature of the structures in our local churches should be like. Some activities in our local churches should cross boundaries such as age, education, and occupation.

2. A tour helps persons secure a new sense of vocation in life. I traveled with a group twelve years ago, and two members of the group received a new vision in regard to vocation. Both of these entered short-term voluntary service. One of these persons has worked and is now working in a church-related agency.

3. Through the group experience, we received a new appreciation of the talents of other persons. At the

World Conference, we became aware of the many skills which people in the Netherlands have, as they took care of the many details connected with the Conference. We also appreciated the various skills that were discovered in our group. We noticed the particular contribution of persons of the various countries that we visited.

The church in the local, district, and national levels must uncover the varied gifts of persons and make use of them in the service of Jesus Christ.

4. We discovered that there was a role both for the leader of the tour who had been chosen ahead of time and, also, for leaders who emerged. Our tour leader served a needed role and was appreciated by the members of the group.

We also discovered that members of the group had leadership qualities. Some of these qualities of leadership were discovered early and contributed to the life of the group. All of these gifts were needed to make the tour meaningful to us.

Churches, too, need to discover persons who will provide leadership. However, if the church is to mean as much as it can, an increasingly large number of persons need to discover the role they can fulfill, even if they have not been elected to specific tasks.

5. The group provided an opportunity for inter-Mennonite fellowship. Nine people were members of the General Conference Mennonite Church. The others were members of the Old Mennonite Church. We have been talking a lot about communication in many types of work.

We found that the experience of this summer was a way in which we could go beyond our relationships in official channels. Our group included ministers and laymen; it included persons in many different kinds of vocations. The fellowship we had together in Christ was a rich and rewarding experience.

I am not sure how people in local communities can meet together in this rewarding way. What is needed is something that is not artificial—a kind of situation where we can learn to know each other as we are, and learn to trust each other in Christ.

6. The group had an experience in dialogue. Sometimes, this happened between two persons. Sometimes, this happened in the group as a whole. The most meaningful dialogues occurred, a number of times, when they happened in unstructured situations. One can remember particular times and places when these encounters happened. Sometimes, a particular place provided the motivation for conversation. Other times, an experience of the group brought the opportunity for discussion.

We have many opportunities for dialogue in our churches. Yet, so often, the formal nature of a meeting hinders the group and nothing significant takes place.

7. Our group had the opportunity, in a preliminary way, to be the church in mission. Sometimes, a particular place seemed to be just right for a sharing of faith in verbal form. When the group shared its faith verbally, it happened spontaneously. It just seemed to be the thing to do! At a restaurant in Germany, we sang *"Gott ist die Liebe."* On a train climbing up to the Jungfrau we sang again. One of the songs we sang was, again, *"Gott ist die Liebe."* We were in one part of the car. One woman in the other part of the car, who came originally from Switzerland and now lives in London, knew the song. It communicated to her.

The church needs, increasingly, to discover its mission in the world. We talk much among ourselves. We need to act! It is not easy to discover the times and places to do this. Yet, our discussions and our worship are of little value, unless we become the church in the world.

8. The group also became a redemptive community. It was exciting to have people become concerned about each other. As the tour progressed, the interests and needs of the various members of the group were recognized and people felt free to share both their joys and concerns with each other.

The church always needs to be a redemptive community, where people can be free to share their joys and concerns. Too often, people do not feel free to share with members of groups in the church.

9. The group provided an opportunity for persons to renew themselves. It is hard to select what it was in the tour or the World Conference which provided for this. Yet, this period of time with this group helped the members to have a deeper Christian experience and to receive a new vision for the task each person has to fulfill.

The church needs to provide for opportunities of renewal. We have built into the program of the church opportunities for renewal. We need to provide occasions for more such opportunities.

10. The tour also helped persons to realize their stewardship, in an enlarged way. As members of the group discussed their aims at the beginning of the tour and, as they met again at the close of the tour, they spoke of their enlarged vision and how this vision gave them a new realization for greater stewardship. A tour may be viewed as being expensive. Yet, many persons spent less than it costs for a semester's work in college.

The tour could, well, become a new means for adult education. People learn most when they act as well as talk. Not all tours would have to be to another country. Tours in this country could serve the same purpose. Tours could include visits to interesting places. They could, also, include visits to some of the points where the church is working. The same result could be attained, in a more limited way, in field trips for a part of a day, a full day, or a weekend. Such experiences should be a part of the life of Sunday school classes and other groups in a local church.

Students puzzled by views of revolution

For a time, the theme of peacemaker in revolution seemed entirely lost at the Intercollegiate Peace Fellowship conference held in Washington, D.C., March 19-22. A host of speakers, with views ranging from the kind of socialism advocated by Students for a Democratic Society to evangelical action attempted to convince the participants of their views.

"Tactics will not be the same from this time on. Frustration has set in. It has come to the point that students are talking about bombing and burning the universities of this nation. . . . The revolution will soon go underground, and that is bad, because then it cannot be controlled. Rather than confrontation, when they get tired of a situation, they will go in and blow the place up."

"American militarism is our worst enemy. It is not our defender at all! It's a danger to us and to everybody else!"

"Idealism is an enemy. Any institution you cannot control must be destroyed. Until students sit on boards of trustees of universities there can be no talk of reform, only control."

"Cultural revolution will not be affected without economic revolution. The middle class is totally violent. We must meet violence with violence."

The resulting reaction and confusion was expressed by one student who asked, "When are we going to begin talking about the peacemaker in revolution?"

Frank H. Epp, MCC Peace Section director of studies in international conflict, opened the session by suggesting several questions which the conference hoped to deal with and by giving various definitions of revolution.

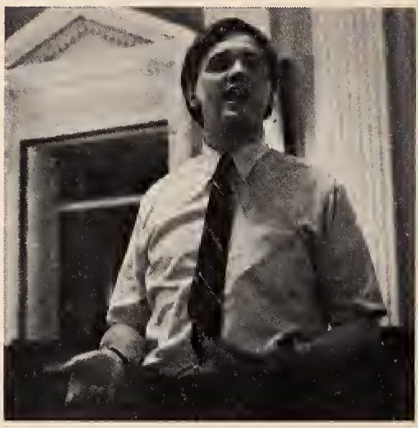
The first of several student speakers, Robert Malson, addressed himself specifically to the student revolution on the black campus. He indicated that even though "few demands are met, student activism points up corruption. One of the problems we face," he said, "is the difference of time between student and administrator. A student comes to college with the idea of getting out in the shortest time possible—hopefully four years. An administrator often comes for thirty years. One day to a student is the same as one week to an administrator."

Admitting his and other so-called revolutionaires' confusion over the whole situation, he expressed the hope that "our contribution to history may be that we were the first generation to ask the right questions. Instead of basing our society on money, we want to base our society on love—and that is a major change."

Frank Speltz, former editor of the underground *Washington Free Press,* and a graduate student at Howard University, based his view of the revolution on vested self-interest. "It is not a bad thing," he declared, "to be concerned about yourself. Universities run by students would be run properly, because it would be in their self-interest to run them so.

"If you really want to have a life in this country as a man or as a woman with some freedom and some dignity," he continued, "then you cannot permit any institution to exercise its control over you in any essential way. Any institution which doesn't give you a say in your own life is an institution which is your enemy, and you either control it or destroy it. Your attempt to control something will either destroy it or be successful. If my attempt to control a university destroys it, it isn't as bad as my getting destroyed in the process."

Helen Saloris, from the Washington office of the Students for a Democratic Society, sees government and society in the hands of a few corporate owners. "We have run out of markets in the United States. We need more markets, therefore, we have the Vietnam war to make these additional markets. The problem is that we seem to feel we have the right to force our markets on others. To combat this," she said, "a new economic basis must be established."



Young: "militarism . . . our worst enemy."

Ron Young, refusing conscription and burning his draft card in the process, is now awaiting trial, facing the very real possibility of spending several years in prison. "American militarism is our worst enemy," he stated. "United States policy, not U.S.S.R., established the patterns of the cold war since World War II. It is this militarism that has established the priorities for U.S.S.R. and China."

After listening to Representative Allard K. Lowenstein, Democrat of New York, question the proposed Anti-Ballistic-Missile program, support increased aid to Nigeria/Biafra, and attack the House Un-American Activities Committee, the conference members turned their attention to foreign revolutions and their various implications, and how Christians must react.

Professor Elmer Neufeld, former MCC director in the Congo, gave an analysis of African revolutions. "African violence is a counterviolence to violence. Lawful and nonviolent change has not and, perhaps, cannot be effective to radically change the societies of Africa which are still in difficulty. The western world had become reactionary, protecting its own interest.

"I don't see how it can possibly be right for the church to identify itself with apartheid like it is in South Africa, for the church to support the white minority government in Rhodesia as much of it does, or for the Catholic Church in Portugal and in Angola to play along with that government as they have in Angola and Mozambique. How far we should go in supporting the revolutionary move-

Saloris: "a small economic basis."

ments against such governments is a question, I suppose, each one of us will have to answer for himself. But my sympathy clearly lies on the side of the revolutionaries."

Neufeld, speaking frankly with the students, expressed doubt that the implementation of the previous speakers' views would bring anything other than a new controlling authority. He stressed the need for all persons to strive for truth, regardless of their race or age, thereby averting a struggle of group against group.

Secretary General of the Haitian Coalition, Raymond Joseph, explained the purpose and functions of his organization. Educated at Moody Bible Institute and Wheaton College, he has taken a hard line against the present government in Haiti. "We try to be the social conscience of Haiti," he said. "We try to build a myth in Haiti to counteract the myth that President Duvalier has built. Duvalier must ultimately be challenged by mobilizing the social forces for change."

The final session of the conference finally saw the theme emerging. Mr. and Mrs. Thomas Melville, a Catholic priest and nun who were formerly missionaries in Guatemala, spoke

Malson: "base our society on love."

on their experiences in trying to lend a helping hand to the very poor in that country of revolution. As a result of their attempt to be Christian, they were labeled communists and eventually expelled. Their troubles began when they attempted to organize the poor Indians into cooperatives so as to become independent of the rich plantation owners.

Reflecting on how the American people are viewed in other countries, Mrs. Melville stated, "People in Guatemala and other Latin American countries who are interested in the common man are naturally known as communists." For the Melvilles, the Christian's role was clearly on the side of justice for the poor Indian. The only way to gain this justice, they concluded, was through revolution.

Concern over the theology of revolution was voiced by Myron Augsburger, president of Eastern Mennonite College. "Any revolution that is an end in itself is sub-Christian. I find in Jesus' teaching that when you

Neufeld: "my sympathy clearly lies on the side of the revolutionaries."

cast out the devil, unless something else is put in its place, seven more fill the fellow up and he is worse than he was. I am for change. The question is how we arrive at the right kind. I think also that violent revolution is the old just-war doctrine in new garments. I believe that the most revolutionary thing that could happen in American society would be if for once in the history of America a group of people would take seriously the revolutionary war of Jesus Christ and really put it in practice. Our problem is that we have an acculturated Christianity in America."

Norman Krause, professor of religion at Goshen College, attempted to redefine some of our traditions. "The Mennonite idea of nonresistance as it is practiced will not see us through the next few decades," he said, "nor is it biblical. There is no social revolution without conflict, and we must find our place in it. We need a theology of involvement rather than of

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noninvolvement. By redefinition, nonresistance is the response of the Christian to the hostility which comes as a result of this aggressive involvement and identification with the cause of the exploited, powerless, and oppressed.

"Although Jesus operated with agape love, God is not a pacifist. According to Revelation, the lamb that was slaughtered was the one who poured out vengeance and judgment. Revolution may be God's way of judging our sin."

Response to the conference's multicolored idealism and pragmatism varied. One Bethel student reflected, "I'm not totally committed. Until I find my bag I won't be able to think revolutionary." Another Mennonite student protectively exclaimed, "I'm not going to disillusion myself by believing that it will ever really work. But, so what, if the world will always be a mess? That doesn't mean I can't work to better it!"

Even though the conference was thought-provoking for some, controversial for others, the sentiment of most may have been expressed by a former EMC student who stated matter-of-factly, "It was the greatest learning experience I've ever encountered!"

Words and deeds

Mennonites: the Peaceful Revolution will be rebroadcast on CBS-TV on Apr. 20 at 10:00 A.M. (Eastern Standard Time) on the *Lamp Unto My Feet* series.

The Topeka 1-W unit reunion will be held May 4, at 12:30 P.M., at the Inman (Kan.) Grade School. Bring a basket dinner and your own table service. Drink will be provided. Bring the family. Contact Wilbur R. Wiens, Box 396, Inman, Kansas, for further information.

The Mennonite Seminary in Pati, Java, has just begun its new school year with sixty-one students, a record enrollment. The school is supported by the two Mennonite churches of Indonesia, the Mennonite Central Committee, and the European Mennonite Evangelization Committee.

Race relations — a voice from the past

H. P. Krehbiel wrote the following editorial in the *Review* in October 1900, a unique and prophetic statement. James Juhnke, history professor at Bethel College, discovered the piece and notes that Krehbiel said many things sixty-nine years ago that others are saying today. Last year's verdict in the Kerner Report on Civil Disorders that America is moving toward two societies, one white and one black, is foreshadowed in Krehbiel's warning of "a deep-seated race hatred."

And before Rap Brown talked of race riots, Krehbiel used the words: "And now, when the black man, despite the obstacles put in his way, advances, gains property, education, and intelligent power, and seeks to attain to his rightful place in the social fabric, what is the effect? Race riots."

Malcolm *X* might have said it, but Krehbiel said it first: "It cannot go on thus forever. The wronged will become desperate, then . . . dangerous. God hears their cry—if man will not."

The *Review,* an illustrated eight-page monthly, was founded by H. P. Krehbiel in Canton, Ohio, in April 1899. In December 1900, the paper moved to Newton, Kansas, where it was merged with the *Post und Volksblatt* in December 1904. In 1922, Krehbiel started the *Mennonite Weekly Review.*

H. P. Krehbiel, 1900

Theoretically, the black man is in every respect the equal of the white man in the United States. He is supposed to have a vote and voice in politics; economically, all avenues of effort are supposed to be open to him; and, socially, he is supposedly the white man's peer. But in reality, he is not fully in possession of any of these rights and privileges. In all directions, the citizen of darker hue is pushed back. A deep-seated race hatred disputes the colored man the free exercise of his rights. A white man will not employ a colored man if he can help it. He is loathe to buy of him or to sell to him. From white society, the black man is ostracized. Even where Christian people do invite colored persons into their society, it is done in a spirit of self-denial. The colored guest will feel that under the friendly exterior of the whites present there is a hidden feeling of dislike for his presence. If the only vacant seat in a passenger coach is by the side of a colored person, most white persons will prefer to stand rather than sit down in that vacant seat. Politically, the black is driven from the polls with the shotgun. Is it any wonder that the black man chafes under these slights, insults, and outrages? And now, when the black man, despite the obstacles put in his way, advances, gains property, education, and intelligent power, and seeks to attain to his rightful place in the social fabric, what is the effect? Race riots. . . .

The injustice done to the black man disgraces the country before the whole world. The cry of this wronged and outraged people appears to fall unheeded upon the dulled ears of their countrymen; but it cannot go on thus forever. The wronged will become desperate, then . . . dangerous. God hears their cry—if man will not.

Work camps for high school youth

Don Schierling of the Short-term Office of the General Conference Mennonite Church announces thirteen new Servanthood Work Camps for this coming summer.

High school students between the ages of sixteen and eighteen (a few work camps will accept some fifteen year olds, camps marked with an asterisk) are eligible who are in good emotional and physical health and who are willing to participate in the group life of a work camp—work, worship, discussion, and recreation.

Denver

Volunteers will work at the State Home and Training School, a state-operated institution for retarded persons located in Wheat Ridge, a suburb of Denver. A long-term General Conference voluntary service unit serves at this institution. A variety of work assignments is available. After orientation, volunteers are assigned to the recreation, physical therapy, occupational, home living, or other department, depending upon interest and ability. June 16 to July 11. Ten girls.

Upland, California

The Upland Boys Club is providing a broad-range program for the boys of this city of thirty thousand. Most of the participants are Mexican-Americans, and volunteers will work with some of the potential leaders in the Boys Club on an intensive one-to-one basis in a leadership-training program. June 23 to July 11. Eight to ten fellows and girls.

Blackfoot, Idaho

Volunteers will work under staff provision at this state hospital for the mentally ill. This will bring them into close contact with patients as they work on the wards, and in recreation therapy. June 14 to July 12. Eight to ten fellows and girls.

**Fort Wayne*

A newly formed not-for-profit housing corporation is looking for volunteer help to assist in general cleanup and construction work. The housing corporation has good support from the East Wayne Street Community Organization, the Maplewood Church, and the larger Fort Wayne community. Work campers will work under the supervision of an experienced contractor in rehabilitating slum housing. June 28 to July 19. Eight to ten fellows and girls.

**Waveland, Mississippi*

Negro and white youth will work together at this Methodist conference center in a cleanup, fix-up program on the grounds, located next to the Gulf of Mexico. Work campers will also be expected to help in the kitchen and dining hall as waiters and waitresses during mealtime. June 7 to 28. Ten fellows and girls.

Beatrice, Nebraska

Volunteers will do recreational work with residents at the Beatrice State Home, a state institution for twenty-three hundred mentally retarded. This program of "Tender Loving Care" will be done under the supervision of the director of recreation and her staff. June 20 to July 11. Eight girls.

Minneapolis

Work campers will assist in the Play Corps Caravan of Pillsbury House, supervising recreation in vacant lots in the neighborhood around Faith Church. Additional assignments will be planned according to interests, needs, and available time. June 27 to July 18. Ten fellows and girls.

Reading, Pennsylvania

Volunteers will work with patients in physical therapy at the Wernersville State Hospital, outside of Reading. All work responsibilities will be person-centered. Work campers will live in staff quarters on the grounds. July 28 to August 17. Ten fellows and girls.

Vancouver

Under the Board of Parks and Public Recreation, City of Vancouver, the volunteers will operate a day-camp program for about twenty retarded children. Activities will include crafts, camping, singing, nature hikes, and other activities. August 2 to 16. Eight to ten fellows and girls.

Winnipeg

A summer recreation program for children of Indian and Metis families in downtown Winnipeg will be the main focus of the work camp. This would include crafts, games, sports, and field trips, with an attempt to involve parents in program visitation. Some physical work projects may also develop. Mid-July or August. Ten fellows and girls.

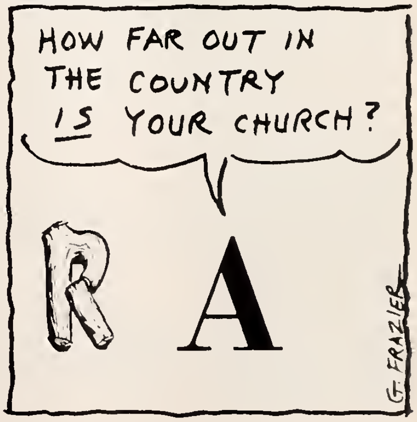
**Bloomington, Illinois*

A number of girls are needed to assist in the hospital as Candy Stripers or in the Child-care Center for employees' children. Four groups are planned, with each staying two weeks. First unit to arrive Friday, June 27, and last unit will close on Friday, August 22. Apply directly to: Mrs. Murray Mitchell, Director of Volunteers, Mennonite Hospital, 807 North Main Street, Bloomington, Illinois 61701.

Bike Hike, June

The hike will take you to areas in Michigan, Illinois, and Indiana, with possible destination to the Mackinac Bridge in northern Michigan or the Smoky Mountains in Kentucky and Tennessee. About one hundred miles will be traveled each day; therefore,

CHURCH LETTERS


HOW FAR OUT IN THE COUNTRY IS YOUR CHURCH?
R A
G. FRAZIER

some physical fitness will be required prior to the hike. A truck will accompany the group carrying foodstuffs and repairs. Bikes will be provided. June 15 to 21. Fellows only.

Bike Hike, August

Notice this one is for *both* girls and boys. The distance covered will be less vigorous but don't count on an easy trip. (Details about the same as above. August 11 to 18. Mixed group.

Costs include transportation to and from the work camp; $1.50 per day for lodging, meals, camp insurance, some group activities; and a small amount of spending money for personal items and incidents.

The new Servanthood Work Camp poster advises prospective campers that:

"You will work about six hours a day. Work can be hard and monotonous, but it can also be exciting and rewarding. Being dog-tired at the end of a day spent helping someone else will give you a feeling of satisfaction.

"You will discover the joy of simple group living, of roughing it, of cooperative housekeeping, of togetherness in work and play.

"Bible study, discussion, and worship will be a part of your daily experience. Come with a willingness to ask questions and to listen."

Applications should be sent to: Short-term-service Office, Don Schierling, Woodlawn Mennonite Church, 46 and Woodlawn Ave., Chicago, Ill. 60653.

To learn social change Students go to Colorado

The sixth annual summer seminar for present and prospective Mennonite graduate students will convene August 25 to September 4, at Deer Creek Camp in the Rocky Mountains near Pine, Colorado. Deer Creek, a Mennonite Brethren campground, was selected to provide students from different sections of the continent equal access to participation. Previous seminars were conducted on seminary and college campuses in Indiana, California, and Ontario.

Sponsored by the Student Services divisions of the Mennonite, Mennonite Brethren, and General Conference Mennonite churches, the seminar is designed to confront students with the implications of living the Christian faith on the university campus and to explore ways in which the dynamic elements of the Anabaptist-Mennonite tradition can contribute to this witness. This year, specific attention will be given to social change and contemporary issues.

The staff includes John E. Toews, graduate student from Chicago, Illinois; John H. Yoder, professor of theology at Mennonite Biblical Seminary, Elkhart, Indiana; Walter Klaassen, professor of religion at Conrad Grebel College, Waterloo, Ontario; and Peter Ediger, pastor from Arvada, Colorado. Other area resource persons will be available for specific issues and specialized discussions.

"The curriculum remains similar to that which has emerged over the years," Virgil Brenneman, Student Services secretary for the Mennonite Church pointed out. "It includes theological studies, worship and devotional periods, group sharing, and recreation. Staff and participants are expected to be present for the entire seminar, to become involved in Christian community as a total group."

The major cost of the seminar is underwritten by the sponsoring agencies. Each student, however, will be charged $40 for registration, room, and board. Some funds are available upon request. Applications, including a $5.00 preregistration fee, should be submitted before May 1, to Summer Seminar, Box 370, Elkhart, Ind. 46514.

Words and deeds

Faith and Life Communications is the new name for the Mennonite Radio Mission which now includes the former radio ministries of the Bergthaler and Manitoba Conference of Mennonites. Its address is 1483 Pembina Highway, Fort Garry 19, Man.

Fresno, California, is the site for a new MCC voluntary service unit. Vernon King, Hutchinson, Kan., is leading the group in a project in West Fresno, a poor community where 46 percent of the people are black and 29 percent Mexican-American.

The Mennonite Camping Association will sponsor a seminar on camping philosophy at Goshen, Ind., Dec. 30 to Jan. 2. Executive secretary of the inter-Mennonite group is John R. Smucker, Goshen, Ind. The group held its biennial meeting in February which was attended by over one hundred people. Seventeen camps are affiliated with the association of which Roy Henry, Bluffton, Ohio, is president.

Hwalien Christian School has classes this year for nine children of missionaries in Taiwan. Elizabeth Rumer is the teacher.

Life caught at low ebb

Dorothy Robinson Knight, an English teacher in North Gulfport High School, gave the following testimony on the meaning of the Camp Landon program, the General Conference ministry in Mississippi.

The first recollection I have of Camp Landon was when Bible school teachers conducted released-time Bible classes in the North Gulfport school. It was in those classes, summer Bible school, and winter Bible classes that I received most of my Bible teaching.

I recall that we didn't have many games in our home, so I enjoyed going to the Center to play. Four summers I attended the youth retreat.

I was home for two years after graduating from high school in 1961. This period was a low ebb in my life.

In the spring of 1963, I was invited to become the first librarian for the Community Library. That fall I enrolled in college. Camp Landon staff members encouraged me and helped me with loans.

I graduated in 1967. Without the encouragement and help of Camp Landon, my life might have taken another direction.

CENTRAL DISTRICT REPORTER

April 15, 1969
CENTRAL DISTRICT EDITION

HAPPENINGS

NOT RETIRED, JUST TIRED

"We're not retired, just tired!" says Donald Meyer, member of Wayland (Iowa) Church. That's his way of saying that he and his wife Lorene usually spend two and one half to three months in the southern states during the winter, because of arthritic conditions.

But this winter, spurred on by their pastor, Walter Neufeld, the Meyers decided to combine their customary stay in the South with a short-term voluntary service assignment.

The Meyers arrived at Camp Landon, Gulfport, Mississippi, last December 31. Housing was no problem, because they had a motor home. He has been busy with carpentry, plumbing, maintenance, and any other work that needs to be done. She has been doing such things as tutoring, visitation, and sewing.

"We are enjoying our work and are enjoying a wonderful experience. We are receiving a greater blessing in our experience than the people receive from what we give!" says Mrs. Meyer.

BLUFFTON ENROLLMENT UP

A second-semester enrollment increase of 4 percent over the similar period a year ago has been announced by the registrar. Figures show 684 full-time students and forty-six part-time students, for a total of 730 for the second semester.

BOHN SCRATCHES BELOW SURFACE

In the March issue of the *Menno-Lite,* newsletter of First Church, Bluffton, Ohio, Pastor Stanley Bohn announces: "The church board approved a proposal to allow the pastor a longer summer vacation this summer and in

Continued on A-7

Bluffton basketball Takes bad bounce

Analyzing the past basketball season at Bluffton College would be like trying to balance the national budget—impossible.

Winning streaks, losing streaks, injuries, illness, ineligible players, the drop from a co-title into a tie for third place in the league—it all happened to Coach Glenn Snyder.

Rarely able to field the same starting lineup, Bluffton never could put everything together to get above the .500 mark.

With Jim Langhals regaining his shooting eye and Denny Lane dominating the boards, Bluffton College won three straight games, to even its season mark at ten-ten and gain a tie for the mid-Ohio Conference title with a seven-three total.

Then came the MOC ruling that Rick Hileman, the team's top-average scorer, was not eligible as had previously been decided. Two forfeits to Findlay took away the league crown and ruined team morale for the final two games.

Lack of size and consistent field-goal shooting hampered Bluffton College all season. Only Lane, who finished with 272 rebounds and a 12.4 average, was able to battle opponents' big men on the boards.

The lone bright spot was a school record of .712 at the charity stripe. Lane's .798 percentage, third best in Bluffton College history for a season, helped wipe out the .706 average by the 1966 team.

Seniors on the squad were Langhals, who finished with 557 points in his career; and Lee Cass, who tallied 483 points and had a 13.4 average.

Lane, a junior forward, has 1072 points and 714 rebounds for career averages of 15.1 and 10.1. The seventh Beaver to score 1000 points, he has one more year to challenge the leaders in scoring and rebounding.

After the forfeits, Bluffton College finished five-five in the MOC, and 8-14 in all games.

Oaklawn director's Wife killed

Funeral services were conducted in the Chapel of the Sermon on the Mount on Mennonite Biblical Seminary campus in Elkhart, Indiana, on March 17, for Mrs. Helen Klassen, forty-one, who died at the hands of an assailant while she was alone in her home on Friday, March 14.

Mrs. Klassen was the wife of Otto Klassen, medical director of the Oaklawn Psychiatric Center. He was on a business trip at Bluffton College when the tragedy occurred. At the time of this writing, the person responsible for the murder has not been identified. Mrs. Klassen suffered a number of gunshot wounds.

It is believed the fatal attack took place about noon. The tragedy was discovered by her daughter, Susie, upon her return from school in the middle of the afternoon.

Mrs. Klassen, the former Helen Bohn, was a member of the Hively Avenue Church. Besides her husband, she leaves four daughters, Ruth, Frieda, Beth, and Susie, all at home. Her parents are Rev. and Mrs. Ernest Bohn of Goshen. Her three sisters are Mrs. Carlyle Groves, North Newton, Kansas; Mrs. Harold Hartman, a neighbor in Elkhart; and Mrs. Wesley Unruh, Athens, Ohio. Her brothers are Stanley Bohn, pastor of First Church, Bluffton, Ohio; Alden, member of the Oaklawn staff, living in Elkhart; and John, Ithaca, New York.

The memorial service was conducted by David Habegger and A. E. Kreider.

Helen Klassen

In memory of Helen Klassen

Spoken by David Habegger at the Chapel of the Sermon on the Mount, Elkhart (Ind.), March 17.

As we have lived through the past few days, we have experienced a welter of emotions. So much has happened that we are having difficulty sorting out our feelings.

We have all experienced sorrow. Sorrow over the loss of one whom we have loved. This emotion comes in waves of tears, as we feel afresh the loss of one who has been close to us. And, because the loss goes so deep, we know that this sorrow shall continue, though dimmed by years. For the place that Helen had, no one else can take. Her place as wife of Otto's early years, her place as mother of four daughters, her place as daughter, sister, and special friend. These, none can fulfill or replace in the same way. They are a part of our memory, the history of our lives.

In these days, we have experienced anger. Anger at the evil that entered a home, took a life. We have known wrath at that which has hurt a family close to us. In such days as this, it is right to be angry. But what we shall do with this anger, and how it shall be directed into creative ways is another question with which we shall have yet to deal.

In these days, we have experienced fear. Fear for ourselves or our wives and children, fear for others. And we wonder, can we live in faith again? Can we live or even, should we live, with unlocked doors? Can we ever again feel free to see strangers as persons whom we might assist, or who might be a christ to us as we meet them? We are not sure. We have felt the strictures of fear around our hearts. The shadows of night have become oppressing. We wonder, can faith be brought forth anew?

Along with our anger and our fear, we have experienced doubt. As we think about what has occurred, we find it difficult to place it in the framework of easy affirmatives of faith. Doubts arise about the goodness and love of God. How can the same God create both good and evil? We are torn in a dilemma. We have affirmed the goodness and love of God, but in times such as these, when we become aware of the meaningless death of thousands of people, in accidents, in the war in Vietnam, by starvation in Biafra, in times such as these, we wonder if the world is basically evil and that goodness is only a mockery to make life even more painful.

But we cannot live by doubts. And what we have said is not all that we have experienced. In the midst of our sorrow, our anger, our fear, and our doubt, we have experienced the warmth, the strength, the healing of love. As the family and friends have drawn close to support those most burdened, a new depth of relationships has occurred and more meaningful relationships have begun. We have lived as in a storm—where the branches are stripped off the trees. There, as soon as this occurs, on the ragged edge, healing comes and the life within sends forth new branches where none had been before. So, too, in the fervent handshake, the warm embrace, the helpful acts of assistance, we have each been strengthened.

Out of our experience of sorrow, anger, fear, and doubt we would affirm that God is love, that the One who was the Creator from the start can bring forth comfort to assuage our sorrow, wisdom to direct our anger, trust to cast aside false fears, and new insights to relieve our doubts. May this be our experience is our prayer in Christ Jesus.

Together at camp

Place some snow, a few toboggans and innertubes, and a lot of people on a hill. Mix them up, and you have a wild winter weekend on your hands! If you're the daring or experimental type, substitute your coat (!) for the toboggan and slide down on your back headfirst! Or if you don't want to reach the bottom of the hill safely, stand up (with three others) on a small innertube and go down—you are guaranteed to *wipe out* before you arrive at the end of the run.

How about sixteen people on one large innertube? It's okay if you don't land on the bottom of the pile-up!

But sliding down the hill, in one way or another, didn't make all of the weekend. It was a time to meet new friends and rediscover old ones. Together, you washed and dried dishes, ate, and spent your free time. A small coffeehouse provided a stereo and records to go to sleep by; paper, pens, and chalk to let you be creative; and buttons and books to read and buy. Groups in singing, creative writing, and drama were available to anyone interested.

Every person was a member of one big group for two days, whether you were tobogganing at midnight, whether you were playing human tick-tack-toe with twenty-five other people, or whether you were singing "Joy Is Like

Winter weekend at Camp Friedenswald. Many played games in the dining hall to warm up and dry out from spills on the toboggan run.

the Rain" on Sunday morning, with everyone. A winter weekend leaves its impressions on people in different ways. I came home (reluctantly) feeling that this was the best year yet! *Esther Kreider, Bluffton, Ohio.*

REACTION

In a recent issue of *The Mennonite*, the editorial stated that church attendance is going down, much of it by youth. Perhaps you have a friend who no longer goes to church. "Church is sort of hypocritical and boring," he says. "It is too slow in current things. There are some good things about it. Once in a while, the sermons are intellectually stimulating. Or, I can give money for missions of the church, but I can learn other places, give money elsewhere, and meet people in other ways. I can learn to be a Christian without it. Church is fine for people who want to go. I just don't think it's important." What do you think?

CHURCH—NEW RELATIONSHIPS

Entirely new relationships, entirely different relationships—that's what the church is to me. Somehow, over the seventeen years of my life I've come to see the importance of the church. Some define the church as a spiritual necessity for all men. I would agree. If one is looking for the true meaning of life, he is most likely to find it in the church and, simultaneously, in himself.

Each person evaluates the church and decides if he will be a part of it. Can the youth today reject the church for having faults which are omnipresent in our society? I find these same faults in myself. But, also, I find in the church a focal point of my life during the week. I find in the church deep personal relationships. I've found in the church a direction for life. *Nathan Habegger, Elkhart, Indiana.*

CHURCH-INVOLVEMENT WITH CARE AND LOVE

Often, I agree, church is hypocritical, slow on current things, and not very intellectually stimulating. I agree that one can give money elsewhere, one can learn a desired amount of theology in other places, and serve his fellowmen without being associated with the church. However, are these valid reasons to leave the church? I don't think they are.

We are living in a time when man looks, constantly, for someone to help him materially, socially, emotionally, and spiritually. These are areas in which the church should be working, not limiting itself to one of these areas, but working in all of them. So, those who are dissatisfied and feel like leaving should get to work, finding an area where they can apply what they think is the work of the church.

Too often, I've found that those who don't attend, don't care; they don't want to become involved, or just don't like the programs. Being on your YPU cabinet, I've found it difficult to think of programs that will please everyone. One must simply come to enough meetings so that he gets a good balance of programs, rather than skipping them and criticizing the group.

Church could be interesting, exciting, worth attending, and meaningful to those who participate and who want to display Christ's love. Without this love and concern in the church, how can we share it with anyone else, outside of the church? It's up to us to get involved, to care, to try; let's start attending, start working, and making the church *alive. J. S.*

CHURCH—PRAISE, NOT ORATORY

If church attendance among young people is falling, it certainly should not be overly shocking. I would suspect that many older people would attend church less often, too, if the habit was not so firmly established.

It is not that people no longer believe in God or Jesus Christ, but now that we do, what is the use of church? Much of this dissatisfaction can be explained by the archaic worship structure people are asked or demanded to endure each Sunday morning.

The main barrier to the worship of God is the sermon, which is, usually, one man's interpretation of some piece of the Scriptures, or a current topic of controversy. Often, it includes some advice on serving God and following His words on a Christian's actions and his duties.

Useful, but out of place, Sunday morning oratory has little meaning for those who like to worship God and to praise His name, directly. The content of the sermon dictates that it should be an extension of Sunday school, rather than a form of worshiping God. Whether the sermon is intellectually stimulating or not, it bears little relevance to the intent of worship. While listening to a sermon (either awake or asleep), a person does not and cannot open channels to God, offer praise, or give adoration to his creator.

The morning prayer is also open to question as to its relevance. When a minister presents a petition to God during the morning worship, he immediately cuts off individual involvement. Prayer is best utilized when a person wants to contact God for direct and personal conversation.

Musical taste varies from generation to generation, just as it does from person to person. Young people, today, find little meaning in many hymns. Music is one of the most important message carriers. Because music expresses ideas better than words, barriers can be broken if the music is appealing to all involved.

More modern music could reduce the reduction in church attendance.

Lest I be promptly roasted for not having a solution, let me attempt to propose something that may have meaning for many, although it is less than a solution. The church can be used as a place to create an atmosphere that is inducive to meaningful worship. It can serve the individual who comes to conduct his own prayers and conversations with God.

Lighting can be used to achieve dramatic effects that may help worshipful efforts, spotlighting the cross, for example, or, perhaps, colored lights replacing white ones. Soft background music of a religious nature can also help a person become involved more easily with direct conversations with God (prayer) and contemplation of God's greatness (worship and adoration).

Some may, perhaps, think all this is a sneaky way of replacing religious services with an atmosphere of psychedelic nothingness, but this is not the intent. This atmosphere is to be a worship aid, something comparable to the sermon's use as an aid, only this would have more meaning to many. *Robert Cupp, Columbus Grove, Ohio.*

CHURCH—NOT LEANING BACK

I came across a book which listed reasons for going to church, and I have copied the ones which paralleled my own thinking.

"Why Go to Church? Because, as long as I have no measuring stick, I

Continued on A-5

Material for the Youth Page should be sent to Jean Gerber, Bluffton, Ohio 45817.

Pastors show savvy in stretching the shrinking shekel

Have you ever discussed your finances with a group of fellow Christians, or even in depth with one other person? A group of Central Illinois pastors and wives did this at one of their regular monthly meetings recently.

Lester Janzen, Conference stewardship secretary, opened up the subject with the use of two questionnaires, on "Finances in the Minister's Family," and "The Pastor's Role in the Church's Stewardship Program." How did the ministers respond? What was learned?

There was openness in talking about personal and congregational finances. One might think there would be considerable complaining when ministers estimate their incomes to be 20-30 percent lower than the average of other families in the twenty-five to fifty-year-age bracket. There were some feelings of frustration, but not complaining. Note, however, that seven pastors reported spending an average of *over $700 annually* "for church-related business, such as office or car expense." The high was $1600 and the low $400. Ministers, actually, subsidize the church when the congregation doesn't foot these bills.

With lower incomes, it is logical that ministers need to watch their expenditures rather carefully. And they do. Husband and wife confer about major purchases. About half keep records of their spending. And half do some budgeting, that is, set aside monthly given amounts for major categories of spending.

With lower than average incomes, one might tend to think that their level of giving to the church might be rather low. The surprising (and really, not so surprising) discovery was that only one reported giving in the 5-9 percent category and none below, while five give a tithe, and four *more* than a tithe. If this would be the case throughout the church, giving would triple! Pastors are good examples in giving.

It was natural that ministers' families have concerns regarding finances, just as others in the congregation do. Planning for retirement, how to determine priorities, how to accept, gracefully, a lower-than-average salary, and finding money for regular savings were among those mentioned. One minister even admitted to the problem of "explaining unentered checks to my wife!"

Some time was also spent on "The Pastor's Role in the Church's Stewardship Program." Should the minister stick to spiritual things and let the laymen handle the finances? Or, does our Christian theology have implications on how we use God's material, as well as spiritual, creation?

Pastors feel strongly on at least two points: They should preach on giving or another phase of stewardship at least twice a year, and they should be involved in planning the church budget and offering schedules. They also would like to discuss, personally, with members, various aspects of giving, including what constitutes a Christian standard of living. Some pastors do, but often they are made to feel that they are intruding into an area that really is off limits.

Maybe, pastors should talk more than they do about the implications of the gospel in a Christian's use of his money and property. In *The Challenge of Christian Stewardship,* Milo Kauffman reports that Jesus spent more time teaching about a person's attitudes toward possessions than He did on regeneration, prayer, faith, or the future life. Sixteen of Jesus' thirty-eight parables, one verse out of seven in the four Gospels—in fact, one half of His teaching, relate to this subject. This might say that two sermons a year aren't enough.

SEX EDUCATION

Need assistance in designing a program of sex education in your church? The district education and publication committee is ready to help. Contact: Mrs. Gerald Kreider, R.R. 3, Goshen, Ind.

Study shows.

Underpaid pastors also subsidize church and give three times more.

There is positive interest in this subject, however. Six ministers mentioned that while there was some resentment to Bible studies or preaching on giving, many members expressed appreciation for it, too.

To the question, "If you knew you couldn't fail, what are some stewardship efforts you would initiate in your congregation?" the replies coming through strongest were: better church treasury records, and financial commitments. Other ideas listed were: everyone tithing; informed budgeting; regular reporting of contributions; a unified budget; use of offering envelopes; and one mentioned, one offering per month (where the latter has been used total giving has increased).

What about the matter of making financial commitments to the church?

By this is meant advance planning, and setting a definite goal of how much one intends to give during the coming year, barring, of course, serious financial reverses. Pastors were concerned as to *why* there was so much opposition to making commitments to the church when everyone makes commitments to purchase a home, a TV, farm machinery, farms, appliances, or dozens of other items. True, God won't send out a monthly statement, or press us like other creditors. Are we *really* saying that God and His work are less important than the items we buy on time? Think about it!

Pastors also mentioned that they would like ideas and encouragement from members on teaching and preaching on this subject. They wish you would be free in talking to them about it. They admit to not having all the answers, but they will be encouraged if you help dig them out.

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. While certain individuals are invited to respond each month, any reader is encouraged to send his comment on next month's "consideration" which appears in this section. Responses in 200 words or less should be sent to the editor, 3003 Benham Ave., Elkhart, Ind. Questions for "consideration" are also welcome. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

CONSIDER . . .

It's the evening that Marge and Sam invited some of the church couples over to see their new split-level.

"Well," says Sam as you visit over the cup of tea, after the tour of the new house is over. "We decided that this pad would be a better investment than those unpredictable stocks on Wall Street."

"That reminds me, Sam," says Jack. "I was shocked about what I read in that stewardship book from the General Conference; you know, the one we are supposed to read for next Sunday's discussion. It says that Jesus talked more about money and property than about regeneration, prayer, faith, or the future life. The author claims that one verse out of seven in the four Gospels—nearly one half of Jesus' parables—is related to the subject."

"If that is true," responds Sam, "I wonder why Rev. Yoder doesn't talk about it more."

"Maybe he thinks the subject's too worldly. Maybe he's afraid of stepping on our toes, and that we'll fire him. Maybe we don't give him enough money, that he would know how to talk about it!"

Marge interrupts the good laugh from the kitchen. "I think the church ought to stick with spiritual matters!"

Jack looks to you: "Hey, you are on the church council. What do you think? If Jesus talked so much about money, how's come Rev. Yoder is so mum in his sermons?"

The treasurers of twelve Central District churches were invited to reply. One did! Do you agree with Ed Baumgartner, treasurer of Fortuna (Mo.) Church?

CONSIDER FOR JUNE

Any reader is invited to send his response to the Reporter, *3003 Benham Avenue, Elkhart, Ind. 46514*

"Taxes, taxes, and more taxes!" says Jack. "I'm for cutting someplace and if I were the President or governor, I am convinced I'd know where to start."

So you bite. "Where?" you ask.

"The whole welfare program! Our country was founded on individual responsibility, but now our government is inviting a mass of lazy people to live at your expense and my expense. The Bible says something like " 'If a man doesn't work, he shouldn't eat, either!' "

You reply:

BECAUSE HE IS PREACHING THE GOSPEL

Perhaps Rev. Yoder doesn't talk about money so much in his sermons, because he is too busy preaching the gospel of salvation. In many churches, today, the social gospel is being preached. Feeding the hungry; equalizing the opportunities between the races; working with underprivileged is all well and good. The Christian should show compassion. But the foremost objective of the church is, as Christ said to "Seek and to save that which is lost" (Lk. 19:10).

The Christian finds himself surrounded by affluence and materialism, today. And, whether he likes to admit it or not, he is caught up in its net. He enjoys new homes, cars, and some of the so-called luxuries of life. Christ did not condemn these things in themselves. But, if He talked about money and property more than about prayer and faith, I believe it was because He saw the dangers which material things present. As in the story of the rich young ruler, possessions stood in the way of his entrance into the kingdom.

It is Rev. Yoder's responsibility to challenge his parishioners to the degree that they will give their entire lives to Christ. He offers them something for which to live and die, and gives them a new outlook on life. As the heart and soul is dedicated to Christ, the once so-called problems no longer exist. It is only when the life is thus consecrated to Him, that talents and resources fall into their respective places.

Christ said, "But rather seek ye first the kingdom of God; and all these things will be added unto you" (Lk. 12:31). Rev. Yoder is simply following Christ's command to preach the gospel. *Ed Baumgartner.*

WANTED: MARRIED COUPLE

The *Eglise Mennonite au Congo*—Congo Inland Mission could use a married couple experienced in maintenance and building new buildings. This would be a great relief to missionaries involved in other specialties and not particularly familiar with what makes a building stand up and function.

Paxmen Dale Epp, of Henderson, Nebraska, and Fred Suter, of Pandora, Ohio, are currently giving assistance to maintenance and building programs in the Tshikapa area.

Write: *CIM*, 251 W. Hively, Elkhart, Ind. 46514.

Youth—from A-3

can convince myself I am pretty good. But when I measure myself against what God speaks to me in worship services, I ask for forgiveness and press on.

"Because, though I may worship alone, there is strength and support and encouragement in the fellowship of believers.

"Because, the church offers me effective channels for Christian service to God and man." *Choice by Edith Graber.*

I, as a young person, cannot lean back on the laurels of my religious forefathers and expect my religion to remain relevant, alive, and important. Each of us must make an individual commitment. *Susan Schumacher, Pandora, Ohio.*

FOR DISTRICT WOMEN

Theme . . . "God hath compassed me with his net" (Job 19:6).

Auf Wiedersehen

Just two years ago, it was my privilege to greet you for the first time in this corner. This is the *auf Wiedersehen* issue for me. The mood at that time, it seems to me, was similar to today's tempo, although perhaps now more intensified.

In this two-year period, many of us have experienced in homelife and in national life, turbulence, tragedy, upheavals, and problems of great perplexity. I trust we have not been daunted by them, but have responded to the multiplicity of problems with faith, prayer, and diligence. "Hope in the Lord! For with the Lord there is steadfast love, and with Him there is plenteous redemption."

Likewise, many have experienced new hope, joy, accomplishments, fulfillment. In either case, our hearts overflow with thankfulness that God has imbued us with life, with breath, and with His grace. May we remain steadfast in humble service and ministry, that we may know the joy and peace that only Christ can give. "Where there is no vision, the people perish; but he that keepeth the law, happy is he" (Prov. 29:18). God bless you—each one. *President's corner, Mrs. Edward Brookmyer.*

What you're saying

One of the most exciting aspects of the task of the adviser is reading your comments on the yearly reports or in your letters. Perhaps, in the sharing of some typical comments, your society will receive inspiration from the experiences and projects of sister organizations:

We have a very fine group working together. Our ladies help wherever they are needed in the church. Each of us has a prayer sister throughout the year. *Comins (Mich.) Church.*

Although our group is small and the funds in our treasury are often low, with extra effort on our part we were always able to meet our assignments, and feel that we had a good year in our meeting and praying together. *Eicher Emmanuel, Wayland, Iowa.*

We feel that, with the help of God and your prayers, we may become a larger group and be able to help fill the needs of fellow Christians better in 1969. *First, Chicago, Ill.*

Instead of having one group meeting, we are going to divide into smaller groups each month and see if we can reach more of our women. *First, Nappanee, Ind.*

We found that if you do not help your brother at home, it doesn't do much good to send money to foreign missions. This awareness has been a meaningful experience to us. *First, Normal, Ill.*

We had a worthwhile meeting on personal witnessing. We used Gert Behenna's record for resource material. Questions for discussion had been prepared and distributed before hearing the record together. *Grace, Pandora, Ohio.*

We greatly appreciated the visit of the General Conference WMA president, Mrs. Aaron Epp. One of our special meetings was a picnic and vesper service at Camp Friedenswald. *Hively Avenue, Elkhart, Ind.*

In July, six of our ladies gave book reports and challenged us to make more use of our church library. During the year, we carried in meals to three mothers who had new babies. *Maplewood, Fort Wayne, Ind.*

Both of our WMA groups get together four times a year for joint all-day meetings. We find this type of fellowship quite rewarding. We made monthly visitations to the Meadows Home, and also made favors for the residents. *Meadows (Ill.) Church.*

The thrill of 1968 for our society was the visualization of the plight of a young family—burned out by fire—and we were able to help them weather the rough going until they were on their feet again. *Salem, Kidron, Ohio.*

We realize the budget is higher, but we will try hard to reach it. What we *want* to do, we *can* do. By working and praying together, untold goals can be reached. *Wayland (Iowa) Church.*

We are trying to get more ladies of the church interested in coming out to the meetings. The WMA *Manual* has been a wonderful help to us. Thank you very much for it. *Woodlawn, Chicago, Ill.*

Material for this page should be sent to Mrs. L. L. Ramseyer, Bluffton, Ohio 45817.

Many missionary groups try various means of fund raising, while others depend entirely upon free-will offerings. There is something to be said about either method, and many societies use both. Certainly, women who have time for creative needlework or quilting should be encouraged to use their time and talent for supporting the Lord's work. Other groups serve banquets, dinners, or receptions, a most-valued service. Still other women, busy with family duties or other work, prefer the direct contribution of money. It would be interesting to share some of the successful methods our women have used to earn money for mission or relief projects.

Last year, the WMA of First Church, Berne, Indiana, sponsored the compiling and sale of *Our Swiss Pantry*, a 230-page loose-leaf cookbook, containing about nine hundred favorite recipes of the Berne women. The book features a number of typical Swiss dishes such as *Knefle* (egg dumplings), *Rösti* (fried potatoes), *Hasenora* (rabbit ears), *Gallerig* (pork loaf), *Eier Datch* (egg roll-up pancakes), and *Schvetzie* (lettuce dressing). Of course, the majority of recipes are American favorites but there are, also, specialties from Colombia, India, and Africa, contributed by missionaries.

In February 1968 the committee, headed by Mrs. Earl Habegger and Mrs. Valier Flueckiger (two good Swiss names), received the first printing of two thousand copies. Within three weeks, the entire number was sold! A second edition of two thousand was sold out by the end of the summer. At the present time, about one thousand copies of the third printing have been purchased by women in many parts of the country.

Over $5000 has been contributed to General Conference mission projects, as a result of the sale of *Our Swiss Pantry*. From our district adviser, *Mrs. Leslie Lehman, Berne, Ind.*

From your district advisor.

1-W REUNION

A 1-W reunion for those who were in Indianapolis for their two years of service will be held July 26 and 27. Anyone not presently on the mailing list who wishes to receive further information may send his name and address to Richard D. Graber, Route 8, Box 251G, Indianapolis, Ind. 46234.

George Lentz observes Ninety-fifth birthday

If you remember when President James Garfield was assassinated, you have been around for awhile, or, if you voted in the presidential election when McKinley was elected, you must be past ninety. Living at Meadows Mennonite Home is an alert man who can accurately give personal experiences and information dating before the turn of the century. His name is George Lentz, born a valentine baby, February 14, 1874.

Lentz is known and respected by many McLean County residents, having lived here since he was twenty-one years of age. He came from Ohio to work as a farmhand for $18 per month, which was an increase over the $12 he had been receiving for the same type of work. High school graduates were the exception rather than the rule in rural areas so he was persuaded to take a "Teacher's Examination" in Bloomington, which he passed and was qualified to teach grade school. In this profession, he received the increased salary of $35 per month (no withholding tax!) for a seven-month school year. . . .

Lentz's interest in farming caused him to leave the schoolroom after seven years and follow the walking plow. He also helped open the grainfields with a cradle, and saw the first binders come into use.

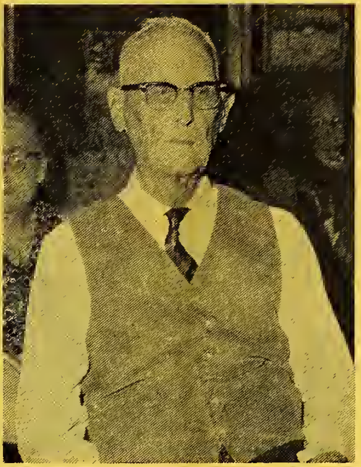
While on a trip to Ohio to visit relatives in 1910, Lentz got a close-up view of the low-flying plane of the Wright brothers in a flight from Dayton, Ohio, to Ft. Wayne, Indiana.

A big tent was erected in the Bloomington area in about 1908 and the famed evangelist, Billy Sunday, conducted a revival for about three weeks. Lentz recalls these meetings as of value to himself personally. . . .

Some residents of Hudson will remember him as an implement dealer in their town. Most recently before retiring, he was employed at Wesleyan University.

Until two years ago, Lentz made a weekly trip to Bloomington from Meadows, a distance of twenty-five miles, in his own car. Each year he successfully passed the driver's test but, at the age of ninety-three, decided to voluntarily give up this privilege. . . .

Leisure time is no problem for him. Good eyesight has made it possible for him to continue reading three to four books a month, besides the daily papers and magazine. When he needs diversion, he always has a jigsaw puzzle started on the board. He maintains an active correspondence, which is appreciated by his daughter, Mrs. Ruth Meatyard in Kentucky, and grandchildren from New Jersey to Hawaii. At Christmastime, his relatives and friends are delighted to receive letters along with greeting cards. All grandchildren, great-grandchildren, and one great-great-grandchild are remembered on their birthdays.


George Lentz

In this community to help celebrate Mr. Lentz's ninety-fifth birthday are his daughters and sons-in-law, Mr. and Mrs. George Arnold and Mr. and Mrs. Gene Finley of Lexington. *Chenoa (Ill.) Clipper Times.*

Happenings—from A-1

1971, and a shorter one in the even-numbered years, to allow him to attend six-week summer sessions at San Francisco Theological Seminary. Continuing education is important for ministers, who usually feel that their seminary education has only scratched the surface of the Bible study and pastoral skills he needs. The San Francisco Theological Seminary (Presbyterian) program was chosen because it has a program beyond a bachelor of divinity, concentrating on studies pastors can do year around while in the pastorate, and it encourages studies on problems in the pastor's own parish. This doesn't mean our parish is to be a guinea pig for the pastor's studies, but it might mean that if we want to tackle some hard, complex task, we can also use some seminary specialists to help us."

DECISION AT OAK GROVE

The Oak Grove, newsletter of Oak Grove Church, Smithville, Ohio, reported in its March Issue: "The February 19 General Council meeting canvassed the results of the opinion poll regarding conference affiliation and found that 185 out of 220 gave dual-conference affiliation as their first choice.

The council then took action to reactivate the Conference study committee and authorized them to investigate and formulate a proposal for dual affiliation and bring it to the congregation. This committee is composed of Wilbur Berkey, chairman; Doris Baly, secretary; Howard Yoder, Donald Steiner, David Krabill, Glen Burkholder, and Pastor Lotus Troyer."

MORE SERVICE WORKERS

James Reimer and *Keith Streid,* both of Meadows (Ill.) Church, began, on March 1, a two-year voluntary service assignment in Fort Wayne, Indiana. James is working with maintenance at the East Wayne Street Center, and Keith is working at Lutheran Hospital.

In late January, three men from the Wayland (Iowa) Church, spent a week working in St. Louis in the Jeff-Vander-Lou, slum-housing-renovation project. They were *Glen and Dale Reichenberger,* and *Duwaine Hirshey.*

RUSSELL SCHNELL ACCEPTS CALL TO OKLAHOMA CHURCH

Russell Schnell, pastor of the Apostolic Church, Trenton, Ohio, since 1964, has accepted a call to the Bethel Church, Hammon, Oklahoma, beginning May 18. A native of Chicago and graduate of Bluffton College and Moody Bible Institute, Schnell served as a missionary in the Congo for thirty-two years. He and his wife, the former Helen Yoder of Goshen, Indiana, have four children.

RACISM, NOT PROMOTED BUT ACCEPTED

"The Mennonite Church and the Urban Crisis" was the theme of a special session of the Ohio and Eastern OM Conference held, recently, at Louisville, Ohio. Stan Hostetter, member of the Central District peace and service committee *spied out* this conference and reported:

All major addresses were delivered by black Mennonites. The following statements will highlight the import of the conference.

"Mennonites have not promoted racism but, rather, have accepted it. They have tried to be the good people in the land and, in so doing, have accepted racial attitudes through aculturation. Mennonites may not have promoted white power, but they have used and enjoyed it. The Mennonite Church would have accepted Stokely Carmichael if he had said, 'We will seek our help from the Lord,' instead of from 'black power.' We don't believe in 'burn, baby, burn,' here in our cities; but an alarming proportion of us believe it is alright to burn cities in Vietnam."

SERVICE
PEACE

What kind of Shopper are you?

Have you ever stopped to analyze what factors go into a decision to buy a certain product or service? Marketing specialists have told us that color plays an important part, as does the personality of the salesman, or the physical arrangement of the store. These are intangible, psychological factors.

The businessman, who has his economic sense tuned to a fine point, would say there are, basically, three criteria in purchasing goods or services: quality, service, price.

Let us suppose that these factors are judged to be inadequate for the Christian. Could there be an additional factor? Most Christians would say: "Yes, there is another factor, a moral factor, which is relevant in the economic realm."

Let me illustrate. Many Christians have refused to shop at a store that is open on Sunday, or one that sells alcoholic beverages. To them, this refusal is an attempt to show that quality, price, and service are not adequate criteria, by themselves, for the Christian. That store may have the lowest prices in town; but for them, stewardship involves more than buying at the cheapest price!

Other Christians may select other issues to show their concern, but I would venture to say that most Christians agree that ethical judgments must be considered in the economic arena.

That brings me to the main point of this article. **Project Equality** recognizes that economics cannot be divorced from morality, especially when it involves the church. The moral issue in this case is the question of race. Participants in **Project Equality** are expected to ask those businesses from whom they purchase goods and services, "What effort is your company making to bring about equality of opportunity among minority groups?"

What makes **Project Equality** positive and effective is that it examines a company's policy to see if it is really implementing equal opportunity, and gives suggestions for affirmative action to those requesting it. Companies measuring up to **Project Equality's** standards are listed in their *Buyer's Guide,* which is made available to all participating religious institutions. This is not a boycott but, rather, roughly equivalent to the Good Housekeeping Seal of Approval! And it is an opportunity for the church to make a witness in the marketplace, consistent with its faith that color and national origin are not barriers before God.

If your church council would be interested in considering participating in **Project Equality,** please contact me for more information. *Darrell Fast, 3003 Benham Ave., Elkhart, Ind.*

Material for the Central District Reporter Department should be sent to: Gordon R. Dyck, Central District Minister, 3003 Benham Ave., Elkhart, Ind. 46514.

VITAL STATISTICS

BIRTHS

"For of such is the kingdom of heaven."

Salem, Kidron, Ohio: to the Russell Gregorys, Karyn Elise, Feb. 1.

Ebenezer, Bluffton, Ohio: to the Duane Bixels, Cheri Rochelle, Jan. 28.

Eicher Emmanuel, Wayland, Iowa: to the Royce Liechtys, Jamie Rae.

Maplewood, Ft. Wayne, Ind.: to the Tom Kressleys, Thomas Charles, Feb. 11.

Community, Markham, Ill.: to the Mike DeVines, Laura Jean.

First, Berne, Ind.: to the Evan Lehmans, Mary Gretchen, Feb. 18; to the Dan Dawsons, Christine Joan, Mar. 18.

Pleasant Oaks, Middlebury, Ind.: to the Charles Yoders, Kenneth Wayne, Feb. 15; to the Dale Yoders, Matthew Charles, Feb. 21.

First, Bluffton, Ohio: to the Stanley Clums, Bruce Allen; to the David Gratzes, Dawn Anne.

First, Nappanee, Ind.: to the Martin Stookeys, Laurie Ann.

Mennonite Gospel, Peoria, Ill.: to the Harvey Fykes, a daughter, Jan. 26.

MARRIAGES

"That theirs may be a love that knows no ending."

Silver Street, Goshen, Ind. David Defrees and Karen Williams, Feb. 15.

Congerville, Ill.: Barbara Winkler and James Trunk, March 2.

Salem, Kidron, Ohio: Dewey Moser and Diane Anthill, Feb. 14.

Comins, Michigan: Gaye Emig and Terry Mauer, Feb. 14.

NEW MEMBERS

"Ye are . . . fellow citizens with the saints."

First, Bluffton, Ohio: Dan Joliff, Dr. and Mrs. Leland Lehman, Steve Lehman, Barbara Lehman, Mr. and Mrs. Reldon Schirch, Mr. and Mrs. Bruce Harder, Mr. and Mrs. Roger Burkholder, Mr. and Mrs. John Lerch, Mary Burkholder.

DEATHS

"May the faithful departed, by the mercy of God, rest in peace."

First, Berne, Ind.: Mrs. John Burke, Feb. 17; Mrs. Aldine Liechty, Feb. 16; Robert Sprunger, Mar. 7.

Eicher Emmanuel, Wayland, Iowa: Mrs. Mary Rich, Feb. 21.

First, Bluffton, Ohio: Ina Burkholder, 72, Feb. 19.

Grace, Chicago, Illinois: Mrs. Kay Harvey.

Calvary, Washington, Ill.: William Schneider, 74, March 4.

Hively Avenue, Elkhart, Ind.: Helen Klassen, 41, March 14.

Saigon cemetery has girl banker

"In Saigon, too, you have a friend at Chase Manhattan," announces a large, happy billboard to everyone entering the city from Tan Son Nhut Airbase. Many other such helpful banks are here, eager to serve the public need, if the public can pay.

But deep in a Saigon cemetery, where refugees have pieced together their squatters' shacks, there dwells an extraordinary little bank known only to the poor.

It has no official name. It does not close at two o'clock. It allows savings accounts as small as twenty piasters (eighteen cents).

It grants loans without collateral and charges no interest. It is operated by one small, energetic Vietnamese social worker, and it goes wherever she goes.

It is, easily, the friendliest bank in all Saigon. It needs no large billboards to announce its presence. The people it wants to serve know it well.

The director's name is Quynh, and she runs her little savings-and-loan on funds allotted by Vietnam Christion Service. Her banking procedures reflect her belief that everyone's financial problems are different and that each person deserves individualized attention.

Her clients request loans for many different reasons: to repair their homes, to capitalize a small selling business, to buy emergency medicines, even to repay old debts.

The amount of each loan is determined by its purpose. Loans have ranged from five hundred piasters (less than five dollars) for medicine to sixteen thousand piasters for repairing the floor of a home.

Repayment plans are also individualized—borrowers pay back by the month, by the week, and, very frequently, daily!

At present, Quynh is helping twenty families through her loan program. The Nams are one such family.

Several years ago, before the cemetery project was begun, Mr. Nam had a stroke, which left one side of his body completely paralyzed. He was no longer able to support his wife and five children by working as a theater musician.

In desperation, Mrs. Nam went to a moneylender and borrowed seven thousand piasters to tide the family over and to help set up a small selling business.

Mrs. Nam worked hard to repay the loan. However, the interest per month on the sum she borrowed was so large that she could barely repay the interest, alone. For two years, she paid interest on an amount that never decreased!

When Mrs. Nam came to Quynh, she was just beginning to realize that she might be paying interest on that loan for the rest of her life, without ever freeing herself from the debt. Quynh lent her the seven thousand piasters needed to repay the old debt in full. Now Mrs. Nam repays Quynh thirty piasters every day.

Soon she will be free of a debt that had drained her resources for over two years, and will begin to profit from her small business of selling cooked rice and noodle soup. She can hope, now, to make enough money to repair the small home where she and her family live.

In the midst of this overwhelming poverty, what kind of repayment rate does Quynh have on her loans? Almost 100 percent! Quynh attributes this to being careful about the loans she gives. She first gets to know the people well and makes sure they have good character.

Everett Thompson, director of the Vietnam Christian Service center in the cemetery, knows it is more than that. He watches Quynh at work. She is never too busy to stop and listen to someone's problems. People think of her as a friend, not a businesswoman. They are grateful for her personal concern. They will not let her down.

She is quietly helping her friends regain those qualities of responsibility, ambition, initiative, and self-respect that so many have lost during their long years of destitution. *Clarice Roth.*

Pastors of the Fellowship of Mennonite Churches in Taiwan met in February on the campus of Tainan Theological College for three days of study of contemporary church life. Lectures by seminary professors encouraged the church to learn to identify with people as did Jesus Christ. Paul Lin, chaplain at the Mennonite Christian Hospital in Hwalien, spoke about the minister as counselor, emphasizing identification with other persons. At present, Taiwan has eight organized Mennonite churches and three chapels.

RECORD

Calendar

May 1-4—Eastern District Conference, Souderton, Pa.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

Oct. 10-12—Western Distirct Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

Apr. 27—Steinbach, Man., Bergthaler Church, panel discussion on outreach evangelism, Abe Rempel.

Northern

Apr. 25-27—Downey, Calif., California Mennonite Fellowship.

Western

Apr. 19 — Hydro, Okla., Bethel Church, workers' conference, Elmer Friesen.

Apr. 26-27 — Camp Mennoscah, men's retreat.

May 4-7 — Cordell, Okla., Herold Church, evangelism team.

May 4-8—Cordell, Okla., evangelism workshop, Abe Rempel.

Baptisms

First Church, Sugarcreek, Ohio, on Mar. 30: Nancy Hostetler, Jolene Miller, Susan Lingler, Kevin Hamsher, Chris Raber, Jeff Schrock.

Workers wanted

Sheltered workshop supervisor. Meadowlark Homestead has an immediate opening for a supervisor in a sheltered workshop (mattress factory) in a rehabilitation program. Approved for 1-W service. Write to Meadowlark Homestead, Rt. 4, Newton Kansas 67114.

Workers

Kenneth Lee Janzen, Medford (Okla.) Church is serving a two-year voluntary service assignment as a community worker at the Claven Center in Wichita, Kan. His parents are Mr. and Mrs. Paul Janzen, Muskogee, Okla.

Saundra Jantz, a member of the Lehigh (Kan.) Church, joined the staff of the Youth Office of the Commission on Education as a secretary in January.

Jess Kauffman has been appointed director of Camp Friedenswald, near Cassopolis, Mich., owned and operated by the Central District. He succeeds Dan Graber, now a high-school-guidance counselor in Florida. For the last two years, Kauffman has been the camp's program director. Earlier, he helped organize the Mennonite Camping Association, served as executive director of Rocky Mountain Mennonite Camp, near Divide, Colo., for ten years, and provided leadership in starting Frontier Boys Village, a program for underprivileged boys in the Denver area.

William Klassen, professor of New Testament, Mennonite Biblical Seminary, Elkhart, Ind., has been appointed to the department of religion at the University of Manitoba. He will begin teaching next fall with the opening of the department's second year.

Judith Plata, of Bogota, Colombia, began work for the Commission on Overseas Mission in February. A Mennonite Central Committee trainee, she spent six months in the home of Dr. William Fireoved of Berne, Indiana, before coming to Newton for another six months. In Berne she worked in the office of Berco, a firm making coveralls, and in the afternoons spent time with primary-age schoolchildren, talking Spanish with them and assisting in playground activities. She is a member of the First Mennonite Church of Bogota.

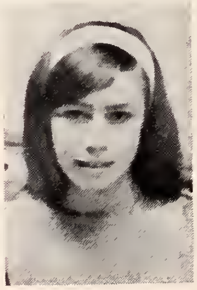
Verdeene Shepherd, a member of Alexanderwohl Church, Goessel, Kan., began serving as a secretary in the stewardship and personnel offices of the General Conference Central offices on Mar. 10.

Johan (Han) and Martha Vandenberg and their three children, Tobia, Susan, and John, returned in March to Taiwan for their third term of service. Han is a member of the Baarn Mennonite Church in the Netherlands, and Martha is a member of the Hoffnungsfeld Church, Petaigan, Sask. Han will take a brief refresher course at language school and will then do evangelistic work.

Orlando Waltner, North Newton, Kan., executive secretary of the General Conference Mennonite Church since 1962, has accepted a position as secretary of Christian education for the Conference's Commission on Education, beginning in July. A former missionary in India, he hopes to bring experience in missions and various forms of service to the field of Christian education as the church grapples with the challenges of communicating the gospel to a new generation and the unchurched. Part of his missionary service, which began in 1939 was spent in rural evangelism, a people's movement. Before his present service as Conference executive secretary, he served the former Board of Missions as associate executive secretary.

Jantz

Plata



Shepherd

H. Vandenberg

M. Vandenberg

Waltner

LETTERS

Ministers

Menno Pullman, Yale, S.D., presently interim pastor of the Hutterthal Church, Carpenter, S.D., has accepted a full-time pastorate of the church. He has served the church since May 1968, following the resignation of Paul Goossen, who is pastor of the Richfield (Pa.) Church. Coming from the Mennonite Brethren Church, Pullman has served South Dakota congregations as a lay pastor the past fifteen years.

Harold Regier was installed as pastor of the Crossroads Old Mennonite Church, Gulfport, Miss., on Feb. 2. John E. Wenger, of Des Allemands, La., South Central Conference overseer, was in charge of the service. Regier will serve the church on a three-quarter-time basis, and Camp Landon with one-quarter time.

Deaths

Malinda Swartzendruver Baughman, Pulaski (Iowa) Church, was born May 2, 1869, and died Mar. 12.

Bernhard H. Friesen, Bethesda Church, Henderson, Neb., was born July 28, 1881, and died Mar. 14.

David D. Janzen, Bethesda Church, Henderson, Neb., was born July 20, 1892, and died Mar. 22.

Christina Ortman, First Church of Christian, Moundridge, Kan., was born Apr. 18, 1886, and died Mar. 20.

Esther Ruth Rempel (Mrs. Waldo D.) Bethel College Church, North Newton, Kan., was born Aug. 3, 1911, and died Mar. 21.

Ernest Straub, Carlock (Ill.) Church, was born Mar. 2, 1898, and died Mar. 24.

Marriages

Roy Deckert, Bethesda Church, Marion, S.D., and *Shirley Massey,* Bethany Church, Freeman, S.D., on Mar. 22.

Sam McNutt and *Beverly Warther,* First Church, Sugarcreek, Ohio, on Mar. 7.

Lowell L. Roth, Washington, Iowa, and *Cynthia Sue Brubacher,* Bethel College Church, North Newton, Kan., on Mar. 2.

Respond to open door

The following open letter has been written by four pastors of the Freeman, South Dakota, community to the Committee of Christian Concerns.

The undersigned General Conference pastors and leaders in the Freeman, South Dakota, community wish to express our own Christian concern in response to your recent mailings to us and our church boards (the text recently published in *The Mennonite,* February 25).

We know of no one who claims that the policies and programs of our General Conference are above criticism. Mistakes have been made in the past, and will be made in the future, if for no other reason than we all happen to be very human and very fallible. There may well have been instances when attempted conversations on divergent points of view were not welcomed by our leaders. Again, our leaders are human, too.

But, if doors have been wrongly closed in the past, they are wide open, now. We note that Brother Henry Poettcker, president of the General Conference, in a letter sent to you and our churches (also published in *The Mennonite*) makes it emphatically clear that the Executive Committee and members of the General Board "stand ready to meet (you) at any time or place, either as an organization or individuals" for the purposes of discussion of issues and concerns.

We, therefore, appeal to you to respond favorably to this open door with the aim of achieving greater understanding and real brotherhood. Christian brotherhood does not just happen, we must all work at it. Historically, we have pointed to Matthew 5:23 ff. and 18:15 ff. as vital guidelines in brotherhood maintenance within the church. Surely, Christ's teachings are pertinent in this instance. To bypass these simple directives is to render invalid our claims and criticisms, whether aimed at individual Christian brethren in a congregation or at the Conference as a whole.

We are dismayed by your apparent efforts to establish a case against the Conference by taking incomplete statements out of context and to undercut the support of our church paper before engaging in serious and thorough discussion with our leaders to learn exactly what they do believe and proclaim. Accordingly, we find it inappropriate to take your "concerns" seriously; nor can we offer any encouragement or support to your committee.

We repeat, there is surely room for improvement in our ecclesiastical structures and institutions. But we believe it is our Christian duty to work within our brotherhood framework, seeking ways of strengthening it instead of acting to fracture further the body of Christ in the world. This is a real and sober possibility which must be weighed carefully and thoughtfully as we all probe more deeply into the meaning of our unity in Christ. *Gerhard Peters, Levi Koehn, Virgil M. Gerig, Paul N. Roth, Freeman, S.D.*

Sweet oil for ears

DEAR MAYNARD: I appreciated Mrs. Homer Goering's letter in the March 18 *Mennonite.* I also "pray that we may be one."

I, also, was shocked by the expressions on Wednesday night at the (Estes Park) Conference. After all, I'm an old square, too. Perhaps we squares who got shocked might think about this: Lionel A. Whiston, Jr., in a review of Norman Mailer's new book about the march on the Pentagon, *The Armies of the Night,* says that "the book becomes a valuable index to understanding the frame of mind of the American protest movement. The average churchman gets hung up on the issue of obscenity. Mailer reveals people who feel that violence by forces of law and order, or the war in Vietnam are far greater obscenities than sound waves or four-letter words."

Possibly this is a good explanation of what went on that Wednesday night. If so, it would be well for us to put a little sweet oil into our ears, and try to hear what was being said to us (who think we believe in peace).

Then, perhaps, we can rejoice that others (in a tone of voice to which we are unaccustomed, to be sure) are crying our belief—and work a little harder at being peaceful among ourselves! *George S. Stoneback, 1223 N. Adler Ave., Fresno, Calif. 93727.*

Sit down and discuss

Dear Mr. Shelly: I had written a letter regarding the one written by the Committee of Christian Concerns, but after reading the ones written by Mrs. Russell Mast and Mrs. Homer Goering in the March 18 issue, I decided not to send it. If we would be more ready to follow the policies these women advocate, surely, we would experience less heartache and more work would be accomplished for our Lord.

If the Committee of Christian Concerns would sit down and discuss their grievances with the Executive Committee of the General Board, I am sure that some of the differences and hard feelings could be ironed out. *Margaret Willms, Garden Hill Nursing Station, Island Lake, Man.*

Misreport of being Henry

Dear Maynard: We are using the book *This We Believe* by James H. Waltner in instructing a membership class in our church. It has a rather serious historical error on page 132 where Pope Gregory vii is said to have had a dispute with King Henry IV of England.

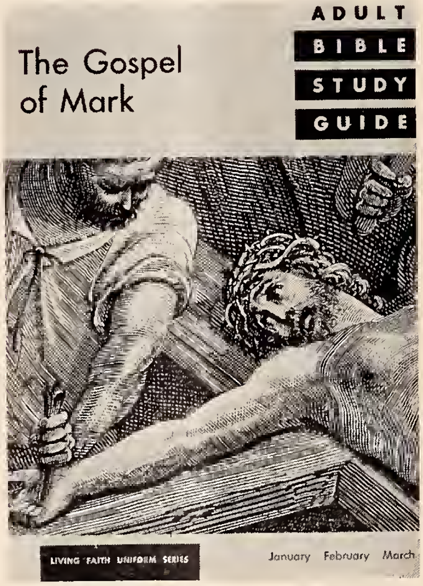
Gregory vii was Pope from 1073 to 1085. During this time, William II was King of England, followed by Henry I, 1100-1135. Henry IV of England reigned from 1399-1413, over three hundred years after the pontificate of Gregory vii.

Gregory vii had a quarrel with Henry iv, 1050-1106, Holy Roman Emperor, King of Germany, Italy, and Burgundy, who succeeded his father Henry iii in 1056. *David Janzen, Box 594, Niagara-on-the-Lake, Ont.*

Concern for enemies

To the Editor: Shown on the cover of our January-March Sunday school quarterly is part of the *Crucifixion* by Paul Gustave Dore. In this picture, a muscled workman is about to drive a huge spike into the hand of Jesus. The crown of thorns is still on the Savior's head as he turns to watch the proceedings. He seems to be intent on the nail, and the hand that is holding it.

I think the artist should have shown Jesus' gaze directed at the face of the soldier instead of at his hand, don't you? One likes to think of Jesus as being more interested in the souls of His enemies than in His own hurt. *George Unger, 31073 Peardonville Rd., Abbotsford, B.C.*



No blame on soldiers

Dear Editor: I am very much disturbed after reading some of the letters which appeared in *The Mennonite* denouncing the editor and his staff for publishing letters and articles concerning the war in Vietnam and accusing those for participating in peace marches as being communist inspired. While there may be a few having leanings toward that direction, putting everybody into the same category is both unchristian and untrue. It is hard to believe that born-again Christians can uphold war. *The Mennonite* has been accused of putting the blame on our boys for their part in the war. I read *The Mennonite* regularly each week from cover to cover and I have never seen that either the editor or his staff has ever put the blame on the soldier. While it is true that the American forces have dropped napalm bombs on innocent men, women, and children, burning them to death, destroying their villages and their rice paddies, the blame cannot be put upon these boys, because they are under strict orders which must be obeyed whether they like it or not. I am referring to a few letters which I think are in very bad taste, entitled: Slavery worse than war, Not happy with King story, Lifting up America, as well as some others. May I say, is it right for us as citizens to uphold our country if the things it demands of its people are contrary to the teachings of Jesus Christ? God said, "Thou shalt not kill," and I believe that is what He meant. Therefore, I cannot believe in war. . . .

Referring to the Committee of Christian Concerns, I think they made some broad statements when they called some of the decisions made at the Estes Park Conference as being communist inspired, and also advising those who receive *The Mennonite* to cancel their subscriptions. It would seem that they would advocate a boycott. I do not think that shows any Christian love which should exist in the brotherhood. I hope that the rift between the Committee of Christian Concerns and the Conference can be straightened out in a Christian way. I believe there is nothing that is so harmful to the cause of Christ as when His followers are at odds with one another. It sets a bad example for those who are on the outside looking in. And if there is contention among Christians how can we expect to win souls for Christ? I hope and pray that a better understanding of each other may take place in the near future, so that there may be unity in the brotherhood. *Wm. G. Leber, 67 S. Fifth St., Souderton, Pa. 18964.*

THE TESTAMENT STILL NEW

Jacob J. Enz

Most Christians, today, have never considered the fact that there was a time in the life of the early church after Pentecost when there was no New Testament. The New Testament was, in reality, the living epistles to be read in Jesus' person and His witnesses—the apostles who had been with Him and those converted by their preaching.

Furthermore, there were no special pressures, at that early time, to put their experiences into writing, because Jesus had told them that He was ushering in the last days. Since these early Christians expected Jesus to return soon, there would be little reason to preserve for later ages an account of what had taken place before their eyes. Jesus himself left no written document; nor did Jesus command that a document of His acts and words should be written down.

The above may help to explain why it is that in our New Testament Scriptures we do not have a carefully planned literature or a carefully formulated theology which deals neatly with the questions of life in a point-by-point exhaustive fashion. Instead, we have four documents which would correspond to pieces of journalistic literature in our own time—the Gospels (Good News). Also, there is a narrative about how the early church became desegregated under the leadership of the Apostle Paul. This is no extensive, carefully planned history of the early church; it is really another gospel—that is, another piece of good news—saying that *the whole world*—not the Jews alone—has access to Jesus Christ!

A large portion of the New Testament is made up of a casual type of writing known as personal letters, to individuals or to churches, by Peter, Paul, John, and others. The last division of the New Testament, the Book of Revelation, consists of a series of letters and prophecies intended to give comfort to a suffering church. That there was no specific human plan for the preparation of the New Testament is further illustrated by the fact that it had its origins in such scattered areas of the Mediterranean as Palestine, Asia Minor, Greece, and Rome.

It is difficult to say how or when this particular group of writings came into the form of our present Testament. To be sure, the writers make certain claims for the divine origin of their message. This is true of Paul, First Corinthians 2:7-13; of John, Revelation 1:2. In Second Peter a claim is made for the epistles of Paul which places them on the level of "other scriptures" (2 Pet. 3:15-16). It is also true that Paul expected his epistles to be read in the churches (Col. 4:16; 1 Thess. 5:27; 2 Thess. 2:15). At the beginning, this may have been simply a practical measure which the church then recognized as having value; because of the immeasurable value of Paul's writings, a collection may have begun on the basis of Paul's own suggestion for the use of his letters.

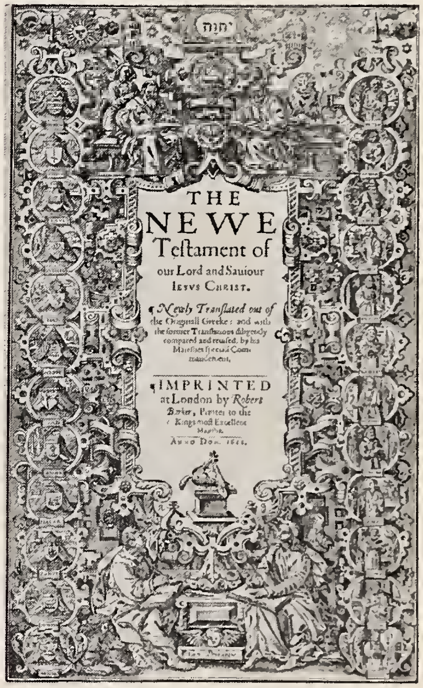
It may be seriously questioned, however, whether it was the claim of the writers in their writings which led to the grouping of these particular books as the New Testament. It was surely the subject of their writings and their relationship as close witnesses of this subject, Jesus Christ, which caused this body of writings (widely separated in their origins geographically) to gravitate together into one document.

Early church

We have some indications about how these documents gravitated toward each other. As early as A.D. 95, quotation of certain New Testament books indicates that the process of gathering copies had already begun.

The beginning of the collection process involved the gathering of Paul's epistles. Polycarp, in A.D. 110, quoted or referred to ten of Paul's writings. The first attempt to weave the four Gospel accounts into one continuous narrative about Christ's life (Tatian's Diatessaron) indicates acceptance of only four Gospels (there were also Gospels of Peter, Thomas, and Matthias) by A.D. 150.

At about this time, Justin Martyr notes that the Gospels, called "memoirs of the Apostles," were read alternately with the Prophets. We must remember that the Law (Genesis to Deuteronomy) along with the Prophets had been read regularly in the synagogue service. By the middle of



THE
NEWE
Teſtament of
our Lord and Sauiour
IESVS CHRIST.

¶ Newly Tranſlated out of

¶ IMPRINTED
at London by *Robert*

Title page, King James Version, London, 1611: "This group of documents testifies to the absolute uniqueness and unrepeatableness of what God has done in Christ."

episodes in the life of an inspired bible

It was not the claim of the writers in their writing, but the subject of their writing and their close relationship to this subject, Jesus Christ, which caused these writings to gravitate together into one document.

the second century the Gospels, as attested by usage, were considered to be on par canonically with that material of the Old Testament most extensively used in worship.

By the end of the second century, as seen by the writings of the church father Irenaeus, most of the books of the New Testament were quoted as Scripture. From Irenaeus, we learn of the divine necessity of four Gospels; since four is the number of the regions of the world and the winds, universal application of the gospel is, thereby, stressed. This is probably not the way the number of Gospels was arrived at, but we note that, by this time, only four are considered. A little later, Tertullian referred to the materials that make up our New Testament as "New Testament."

From the end of the second century comes the Muratorian Fragment, the first document specifically concerned with listing the books regarded as belonging to the New Testament. This list appears to show that the New Testament Scriptures had, still, not quite attained the form in which we now have them. Here are listed all of the present books except Hebrews, First and Second Peter, and James, while including the book of Wisdom and a Revelation of Peter.

Origen, great scholar of the third century, in whose writings quotations from two thirds of the New Testament can be found, accepted our twenty-seven books. It should be noted that Origen had some doubts on the authorship of Hebrews—doubt as to apostolic authorship. He also had some doubts about including James and Peter and First and Third John.

One may be tempted to inquire how convinced we should be of the whole twenty-seven belonging to the canon, since there were such doubts on the part of those who lived close to their production. We should remember that it took time for writing to be accepted in places other than where they were first written. Also, the intense persecution of the church at this time would prevent gathering to consider such matters.

After persecution ended, Constantine requested that Eusebius of Caesarea prepare fifty Bibles for the churches of Constantinople. His study to determine which were the accepted books resulted in the acceptance of our twenty-seven books, though he recognized that James, Second Peter, Second and Third John, and Revelation were among those disputed. At the Council of Carthage in 397, the twenty-seven books making up our New Testament were formally ratified. Jerome's translation of the Bible into Latin at the beginning of the fifth century helped, finally, to settle the matter, since he included only the twenty-seven books known to us.

Subsequently, there has been no indecision, among major bodies of Christendom, as to what constitutes the books of the New Testament as there has been about the Old Testament. Catholics and Protestants are agreed on the New Testament.

It should be stressed that recently discovered *gospels*, like the manuscript discovery in 1945 at Nag Hammadi in Upper Egypt, are not gospels like those we find in our Gospels. The newly discovered gospels present secret teachings of Jesus, with almost nothing about His life. They present man's problems as lack of knowledge rather than forgiveness. This material cannot be considered on par with the New Testament; it represents an early form of Christian heresy.

The Holy Spirit at work

This history of the biblical canon shows that a number of factors influenced the collection of books of the Bible. There seemed to be a preference for books written by people close, if not eyewitnesses, to the events recorded. Also important was the repeated use of certain materials in worship commemorating the saving acts of God. A third factor was the church's need to define the extent of its writings, as pressures grew to include writings presenting views diverging radically from those of existing writings.

Finally, as the church spread and as the time of Christ's return was delayed, the urgency to overcome the barrier of space and time grew. This demanded not only written documents to overcome the barrier. It also necessitated a selection of those documents which could be depended upon to convey accurately the work of God in Jesus Christ.

The basic influence in the collection of these books, however, was the nature and content of these documents. The church was witnessing to what God had done through His chosen Son, Jesus Christ. Nowhere else had God revealed himself; nor will He again reveal himself apart from Jesus Christ. This group of documents testifies to the absolute uniqueness and unrepeatableness of what God has done in Christ.

We have noted that it is difficult to trace the exact history of the process by which the present books of our Bible came to be regarded as normative while others were not included. Normally, two answers have been given to this problem.

Some would say that this is what we should expect if it is the Holy Spirit who has selected the books. When the inspired writer completed them, he considered them among the inspired writings of God, and they were authoritative from that moment.

Others, while recognizing the fact that the Holy Spirit was at work in the writers of these materials, would say that the lack of evidence of exact procedure by which the books came to be regarded as authoritative points in another direction. The usage by the people of God (and obviously the Holy Spirit would be deeply involved in this procedure) caused this group of writings to gravitate together and become a body of authoritative writings accepted by the church of Jesus Christ. It was their self-authenticating character, under the inspiration of the Holy Spirit, which put the stamp of canonicity on them, rather than any individual (including the writer himself), group of men, or council. The work of councils or research people such as Eusebius was merely that of ratifying what, in the usage of God's people, had long been generally accepted.

MEDITATION

Ride of the churchmobile

THE CHURCHMOBILE WAS driving one day along a difficult, muddy gumbo road. Its pastor, with one hand on the wheel, the other on the gearshift, urged the churchmobile foward with a heavy foot on the accelerator. But even though the wheels spun, the churchmobile would move no farther.

Deacon Jones, true to his calling, got out to push.

Brother Haskims got busy putting stones in front of the front wheels; he said it was plainly evident that the church was so bogged down it could not go any place, even if a few people tried to go forward.

Young Jack and Kate got out to stand by the side of the road and argued. Young Jack said, “Well, the stupid people should jack the car up and put a plank under its wheels so they would have some solid footing.”

To which young Kate replied, “Why, it’s perfectly evident to any idiot that in all this mud you could never have any solid footing to set the jack, so as to lift the car.”

“Well, you’ve somehow got to get this car moving so you can get somewhere,” Jack retorted. “What we need is some solid footing.”

Kate countered, “But, as soon as the car gets to the end of the plank, it would be down in the mud again. What we really need is different tires designed to grip the mud.”

Pastor White was very busy; in fact, he was working up a real sweat taking the stones away from in front of the wheels, calling to Deacon Jones to keep pushing, and trying to settle the argument of young Jack and Kate by saying, “You are both right, in a way, but, for now,. please help by giving a little push.”

Sister Lizzy said she couldn’t understand why Pastor White didn’t stay at the wheel; after all, he was the driver, and why didn’t he himself get behind the car to push? Was he afraid of getting dirty?

Deacon Smith said, as he stood watching, “Why, it’s plainly evident that this is more than our pastor can handle! We ought to call in Big John, the resource leader; he could easily pull us all out, while we watched.”

Dr. M. O. Dern, the lawyer, who was still sitting in the front seat, spoke up in his wisdom. “Why, all of you know nothing at all. It is evident that all this rain has affected you and you have water on your brain. The answer to this predicament is a new churchmobile. This old churchmobile was all right in its day, but, for today, we need a churchmobile with new, wide traction, a four-wheel drive, with the motor in back, to give real holding power to the variable-dynamic-traction action, a motor with the horses it needs, an automatic oiling system to reduce friction, four-barrel carburetor, and internal and external synchronized styling to reduce friction and wind resistance. It ought to have a hundred-thousand-mile guarantee on all parts and service; the interior ought to be styled for utmost comfort, with an integrated color scheme; it must have a new suspension system; be designed with the inequalities of the road surface in mind so that the ride is smooth; and have a stereo-tape system to provide us with the proper mood background music. Friends, all of your efforts and advice are good and well meant but any thinking person knows that they will not do. The only answer is a new churchmobile.”

Neighbor Ben watched from his front porch and observed, “I’d be glad to help the preacher with his churchmobile if the passengers would be willing to push and if they would ask me.” Then, with a shaking head, Neighbor Ben muttered under his breath, “I’ve got enough troubles of my own without tackling those of the churchmobile.”

Paul F. Goossen

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COVER

The New Testament was, in reality, the living epistles to be read in Jesus' person and His witnesses—the apostles who had been with Him and those converted by their preaching.

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Jacob J. Enz's article on the New Testament has been adapted from a paper on the history of the canon prepared in 1961 for the study commission on the Inspiration and authority of the Bible. This week's article is the second in a series of two.

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Get the clang out

Young musicians from across the state met on the fairgrounds to form a special band that would represent Kansas at a national convention. The leader passed out portfolios of music amidst the nervous chatter of boys and girls getting acquainted with each other. Above the din, I heard one girl from the percussion section say, as she looked through her music, "Oh, goody, I have a cymbal solo."

And during the rehearsal, I tried to find that solo. Concentration was required. The brasses roared, the reeds wailed, and the drums throbbed in double fortissimo, when for a fraction of a heartbeat they fell silent. In the abrupt stillness came the cymbals. KEERASH*!* And immediately the band returned to its feverish task of chasing little black specks across the lines and bars on the papers before them.

A cymbal solo, I suppose, is a solo in only a narrow sense. It offers contrast and drama, more than beauty. If it lacks in artistry, it demands the considerable skill, which I admire most, of being at the right place at the right time. I don't know if I could do it.

You, of course, remember Paul's comment on the cymbal. In 1 Corinthians 13:1, he says, "I am . . . a clanging cymbal."

He didn't like clangs in his music, but then he hadn't heard much modern music. Even so, he probably preferred his cymbals to be in tune. When he directed the music, he did his best to get the clang out.

For he was talking about life without love. His specific example dealt with speech (which for him was the same as life): "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal."

Words fail when they do not convey the Word. And by the Word, I mean Jesus, the prime expression of God's love.

Our words, written or spoken, carry a message, though a message in words is a paradox, for they've proved inadequate.

Review the plan of redemption. God sent His Son; God did not send words. For before God sent His Son, He did try words. He tried the words of Moses; He tried the words of David; He tried the words of the prophets.

All of these words never fully told the story of God's love. Words never do.

So God sent His Son to reconcile the world. God sent Jesus not just to say the love of God, but to do the love of God.

For words apart from a person cannot say the love of God and be understood. No one, not even God, can say the love of God. He must *be* the love of God.

The message we bear is Christ and Christ is the Word. Christ is not words. The gospel is a being—it is Jesus Christ, a person. He is not the captive of words. He is life. He is love.

To me, this means that we cannot proclaim Christ unless we live Christ. We must be; we must live; we must love.

Can words ever carry this message? We who are committed to preaching and to writing believe that words can carry the message, but they must be more than words. They must be the words of a person who carries the love of Christ.

In listening to Clarence Jordan preach several weeks ago, I recognized that the power of his preaching was not so much in his words as in the authenticity of his life. He has taken risks to live for Christ in an interracial brotherhood in the Deep South, where to do so is not only unpopular but dangerous. So when he speaks, he brings the essence of a life of love into his words.

Let's confess it here and now. We often fail to proclaim the gospel because we've talked too much and lived and loved too little.

But we can do better. With God's help, we can be ready to do our part, even with a cymbal and even in tune.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The size of the worlds of youth

Ron Rempel

MY WORLD USED to be the size of my mother's womb.

It was warm and comfortable in there, lots to eat.

I didn't even have to breathe.

At that time, my world was clearly defined.

Protest? No, at first I had no inclination to protest. To do so would have been to cut off my own food and water supply.

But, soon, I began to feel the pinch of confinement and I learned to kick; not as a vote of nonconfidence in my mother, but, rather, as a vote of confidence in her good care; as my way of saying: "I think I'm ready for the next stage."

A little while later, my mother began to feel the pinch, too—delayed actional parental response.

So, we collaborated. I emerged, got

slapped around till I hollered, and everyone knew I was alive.

And God said: "That's good!"

Family world

My world used to be the size of my family; first of all, mother; then father, brothers, and sisters.

We belonged together. Mom and Dad must have always been together, even when they were small.

Thanks, God, for families.

Life in the family developed into a pattern:

Saturday: fresh buns for supper, bath in the evening, bedtime story, scuffles with sisters, sleep.

Sunday: Sunday clothes, Sunday shoes, Sunday dinner, Sunday school, Sunday afternoon visiting, either Sunday evening service, or else *Bonanza.*

Run away?

I had no place to go!

But my world was expanding: neighbor kids, school friends, books; then girls, cars, teachers, trips away from home, my own spending money.

In different ways, I had my bid for independence.

And God said: "That's good! Behold, I am doing a new thing among you. Let this new generation be a sign to you that I have not given up on My creation. Each new generation is a blessing, a new lease on life. These are My people—reaching, needing, stretching toward fulfillment. Desiring to become what I intended them to be."

And God said again: "Man, that's good! That's the way I made it all. Be expectant and trusting!"

Church world

My world used to be the size of church.

I became deeply immersed in that world: Sunday school, worship service, choir, youth group, programs, budgets, constitutions, people.

Wednesday, Thursday, Friday, and Sunday: Committee meeting.

Then fractures began to show in the body; the seams began to crack.

I began to criticize: shallow legalism, irrelevant message, outdated forms, poor communication, medieval language, crusty wineskins not fit for new wine; an imperfect people with an incomplete understanding and inconsistent lives.

Going to church became a chore; I fought the growing feeling: "If *this* is church, I want nothing to do with it."

Oh, I kept coming on Sunday morning—to Sunday school, to other meetings—but the warm feeling of belonging was gone.

Instead, a chill.

I began to talk back; to ask: "How do you know for sure? What does that mean, anyway? I don't believe that, anymore—I honestly can't."

And God said: "That's good! Fire away. Ask any question that you can think of. Come, be My disciple; be a learner. But if you're going to rebel, be a creative rebel. Don't question only the externals but really dig in and take a good, hard look at your faith."

He breathed into me His spirit of love and integrity—not to quiet and subdue my searching and critical spirit but to sharpen it; to aim not only at the institutional church, but also at myself. And I began an exciting and fearful pilgrimage.

World of many shapes

At God's bidding, I left the world of the womb, the family, and the church.

Now, my world takes many shapes; cities, towns, congregations, conferences, meetings, books, people.

In this world, the order is usually not clearly visible.

Information coming at me from all directions: TV, radio, advertising, pulpit, newspapers. I need a computer to store it all, let alone organize it into a meaningful pattern.

Sometimes, I feel I'm in a popcorn machine: I jostle restlessly with other bodies on busy streets, freeways, church lobbies, youth meetings.

"I am with them, but not really with them.

"They're with me, but not really with me."

The world I live in is fragmented: a colorful mosaic; complex interrelations; huge, immovable structures and institutions; people — reaching, groping in many directions.

I long to address this world, to declare some order where there seems to be none.

But my only response is a nameless anxiety. And I cry out: "God, do You know what it means to be hollow, aimless? Do You know, God, what it means to be caught in something bigger than yourself? Do You know what it means for the bottom to fall out and to stand naked and shivering in a meaningless world?"

God speaks: "Man, your pilgrimmage has just begun. You have left the Egypt of your former ties to follow Me. I rise above national, denominational, and family rites. I claim all of your life, not only those closely defined areas marked *sacred.* I am the Lord of history; the whole earth is Mine, the world and those who live in it. I am. Life belongs to Me; it is yours as a gift, only."

God-shaped world

In a God-shaped world, I am free to enter into life, to claim more and more of life for God, to participate with confidence in the world that God loves.

I am free from the anxiety of having to be God in the little kingdoms I carve out for myself.

My world used to be the size of my mother's womb, my family, my church.

It is through these worlds that God has fashioned me, and it is from these worlds that He is calling me so that I can be a free, responsible person in the world over which He is Lord. With this perspective, I enter joyfully into all the relationships of life; not as a slave, but as a son.

Phillips Brooks once wrote: "Do not pray for easy lives!/ Pray to be stronger men!/ Do not pray for tasks equal to your powers./ Pray for powers equal to your tasks!/ Then the doing of your work shall be no miracle,/ But you shall be a miracle./ Every day, you will wonder at yourself,/ At the richness of life/ That has come to you by the grace of God."

Progress seen on all sides in Colombia

Colombia — land of fantastic city growth (the capital city of Bogota, according to the best figures obtained, has added over a million persons to its population in less than ten years), of the widening gap between rich and poor (many farmers still need roads to markets), of equatorial heat and cool mountains, of a fast-growing Mennonite church, with members who feel responsible to contact others for Christ and who demonstrate stewardship that should shame North American Christians.

Andrew Shelly, Newton, Kansas, executive secretary of the Commission on Overseas Mission of the General Conference Mennonite Church, visited Colombia February 20 to March 5. Colombia is so near, he says, that it costs less to make a round trip from Miami to Bogota than a round trip from Kansas City to San Francisco.

In 1968, Colombia was immersed in the Evangelism-in-Depth campaign, and Protestant denominations in Colombia are now following through. Campaign results, said Shelly in a report to General Conference Mennonite staff March 26, have been more than anyone expected, because of the thousands of lay Christians who participated in the campaign. One result has been the creation of a joint evangelism office by six denominations in Colombia, including General Conference and Mennonite Brethren.

Shelly noted that Bogota's fast growth—"Even a North American city could not absorb such a fantastic growth"—has meant that hundreds of thousands of squatters in deplorable economic condition now live in the metropolitan area. At the same time the city is modern, and after seeing the large Sears stores which contain "almost every conceivable item," Shelly concluded that "there hardly seems to be any excuse for workers to take anything along to Colombia." But, for the poor, there is a perpetual "scramble to make a living. On the streets one sees many people selling a small item to make a peso."

In the country, too, there are obvious fields of service. Shelly estimates somewhere between ten and eighteen thousand persons in the environs of each of the rural places where the General Conference has work, who are open both to the gospel and to community development.

In fact, there are so many opportunities that it becomes important to select projects carefully — projects that have multiplying value. In the Cachipay area, one project just now is the creation of roads that enable people to take their cooperative truck-transported produce to market.

"One man almost wept as he told Peter Harder [General Conference Mennonite community - development worker] that in his whole lifetime—and, of course, the lifetime of generations before—this is the first time a road came to his property," Shelly reports.

Roadbuilding is an example of a project that is achieving a great deal at little actual cost. Through the efforts of Peter Harder and the loan of a bulldozer from US-AID, roads are now being built twenty-four hours a day and Harder has trained men who had never seen a bulldozer before, to operate and repair it. If a second bulldozer becomes available, roadbuilding could be completed in an eighty-square-mile area by the end of 1969.

Harder has also been instrumental in the formation of orange cooperatives. He made hundreds of personal visits to sell the idea and build confidence in local fruit growers.

"The cooperatives are working well," Shelly says. "For centuries, people have been taking a few oranges to local markets and trying to sell them for what they can get. The quality, frequently, has been low and, of course, the prices have been low. Starting rather small, cooperative marketing of oranges has risen to one thousand boxes a week."

Because children are permanently affected by serious protein deficiencies in early life, Harder has been looking for solutions. As Shelly reports, "animal-producing proteins are too expensive to feed for the average farmer in this environment. Commercially prepared feeds are out of the reach of the average farmer at this time. Consequently, it is felt that to develop a feed mill will enable the farmers to cooperatively produce feeds using local products. A Colombian has equipment which can be used."

Small tractors would be practical in the mountainous area around Cachipay, so "the present aim is to secure a small tractor and use it locally in contracting it out to neighbors. A trainee would, at once, be put on the tractor and would specialize in it. This project could become self-supporting later on." Welding tools and hand tools are also needed.

In all of this, Harder's program has been to train local people to operate equipment so that they themselves can sustain the program. The philosophy of community development has been to work intensively in one eighty-square-mile area to see what can be done. As a result, the community-development program has gained "wide attention in other parts of Colombia."

At the same time that community development proceeds, local Christians and the pastors and missionaries have been concerned about sharing the gospel of Jesus Christ. Churches begun by the General Conference Mennonite Church have an executive committee called the *Mesa Directiva*. The Mesa Directiva has been working on five-year objectives.

One important emphasis is leadership training for lay people and provision of ministerial training. Both of these needs are being spoken to, with the help of an idea new to North Americans — the decentralized Bible institute. "Ultimately the aim," says Shelly, "is that every local church will have a program of this kind. Now,

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

two places are cooperating in bringing together people who take some training once a week. There are two classes of one hour each during an evening."

There is, to be sure, the Seminario Biblico Unido de Colombia, a united seminary located in Medellin, with which the General Conference Mennonite Church cooperates. A new aspect of its work is its extension program in Bogota and Cali, "an effort to take the seminary to the students."

As basic as the seminary is for quality training of national church leadership, the fact remains that its graduates are few in comparison to needs that exist.

Thus, the decentralized Bible institute program has obvious advantages. Students who have not, perhaps, finished high school, but who have natural church leadership qualities, but cannot leave home to attend the seminary, are receiving Bible and general education in their local community. The student can keep on serving his local church as he learns, he can start where he is and go on from there, and he can still hold down a job and is not faced with finding money for food and lodging away from home.

"This work," reports Shelly, "is going on now in the Anolaima and La Mesa areas. It is another link in the effort of upgrading lay leadership as rapidly as possible. Already, in Anolaima, three are ready to do some preaching. It is refreshing to observe the rapid spiritual and service growth on the part of recent converts."

Cooperative construction of church buildings has made four new church buildings possible at low cost. In each case, the involvement was between the local church, national church, Commission on Overseas Mission, and Church Extension Services of the General Conference Mennonite Church. "All loans are being paid off on time or ahead of schedule. This process has been a creative method of helping in true partnership with the full preservation of self-respect. In developing countries, it is a well-known fact that one of the greatest problems is the creation of capital. Loans are hard to secure and, where possible, interest rates are prohibitive."

Shelly writes of the Mennonite churches:

"The Mennonite church in Bogota is well known among the people in Bogota and the total church community. The church has grown in numbers and in leadership potential and service. About 125 persons were present at the service on March 2. Also, one notices emerging some mature Christian leadership. . . .

"A very exciting new development in Bogota is the stationing of Armando and Eunice Hernandez for the purpose of starting a witness in another part of the city. The Mesa Directiva assigned them to this outreach. They live at the edge of a huge housing project. . . . They will get acquainted with the people in the area. They will pray and work toward a beginning nucleus of those who accept Christ."

In Cachipay, the Jacob Dycks will be returning to Paraguay and a Colombian pastor will serve the church. General Conference work originally began in Cachipay, and the school still exists but is now a day school.

In LaMesa, Shelly attended a youth meeting which "indicated some vital interest among the young people in the work of the church.

"One of the most distinctive ministries is the bookstore," which has a good inventory and which sold seven thousand pesos worth of material in January, alone.

"Another distinctive phase of La Mesa is the jail outreach. Thirty men were present, not counting the guards. Some of these are confined to the jail for as long as eight years. Missionary John Wiebe has a fine rapport with the men and they seem to have great confidence in him. He played a gospel drama recording and music."

Anolaima "was the town of intense persecution just a decade ago. It seems incredible that, today, there should be such a wonderful thrust forward . . . . One of the distinctive features in Anolaima has been the rapid training of converts to dedicated and meaningful service. One man dedicates Saturdays and Sundays to visitation. He was converted during Evangelism-in-Depth."

Peter Harder (center) leads a community-action program "in an eighty-square-mile area to see what can be done."

Ibague "lies about 120 miles west of Bogota. The work was begun several years ago, from scratch. Two years ago, the decision was made to purchase a corner property. . . . Jamie

COOPERATIVA RURAL DE CAYUNDÁ
PCR JUR 00292 2de MAYO 1968

Cachipay: cooperative marketing of oranges has risen to one thousand boxes a week. thousand boxes a week.

Caro is now the pastor. . . . He goes to school every evening for four hours.

"The field in Ibague is wide open. Near the church is a large university. In the sectors of the city where we are located (about 5000 in each sector), there is no other gospel witness. The membership at the Ibague church doubled in one year's time. They sponsor a regular radio ministry.

"One of the questions being faced seriously," Shelly reports, "is the educational dimension of this total area. This includes everything from conquering illiteracy to secondary schools. . . . Two schools are now being operated. Cachipay has sixty-five students and LaMesa eighty students. Colombian and missionary staff are seriously considering what the future format of the schools should be."

One of Bogota's problems, which it shares with other cities in the world, is its totally homeless people. It is estimated that the city has fifteen thousand, or more, street urchins, boys who, according to Shelly, "live on the streets . . . beg, and simply sleep in doorways." An organization has been formed—*Futuro Juvenil* (Future Youth); five groups have indicated cooperation and Mesa Directiva is also cooperating, with missionary Janet Soldner as the Mennonite representative. The General Conference has donated to this work a piece of land in Bogota, which it and the American Leprosy Missions had once planned for expanded leprosy work. The expansion did not materialize, so the land is now available to meet needs represented by these homeless boys.

Long-term General Conference Mennonite workers in Colombia are Janet Soldner, who helped with Evangelism-in-Depth in 1968, has been in charge of children's work on a national level and worked with literacy programs, and is now moving to Anolaima; Glendon and Reitha Klaassen — he pastors the Bogota church, serves as executive secretary of the Mesa Directiva and chairman of the mission, is treasurer of an organization ministering to the Indian population of Colombia, and "is out two or three times a month on Sunday to visit the churches and communities"; John and Elma Wiebe, who pioneered the bookstore at LaMesa — he also serves as pastor and ministers to local prisoners; Vernelle Yoder, in charge of the school at LaMesa and also full-time teacher there; Leona Schrag, who will arrive in April to help lighten Vernelle's teaching load and assist with contacts with parents and children; George and Margaret Ediger, serving in Anolaima—he is pastor there and has been active in lay training; Julia Schutz, serving as teacher at Cachipay and as youth worker for the various churches, as time permits; Peter and Claire Harder, community development workers.

Voluntary service workers are Barton and Judy Sprunger, who teach at Nueva Granada, a private school giving instruction in English, and who support nonearning voluntary service workers with their earnings; Sam and Mary Augspurger, who teach at Colombo Americano, a cooperative U.S.-Colombia school; Steve and Elizabeth Pankratz, who served in Cachipay and are now in Bogota, where Steve serves at Colombo Americano; John and Sandra Zerger — John is the voluntary service unit leader and mission treasurer and serves in varied ways, while Sandra teaches at Colombo Americano; Lynn Groff, community-development worker at Cachipay; Jerry and Judy Kagele — she teaches at Nueva Granada and Jerry serves as office manager in the Evangelism Office at Bogota, having completed work and photography for the Evangelism-in-Depth campaign; Eugene and Dorene Claassen, who are studying Spanish and hope to go to Cachipay in May or June.

In the conclusion to the report of his Colombian trip Shelly states, "In Colombia, we are fortunate to have a good core of national and mission workers. . . . It has been *proven* that there is a startling receptivity to the gospel. Peters' observance that people are more ready to receive the gospel than we are ready to share it has deep significance in Colombia. . . .

"We must not be limited by *our* definition of partnership, which has obviously been greatly limited by our own background and biases. The secret is in searching together what the Lord's will is. The Lord sees the world somewhat as the astronauts did: as one! It is His world and He wants His resources used according to need and opportunity. Very significant beginnings have been made in Colombia in a mutual searching for His will."

Radio program for men Being placed by pastors

Canadian and United States stations are now carrying Choice, *the new three and one-half minute daily radio program for men. Mennonite pastors are helping to place it on radio stations in more than 135 communities.*

Richard C. Detweiler, pastor of Souderton Church, has placed *Choice* on one of Pennsylvania's largest stations—50,000-watt KYW in Philadelphia. The station began airing *Choice* March 3, as a public service twice daily, at around midnight and between 1:15 and 2 A.M.

"KYW considers this time a high listening period, according to the listener response they receive," reports Detweiler. "These are the times work shifts are changing, people are going to or from work.

"Also, at least some if not all of the week's programs will be rebroadcast by KYW over the weekend."

David M. Whitermore, pastor of the Grace Church, Lansdale, reported on his contact with the station manager of WNPV. "The manager told me *Choice* is excellent, and that Mennonite Broadcasts' programs and concepts are far ahead of almost all of the major denominations."

Choice is a new concept in religious programming. David Augsburger, creator and narrator of the program, describes its thrust: "Many decisions men face in daily life have moral or ethical overtones. A man who is alive in Jesus Christ has some ethical muscle to make decisions with.

"We can help men to see ethical decisions more clearly and, at the same time, show how it might be if Jesus Christ were allowed to help shape their choices."

Choice is being promoted cooperatively by Mennonite Broadcasts and the Faith and Life Radio and Television Committee of the General Conference Mennonite Church.

Follow-up to each broadcast is provided by the offer of free literature and counsel. Listeners can write to *Choice,* Box 22, Harrisonburg, Virginia, which is also Mennonite Broadcasts' address.

Words and deeds

Sierra Leone is the ninth sub-Sahara African country to receive volunteers from MCC's Teachers Abroad Program. Six to twelve teachers will be placed in Protestant church schools beginning in August.

Mennonite Disaster Service volunteers are preparing for action should the predicted floods for the midwest come.

Eighty persons—nearly one quarter of them non-Mennonites—attended a teach-in on alternatives to war at Canadian Nazarene College in Winnipeg on Mar. 22. The dialogue was sponsored by the Mennonite Central Committee of Manitoba.

Erland Waltner will be the guest speaker at the annual meeting of the Conference of Mennonites in Canada in Saskatoon, July 5 to 9. Divorce and the ferment in education will be among topics studied by the conference delegates.

Strom Thurmond, Republican senator from South Carolina, has introduced a bill (S. 1388) which would require liquor with more than 24 percent alcohol to carry this label: "Caution: consumption of alcoholic beverages may be hazardous to your health and may be habit forming."

Richard Cardinal Cushing has given his approval to *Today's English Version,* the translation of the New Testament published by the American Bible Society. Cushing's imprimatur provides official approval for its use by Roman Catholics.

Lloyd Koch, a Paxman placed in the medical institute at Kimpese, Congo, to do maintenance work, has developed molded latex sandals for leprosy patients with ulcers on their feet.

Mennonite Disaster Service in Pittsburgh has aided in providing a building for the offices of the United Black Front, a nonmilitant group.

In the column to the right: a feature from an educational program of the American Cancer Society.

100,000 DOCTORS HAVE QUIT SMOKING CIGARETTES

HERE'S WHAT: When many doctors first started smoking cigarettes, they didn't know the risks they were taking. Now they know—and are quitting by the thousands. Play it cool. Let the facts turn you off *before* you're hooked!

FACTS:

- Cigarette smoking is the major cause of lung cancer.
- The risk of death from lung cancer is more than 10 times greater for cigarette smokers than for nonsmokers.
- Every year, over 40,000 lung cancer deaths are caused by cigarette smoking. With every cigarette you smoke, you lose an average of six minutes of life.

WHAT MORE DO YOU NEED TO KNOW?

RECORD

Six-week world tour Will visit mission centers

A six-week-study tour with emphasis on the church's worldwide mission and relief ministry, as well as a broad study of world cultures and people is being planned for October and November. In cooperation with Menno Travel Service, the around-the-world tour is being planned and led by A. J. Metzler.

Beginning with a few days in Europe, the group will spend about one week in the Holy Land before visiting mission work in Ethiopia. From Africa, they will fly to India for a week's visit and study. Nepal, Hong Kong, and Korea will be included before a week's visit to Japan.

The purpose of the tour will be primarily educational—Christian education in the broadest sense. It will be intended to serve three groups of people. For those participating in the tour it will be a broadening, informative, and exciting experience. Contact with differing cultures, as well as firsthand visits to historical, biblical, and mission centers will prove unforgettable.

It is intended that both nationals and personnel commissioned by our mission boards may be encouraged and challenged by the tour participants as lay ambassadors.

Through the experience, tour participants will share new vision and convictions to family, friends, and the church.

The group, limited to twenty persons, will be formed by early summer, so that the remaining months prior to departure can be spent in orientation, briefing, and careful study of the countries to be visited, including the churches, missions, and relief work in each area.

A. J. Metzler has visited Europe nine times, and has been three times to Africa and the Far East. He served for twenty-six years as general manager of the Mennonite Publishing House, Scottdale, Pennsylvania, and is former executive secretary of Mennonite General Conference.

Persons interested in participating in the tour may write for further details to A. J. Metzler, 128 Cherry Street, Orrville, Ohio 44667.

Baptisms

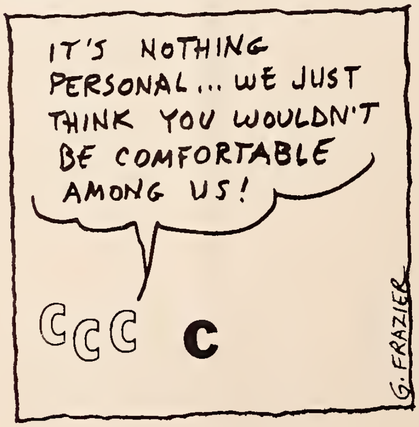
Bethesda Church, Henderson, Neb., on Apr. 6: Terry Bergen, Ronald Boehr, Janet Braun, Debra Epp, Kathy Epp, Mary Epp, Philip Epp, Sharon Epp, Melvin Franz, Cynthia Friesen, Elaine Friesen, Elaine R. Friesen, Evonne Friesen, Homer Friesen, Joyce Friesen, Sherryl Friesen, Charles Hieb, Twila Hiebner, Lauren Huebert, Gary Janzen, Eldora Kliewer, John Kliewer, Joyce Kliewer, Orin Kliewer, Naomi Koop, Vesta Kroeker, Gordon Peters, Larry Peters, LaVonne Regier, Joyce Rempel, Marlin Rempel, Ivan Schmidt, Donald Siebert, Ronald Siebert, Gwendolyn Smith, Donald Wall, Frank Dick, Mrs. Ted Perry.

Comins (Mich.) Church, on Mar. 30: Mrs. Clayton Chesler, Mrs. Martin Taylor, Marcia Shantz, Kelly Gusler, Steward Emig, James Yoder.

First Church, Newton, Kan., on Mar. 16: Marsha Andres, Diana Balzer, Loreta Busenitz, Barbara Eck, Judith Entz, Janet Guhr, Becky Nachtigal, Jeanne Penner, Janice Regier, Betty Schmidt, Ernie Bachman, Paul Buller, Sam Claassen, Bryan Ensz, Larry Entz, Dennis Harms, Ross Hiebert, Dallas Klaassen, Mark Krehbiel, Dennis Schmidt, Roger Smith, Martin van der Weg, Kenneth Wiens.

St. John Church, Pandora, Ohio, on Mar. 30: Gary Bridenbaugh, Kathy Diller, Vicki Miller, Jan Reichenbach, Lynn Lehman, Ken Schumacher, Bill Schumacher.

CHURCH LETTERS ::::


IT'S NOTHING PERSONAL... WE JUST THINK YOU WOULDN'T BE COMFORTABLE AMONG US!
CCC C
G. FRAZIER

Deaths

Elizabeth Penner Claassen (Mrs. Peter D.), First Church, Newton, Kan., was born Mar. 17, 1886, in Beatrice, Neb., and died Mar. 5.

Frank A. Dyck, Eigenheim Church, Rosthern, Sask., was born Apr. 18, 1889, and died Mar. 19.

George W. Francis, First Church, Normal, Ill., was born Aug. 17, 1920, and died Apr. 3.

Henry H. Friesen, Bethesda Church, Henderson, Neb., was born May 1, 1883, and died Apr. 6.

Joseph P. Krehbiel, Bethany Church, Kingman, Kan., was born Sept. 17, 1884, and died Mar. 29.

Kathrin Baergen Nickel (Mrs. C. E.), Herold Church, Cordell, Okla., was born Sept. 7, 1902, and died Apr. 3.

Suzana Janzen Reimer, Glendale Church, Lynden, Wash., was born on Nov. 30, 1893, in Russia, and died Mar. 1.

Bertha Schmidt (Mrs. D. P.), First Church, Clinton, Okla., was born Dec. 16, 1891, in Poland, and died Apr. 5.

Marriages

Charles Donovan, Southern Baptist Church, Enid, Okla., and *Janice Jantz,* First Church, Newton, Kan., Mar. 22.

Ramzi Farran and *Carol Koop,* Bethesda Church, Henderson, Neb.

Terrence Habegger, First Church, Bluffton, Ohio, and *Mary Lou Shedd,* Waynesfield, Ohio, on April 5.

Peter E. Larimer and *Leta Roth,* both of Goshen, Ind., on April 5, at Goshen Seminary Chapel.

Dwayne Nickel, Faith Church, Newton, Kan., and *Karen Garber,* Old Mennonite Church, International Falls, Minn., on Mar. 29.

Jerry Schmidt, First Baptist Church, and *Judy Heinricks,* First Church, both of Clinton, Okla., Apr. 5.

Roger Unruh, Rainbow Blvd. Church, Kansas City, and *Pamela Mueller,* First Church, Halstead, Kan., on Apr. 5.

Arlen Wiens, First Church, Newton, Kan., and *Carolyn Ann Fransen,* Evangelical Mennonite Brethren Church, Meade, Kan., on Apr. 4.

Workers

Curby Van Goering, Eden Church, Moundridge, Kan., will begin two years of voluntary service at Mennonite Youth Farm, Rosthern, Sask., on May 1. He is the son of Mr. and Mrs. Olin Goering.

Jim Guhr, Faith Church, Newton, Kan., has entered 1-W service at Stormont Vail Hospital in Topeka, Kan.

Rutschman

LaVerne Rutschman, presently on extended leave from Mennonite Seminary, Montevideo, has been named professor of Bible and Christian education at Freeman Junior College, Freeman, S.D. The Rutschmans have done missionary service in Colombia (1947-55) and since 1956 have served the inter-Mennonite seminary in Uruguay. He has studied at Bible Institute of Los Angeles, Wheaton College, Bethel College, and Mennonite Biblical Seminary. He holds a doctoral degree from the Claremont School of Theology. In his new post, he will succeed Abe M. Wiebe who resigned after ten years of teaching.

Audiovisuals

Wide Is the River, a twenty-five minute-16 mm color film, portrays the drama of the conflict in the Middle East and shows how Mennonite agencies have been responding to the situation. The film concentrates on Jordan and Israel, because the greatest human needs rising out of the Middle East wars have been in this region and because Mennonite mission and service agencies have restricted their activities to this small part of the Middle East. Its rental is freewill offering or contribution. Send bookings to: Audio Visual Library, Box 347, Newton, Kan. 67114.

Calendar

May 1-4—Eastern District Conference, Souderton, Pa.

May 4—Canadian Mennonite Bible College, Commencement.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22 — Northern District Conference, Freeman, S.D.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

Apr. 27—Steinbach, Man., Bergthaler Church, panel discussion on outreach evangelism, Abe Rempel.

May 10-14 — North Battleford, Sask., evangelism workshop, Abe Rempel.

Northern

Apr. 25-27—Downey, Calif., California Mennonite Fellowship.

Western

Apr. 26-27 — Camp Mennoscah, men's retreat.

May 4-7—Cordell, Okla., Herold Church, evangelism team, David Wiebe.

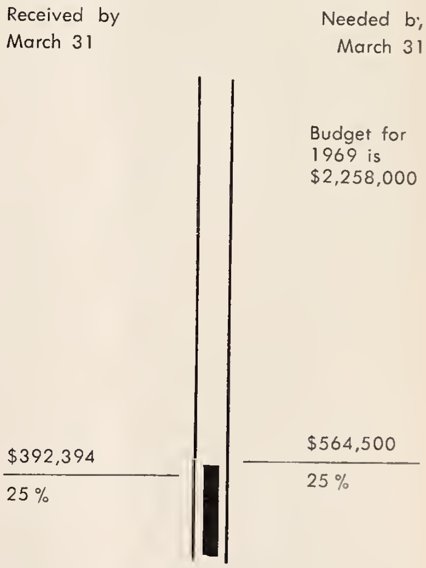
Conference budget

March receipts in support of the General Conference programs was disappointing. A total of $85,670 was receipted, as compared with $113,337 in March of 1968. For the year thus far, we are ahead of last year because of a good January. As related to the budget, we have 17.4 percent in now, as compared with 16.5 percent last year.

As is evident from the accompanying chart, support is very lopsided. Even for the Commission on Overseas Mission, which now includes relief giving through MCC, 22 percent of total budget is in, much of this represents money earmarked for specific relief projects and, thus, there is not sufficient support of some of the missionary field budgets.

The Commission on Home Ministries is in dire need of increased support. This is not too evident from the accompanying chart, but because of shifts in resources, resulting from the constitutional changes, this commission started the year in the red.

Please refer again to the January 14 issue of *The Mennonite* (also the March 4 issue) which describes the work of each of the commissions and the respective budgets. *Wm. L. Friesen, Conference Treasurer.*



	Budget	March Receipts	Jan.-Mar. Receipts	%	Needed by Mar. 31
Overseas Mission	$1,350,000	$59,414	$296,683	22.0	$337,500
Home Ministries	548,000	13,533	51,549	9.4	137,000
Education	160,000	3,029	12,663	7.9	40,000
Seminary	200,000	4,654	19,086	9.6	50,000
Where most needed		5,015	12,413		
	$2,258,000	$85,645	$392,394	17.4	$564,500

LETTERS

Review seen as subversive

Dear Sir: There is one element that you appear to have overlooked completely in your editorial of March 11, with regard to the *Mennonite Weekly Review*. The MWR is, perhaps, the most dangerous paper in existence and Menno Schrag must be given the credit for causing an awful lot of trouble in the Mennonite Church. If it had not been for Menno, all the various Mennonite groups could have continued in comfortable isolation from each other. His sneaky way of reminding us every week that there are other Mennonite groups by telling us about what was happening among them has created far more ferment than his quiet demeanor and meek approach would suggest. The problem with Menno is that he used a subversive technique to force us out of narrow denominational structures within the Mennonite church. He did it so skillfully that we couldn't continue to read only our own denominational organ but had to continue to read news about other Mennonite groups. Why has no one ever pointed out this dangerous side of Menno's work?

Before reading the MWR, I, for example, was convinced that there was really only our kind of Mennonite, the Bergthalers, who believed in bishops, preached in German, talked Low German in the home, and cracked sunflower seeds on Sunday afternoons for recreation. Through the work of Menno, I discovered that there are such organizations as MCC, there are Mennonites called Old Mennonites who had long ago given up German, never stooped to crack sunflower seeds and, yet, knew more about the Anabaptists than I had ever dreamed could be known about them. This led, then, to attendance at one of their colleges, where I met one of their girls, whom I eventually married, and that put an end to my speaking Low German in the home, and also to cracking sunflower seeds. Worse than that, it gave me contacts, in Lancaster, in Iowa, and elsewhere, with a people who had never dreamed that my type of Mennonite existed. As a result of all this and a continuing brainwashing which Menno has given me week after week, I have never been able to give my ultimate allegiance to either the Bergthalers or the General Conference Mennonite Church. It is clear that I have been infected with a severe case of Mennonite ecumania, for which I must, in part, hold Menno responsible.

You speculate about the future of Mennonite publications and hesitate, however, to suggest that we must do away with all papers that do not cover up the fact that there are other groups of Mennonites. If we do not stop the educational process of those inter-Mennonite papers, how can we ever return to the period of bliss when we believed that to be a Mennonite meant to be a Russian Mennonite, to speak German, and to uphold the other great Mennonite traditions such as *verenike* and sunflower seeds?

Hadn't somebody better call attention to the danger of becoming educated through the *Mennonite Weekly Review*? Who knows, it might even lead to the end of all of our small Mennonite groups? Then could the Mennonite church survive if we discover that we are really one people? *William Klassen, 3003 Benham Ave., Elkhart, Ind. 46514.*

I would learn to accept

I would learn to accept,
  and not degrade,
  but love her as she is,
To understand her,
  and put my status by hers,
  where she can trust,
To appreciate and respect
  her ideals and motives,
  just as much as mine,
To love her
  as much as I have
  ever loved anyone.
Then I can tell her
  Christ is the Savior
  The most divine person who ever
    lived,
To tell her Christ lives
  for her and loves her
  as a person, and then, maybe,
  She will understand.

Annette Kroeker, Enid, Okla.

New try on Bible study

To the Editor: We have completed a study of the Gospel of Mark in this first quarter of 1969, those of us who follow the Uniform Series. Or have we? I doubt that few of us know more about the book than when we started.

May I suggest that a revision in approach is needed for the adult curriculum? In order to get something like *Bible* study, questions covering the text under consideration should be used with perhaps one or two questions addressed to relevant consequences drawn from the study.

At present, the approach is to review the text, give additional comment, and then ask five or six questions on relevant consequences. Having attended adult Mennonite classes for almost four years, and having talked rather widely with persons atttending much longer than I, it can be said that very few persons ever read the material or are aware of how the questions are relevant to the text.

What generally seems to happen is that the *scholar* comes to class, casts a hurried glance over the text, and an equally hurried glance over the questions. Discussion begins and is hailed as relevant if there are no long pauses, no matter how far off course it may stray. Frankly, most of the *relevant* questions appended to the lessons are tangential enough that if a person has not studied text and comment, discussion is soon irrelevant to the text.

There is a need for Bible study today, meaningful and relevant in itself. This does not mean that other programs of study should be opposed, but these can be found in other forms than the Uniform Series. The revision called for would not be costly; it could be achieved rather easily with a little editing of the teacher material in the *Builder*.

We do not have many Bible teachers in our churches, nor do we seem able to get people to read their quarterlies. Why not revise the approach and meet people where they are? *Donald R. Steelberg, Trease Road, Wadsworth, Ohio 44281.*

Geraldine Harder

Material for this page provided by
Women's Missionary Association

Rest your coats

It was my friend, Betty Webb, who invited me to attend the Negro women's Bible class of the Second Baptist Church in Newton, Kansas. Earlier, I had asked Betty to be a member of our PTA library committee, and she accepted this job and was of invaluable help. Our youngest sons were in the same grade in school and always walked to school together and played together.

And so it was that on Friday afternoons I heard, "Won't you come in and rest your coats?" There was a welcome at the door and in the homes for me. "We are all one," Jane, the president of the group, told me. "Come when you can bring your friends."

The singing and the prayers were different, of course. The music is sung with an irregular beat and has heavy intonations. But, as the prayers, it is sung from the heart. There is a studied look on the faces of the women as they sing—they are having real communion with God. I felt this, too, when they prayed. Earnestly they praise, confess, make petitions. "Please, God," comes from someone. "Yes, God." Different, yes, in some ways. But not really different because the prayers are coming from their hearts to the Father heart of God.

The Bible study had the warp and woof of a teacher who has studied much and has met God before the presentation of her lesson. During a lesson on the role of the servant in higher education, Catherine counseled: "Teaching takes a lot of prayer and a lot of concentration and a lot of many other things." Then she added, "I cannot reveal anything unless God gives me the revelation."

Some comments were:

"So many people do what people ask them to do instead of what they can do best. It is better to ask a person what he or she can render. Then no one is embarrassed."

"Concern for the program of the church is important. Just as we houseclean twice a year, so we should check objectives and program. Are they the best?"

"Anything that God isn't a part of will be a failure."

When the ladies talked of their lack of adequate leadership in the church, I felt as if I were just listening in. But I felt more—a sense of shame. There was no bitterness expressed or felt on their part or on the part of the dedicated writer of the Bible lesson book. They admitted that to improve we must begin where we are. "We should have a fund for Larry so that when he has finished college, he can get theological training. He would make such a good minister. Our young people need our encouragement." Others around the table nodded in agreement.

I felt ashamed because white Americans have permitted black Americans—as a whole—to come only as far as they are. The reins have been so tight. Oh, that through the years our opportunities might have been the same! One so candidly observed, "Integration is fine, but if you want equality, you must be prepared for equality."

Again I felt a twinge of pain. Who has forfeited their lack of preparation until now? But I thank God for their wholesome Christian attitude and pray for a full bill of rights for my friends.

Sometimes I, too, took part in the discussion and had an assignment. Soon after I began attending the Bible class, the group voted to include me as an associate member.

Betty also accompanied me to the Mission Circle at our church. She enjoyed the devotionals, cutting out quilt blocks, making tray favors for the hospital, and meeting my friends. But she had said, "I am shaking," when we first walked down the basement steps one sunny day in March. "I understand," I said and felt that I did in part because some kinds of involvement are difficult for me also.

Betty did not wish to stay for coffee. I did not urge her to stay since I knew how she tightens up at our refreshment times. The years of being told "No Admittance" by restaurant operators are still vivid in her mind.

Sometimes Betty and I went to town together. She did not get out much, and these were happy occasions for both of us. I called her my sister.

Now that we are living in Seattle, Betty and I correspond with each other; our boys do, too. I miss Betty. I was glad she had begun to relax at refreshment time before our family left Newton. I had invited her to attend a mother-daughter banquet with me at our church, and she enjoyed her meal so much.

When I stepped inside the homes of Betty and her friends, it was as if I was stepping on holy ground. Their particular path in life has set them apart. They have had to turn to God. They have reached out to Him, and He has come down to meet them with His gifts of faith and hope and love. And these Christian women shared their gifts with me. "Rest your coats," they said with a smile of welcome. I found that my soul was also rested after the refreshing Friday afternoon Bible lessons.

Betty Webb, Geraldine Harder, Judy Oswald work on a service project.

J. C. Wenger

Human writers of God's book

Many Christians, throughout the history of the church, have been sincere and devout disciples of Christ, without any well-defined doctrine of inspiration, just as they may have not held to any clear doctrine of the atonement, or of eschatology. But ignorance is never an asset, and the Christian thinkers of every generation have had to face up to the question of the nature of biblical authority.

What was the role of God's Spirit in giving the Scriptures, and what was the role of the human writers? It is one thing to be a simple believer in a rural environment, and to have no particular theory of inspiration. It is another matter to be a student in a world in which writers vigorously differ as to the nature of biblical authority and the inspiration of the Scriptures and to flounder in one's mind as to what to accept and what to reject.

Some of the writers of the second-century church did damage to the Christian cause by holding to extreme views of inspiration, claiming, for example, that the prophetic inspiration involved ecstasy. The Montanists were especially unsound on this point. But the leading theologians did not hold to the semi-pagan theories of the Montanists. Miltiades opposed the ecstasy or trance theory of the Montanists. Clement, of Alexandria, held that it was the false prophets who had trances under the influence of an evil spirit.

The greatest of the fathers, of course, was Augustine. He held to a high view of inspiration. He did not hesitate to predicate infallibility to the Scriptures. "I believe most firmly," he wrote, "that no one of those authors has erred in any respect to writing."

He also grappled with the problems involved in progressive revelation and came up with the formula (as to the two Testaments) which may roughly be translated, "The New is in the Old contained: the Old is in the New explained."

The Protestant reformers, Luther and Calvin, made the revolutionary decision to hold only to the authority of the Bible, *sola scriptura* (only Scripture). In many of his statements, Luther seemed to hold to a remarkably high view of inspiration. More hangs on a letter or a tittle in the Bible than on heaven and earth, declared Luther.

But Luther, with his tempestuous nature, also had a great capacity for paradox, and he could fight against an apostle, if need be, to maintain his precious *sola gratia* (only grace). He didn't care whether Pilate wrote something; if it taught *sola gratia* it was *apostolic*; but if it did not teach *sola gratia*, he did not care who wrote it; it was not apostolic. In a few reckless statements, Luther challenged this or that statement in the Bible. But, in hundreds of cases, he sang eloquently about the absolute authority and reliability of the Bible. The Holy Spirit, he held, corrected the failings of the apostles.

Calvin held the same high view as Luther, but he was far less paradoxical in his declarations than was Luther. He, therefore, shows much more restraint and carefulness of statement than does Luther. His choice of words, is, to be sure, offensive to modern minds. For Calvin, the Holy Spirit dictated to the prophets and the apostles the words He wished written. Calvin says this, time and again. Yet it was a special kind of "dictation," for an apostle could record the testimony of his own mind. In the Gospels, this dictation has given us, says Calvin, four different viewpoints. The Anabaptists held to the same high doctrine of inspiration as did the reformers.

The only point which we of today would question is Menno's conviction that some of the apocryphal books were inspired by the Holy Spirit. Furthermore, the Anabaptists developed, in a remarkably fine way, the implications for theology, and for ethics especially, of the truth of progressive revelation. (No flat Bible! The New Testament fulfills, develops, corrects, reinterprets the Old Testament.)

Let us put down a number of basic principles to guide us as we undertake to formulate a biblical doctrine of inspiration.

Guiding principles

1. We will not try to think out a system of thought which gives the most comfort to our hearts. We will want to stay by the truth, even if it seems somewhat paradoxical.
2. We will want to stay by the simple truth, not construct a system of safeguards in a Jewish or scholastic manner. The attempts of the ancient church to employ the categories of the heathen (ecstasy, for example) ought to be a warning to us.
3. As much as possible, we want to be true not only to a few selected biblical statements, but, also, to the entire spirit of the Bible. We will want to try to catch the dynamic quality of Hebrew thought, rather than to attempt, Greek-wise, to reduce the truth to a series of logical formulations.
4. We need to take warning from the fact that nineteenth-century rationalism, including a dose of antisupernaturalism, has made a rather sizable negative contribution to the Christian (biblical) doctrine of inspiration.

"Mark and Paul" from the Four Apostles by Albrecht Dürer: "The Bible is . . . fully human and wholly inspired."

5. We should also be awake to the fact that many of the, otherwise, fairly evangelical thinkers in the mid-twentieth century are now holding to the rather low view of inspiration which developed in the climate of modernism which existed prior to the days of Barth.

6. As Bible believers, we want to hold to the truth on the subject of inspiration, being just as ready to bear reproach for our *obscurantism* in this area as for our adherence to biblical nonresistance.

7. We need to approach the Bible with an open mind as to what God has chosen to have involved in the inspiration of the Scriptures, and what He has not caused to be involved. Just as it is possible to hold to a lower view of inspiration than does justice to the Scriptures, it is also possible to hold a more rigid view than is consonant with the truth. Either extreme does damage to the cause of the gospel.

8. While our approach to the Bible must be one of calm and scholarly openmindedness, we must also come to the Bible, if we are rightly to apprehend the truth as to its inspiration, with an attitude of faith. We must do this on all doctrines of the Christian religion. The reason we hold to the deity of the Lord Jesus is the simple witness of the Scriptures to His deity. We do not demand sufficient data that we feel justified in adding it all up and concluding that He must be divine. If the Scriptures teach that, with God all things are possible, we accept this, likewise, in faith. We do not arrive at this truth inductively. Likewise, with inspiration.

Evidences of human authorship

Many of the discussions on inspiration pay only lip service to the fact and significance of the Bible having a human side to it. Here, only a bare outline can be given of the various facets which are involved in the human side of the Bible.

1. The most severe limitation of all is, perhaps, the fact that God chose to give the race a revelation of himself in human language. This means that although God could have, conceivably, invented nouns, verbs, and other parts of speech to more perfectly convey the truth which the race needed, He did nothing of the sort. He, rather, showed His wisdom by condescending to employ the ordinary language of common people. He did not use the language of the philosophers or scientists or theologians. This fact has enormous semantic and theological significance.

2. The individual style of the various human authors is much in evidence. The beautiful flow of Hebrews stands in marked contrast with the simple style of the Gospel of John. Luke is much more elegant than Mark. If God had, actually, dictated, this would not be the case.

3. Each author's background, training, and experience is reflected in such a way as to reveal that he was more than an amanuensis. Mark seems to reflect Peter's bold and peasant-like bluntness, while Luke the

We have to measure the value of the Bible against its purposes, the end for which God had it written.

beloved physician manifests a professional grace and restraint consonant with his background and experience. In describing the plight of the woman whose case was medically hopeless, Luke discretely mentions that she was not bettered by all her treatments from doctors, while Mark says flatly that she grew worse under their care!

4. Every kind of human literature is in the Bible; it does not read like a straight oracle from heaven. We have historical narratives, hymns, proverbs, parables, riddles, cries of discouragement, hopes and aspirations, visions, prophecies, drama, songs of human love, prayers, and the like. This truth is, frequently, blithely overlooked. But it calls for sound principles of interpretation, to say the least.

5. Some of the historical accounts reflect the kind of language which common people use: conscious exaggeration, for example. All those of Jerusalem were baptized of John. The whole city was gathered together at the door. All the cattle of the Egyptians died. This is the so-called biblical *all.*

6. One of the more difficult cluster of problems comes out of parallel accounts, especially that of the synoptic Gospels. Each writer appears to tell his story simply and truthfully, but without any anxiety to make his story conform to other Gospel accounts. Some of the problems are too obscure for certain solution from the records we possess. Matthew (8:5-10), for example, seems to imply that the centurion actually conversed with Jesus, personally, while Luke (7:2-10) seems to represent that he dealt with Jesus solely through Jewish representatives. No point of Christian faith is involved in the problem but a too-rigid theory of inspiration certainly is involved.

7. The data of ordinary discourse is always given in popular form, rather than in scientifically precise form. In Second Chronicles (4:2), we are told the size of Solomon's laver. The writer does not say that the diameter was 10.0 cubits while the circumference was 31.416 cubits. He simply says it was ten cubits across and thirty around. Now, it is obvious that this is not a divine measure for the mathematician's *pi*. Perhaps the laver was something like 9.77 cubits across, and 30.7 cubits around. We do not know, and what does it matter? Again, the apostolic counsel to an overly sensitive Timothy was to use a means to overcome his nervous indigestion, but the verse is not a divine item for materia medica.

8. The speeches of the Bible, it would appear, are true accounts of what was said, even if the speaker in his human limitations, or in his wickedness, said untrue things. The Old Testament leads us to believe that Abraham bought the cave of Machpelah, and that Jacob was buried there. Jacob, on the other hand, bought land in Shechem (now Nablus) and Joseph is buried there. Stephen, in his martyr's address, said that Abraham bought land in Shechem and his seed was buried there. How to resolve this is not entirely clear. It would seem that Stephen may have confused the purchases of Abraham and Jacob. So what? Inspiration gives us a true account of what was said; it does not correct it.

9. Biblical writers make no difference between direct and indirect quotations. When it is reported that a certain person said so and so, what is given may be a verbatim account, it may be a summary, and it may be selected remarks made by the person.

10. Copyist's errors are numerous, most of them being unintentional, but some are intentional, motivated by piety, or by other considerations. Some Old Testament parallel passages confuse Syria and Edom because the difference between the Hebrew letters *resh* and *daleth* is rather slight. Hiram and Huram both occur as the name of the same man, evidently because the difference between the Hebrew *jodh* and *waw* is one of length. In the intentional changes, we have such matters as substituting the Hebrew *bosheth* (shame) for idol names of Hebrew persons. Ish-baal (Man of Baal) becomes Ish-bosheth, for example.

It is not the case that the Bible is partly human and partly divinely inspired. Rather it is, paradoxically to be sure, fully human and wholly inspired. We have to measure the value of the Bible against its purpose, the end for which God had it written. That end was the salvation of men and the building of a society of redeemed people. If we measure the Bible in other ways, by other standards, such as historical, scientific, literary, and the like, it will compare favorably with other ancient books, but we will be looking at the Bible through the wrong glasses.

The Bible is God's inspired book, able to make us wise unto salvation through Christ. So far as I can discover, it nowhere teaches any untruth in any field, though it may employ terms whose etymology would make them suspect, and it is silent on all sorts of questions on which people desire further information. The way in which the stars are mentioned in the story of God's creation hardly does them justice, with our knowledge of astronomy. And, yet, this is not an error. If God had wished to reveal to the race the size of Arcturus, He could have done so.

Whatever erroneous ideas Moses had, on the other hand, were not written. Perhaps Moses thought of the stars as tiny lights studded in some sort of vaulted arch; it does not matter. God did not permit him to put that down. And so on through the Bible.

The Bible does not give a full history of the human race, it does not reveal even the rudiments of dozens of scientific fields, but what it does give it gives in truth insofar as the vocabulary of the writer made it possible. I see no reason to abandon the terms verbal and plenary in reference to the inspiration of the Scriptures, but I do not believe in any theory of ecstatic writing or of dictation.

MEDITATION

About pockets and other things

I WORE MY new suit that Sunday. It fit all right, but when I got to church I discovered the two side pockets were still sewed shut. We had baptismal service that morning. After I was through reading, I wanted to put the ministers' manual in my pocket so I could perform the baptism. I tried one pocket, then the other and, finally, handed it to to deacon, who already had his hands full holding the baptism bowl. Pockets are important but then I got to thinking how much excess baggage one carries—not only in the pockets of the suit but in pockets of the mind and heart—the baggage of prejudice, jealousy, envy, pride.

* * *

While driving along a country road, I came across a truckload of hay, stuck in a railroad underpass. The load of hay had been too high. It could not get through. Traffic was held up for some time. I thought of that gospel song, "No Burdens Allowed to Pass Through." Do we not, sometimes, allow our own burdens and problems to pile up without seeking the aid of Christ and, not only do we get stuck, we, also, hold up traffic into the kingdom. Also, we allow others to carry their burdens and problems, if it will be easier for both to get through.

* * *

In our local coffee shop, I noticed that when some people come in, the waitress places a cup of coffee in front of them before they have a chance to order it. I get there frequently, too, and one day the waitress looked at me and said, "I can never tell about you"—sometimes I get coffee and, other times, a Coke or an orange.

In the coffee shop, I get to talk to a lot of people in our town, merchants, bankers, barbers, undertakers, police, fellow pastors, truck drivers, plumbers. Nowhere else can I be in conversation with such a cross section of the community. Sometimes, business problems, family problems, and health problems are shared. It is helpful to have these contacts and get further insights into the problems of humanity.

* * *

One day, the Red Cross office called me and said they had an emergency need for my type of blood and would I please come in. So, I gave a pint of blood. Four days later, they called again (probably through some error) and said they needed my type of blood. Of course, I did not give so soon again.

There is an emergency need in the world today for the shed blood of Jesus Christ and, thanks be to God, it is available every hour of every day of the week.

"Just as I am, without one plea/ But that Thy blood was shed for me . . ./ To Thee whose blood can cleanse each spot/ O Lamb of God, I come, I come."

* * *

I was really disorganized in my church office for a whole week. That was the week my secretary, the mother of a fine family, went to the hospital—the maternity section. She had still worked in the office the previous week but, now, she will be out for a month. Of course, the second day after the baby was born, she said things were monotonous in the hospital and would I bring some work in. So, the next day, I took some research material to her room. It's good to have a secretary like that. Then I got to thinking how dependent we are on other people—on neighbors, friends, telephone operators, truck drivers, engineers, teachers, nurses. How disorganized we would be without them. But, most of all, how dependent we are on God and the strength He provides in time of temptation, weakness, and illness. How dependent we are on the grace that was so graphically displayed at Calvary.

Ward W. Shelly

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*Supplemental reading for the Sunday school lesson of April 22, "The Authority of the Bible."

COVER

Everyone knew I was alive. And God said, "That's good!" (See "The size of the world of youth.")

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The shadow of a female church

Anybody here who remembers the Grange? It's still chugging along, especially in its eastern strongholds. Recently, I read a newspaper report on the national convention of this pioneer farm organization. The writer was impressed by the way that men and women participate equally in the business of the Grange. The group has no women's auxiliary.

Since reading that report, I haven't been able to feel right about what I see happening in the church, especially in our men's and women's groups.

We waste the energy of the church in the operation of elaborately organized women's groups. And because we have women's groups, we are tempted to add to that waste by insisting on the organization of men's groups.

Let me give you a quick course in Shelly's shorthanded church history. Church work has always been a men's monopoly. They sit on the church councils, build the buildings, counsel the minister, decide policy, set the budget, and keep the church program moving. Women, at least, in the past, never got inside this inner circle of control.

Therefore, women had to do the best with what was left for them to do. They helped out where they could. They accepted the menial assignments doing the hard jobs the men couldn't or didn't want to do. Gradually, women began to form their own church within the church. Sometimes, it was called the Ladies Aid.

As an oppressed group, they organized and ran a church program in subtle competition to the regular program of the church. And often, they have done a bang-up job. Check the equipment in any church kitchen and you can get a measure of the strength of the Second Mennonite Church as compared to the power of the First Mennonite Church upstairs. The women's program often runs circles around the program of the rest of the church.

So someone says, "Look at the great things the women are doing. Where are the men? Let's organize the men."

And the circle is complete. The men's brotherhood (what a redundant term) got us into this mess. Having excluded women from the councils of the church, the male-dominated power structure of the church forced the women to form a shadow church which saps the vitality of the church's witness. Why duplicate the error with a second shadow church? (Fortunately, men resist becoming a male auxiliary to a female auxiliary. Even though they can't explain what is happening in words, the men know something queer is going on.)

Let's integrate women into the program of the church, not only on the service level—the ladies aid area, which, of course, includes teaching Sunday school—but on the leadership level as well.

Yes, we have token integration in most of our churches. Women have the right to vote. They have the right to speak at church meetings, though, if they do more than volunteer the services of the women's organizations, they face a good bit of hostility. And a few women are beginning to serve in some church offices formerly reserved for men. But the business of the church is still run by men because they are men, not necessarily because they are qualified or because it is in the best interest of the cause of Christ to do so.

Let's integrate the church and claim the promise of Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is *neither male nor female;* for you are all one in Jesus Christ."

If we are going to understand the racial and international unity that Christ wants to give us, we better begin learning something on this fundamental family level. Most of our congregations are still so sinfully exclusive that we have no nonwhite or non-German members, but we all do have women members as well as men. And after two thousand years, it is not too soon to start facing the meaning of sexual equality. It may even give us some understanding of the meaning of racial equality.

Of course, I'm not opposed to women's groups or even to men's groups. If women want to meet together as women and work together as women, that should be their choice. But so far, it has often been their only choice, and, I suspect, a reluctant one at that.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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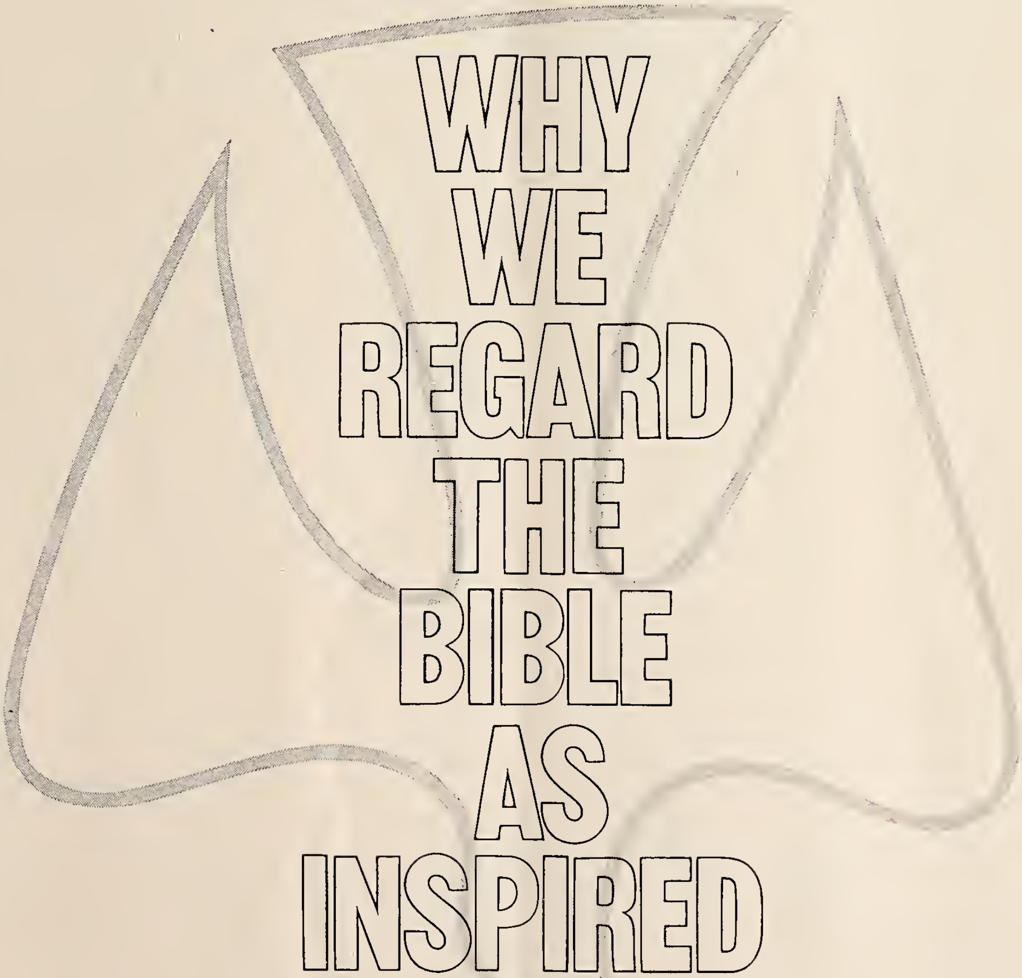
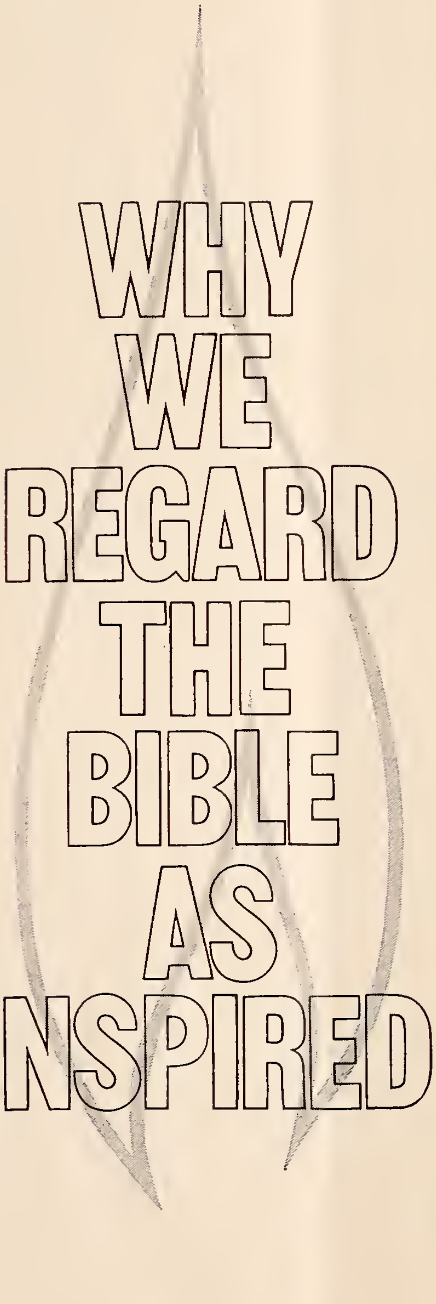


WHY WE REGARD THE BIBLE AS INSPIRED

episodes in the life of an inspired bible

WHY WE REGARD THE BIBLE AS INSPIRED



Christians are not ashamed to confess that they walk by faith and not by sight. They do not believe in the resurrection of the Lord Jesus because a historical commission decided that any other explanation of the evidence would involve a still greater miracle than the fact of the resurrection. They do not believe in the atoning merits of Christ's death on any other basis than the testimony of God's Word. Likewise, Christians confess that their inner confidence that the Bible is God's Word is the assurance of faith, and not that of sight (philosophical persuasion). Belief that all Scripture is God-given is not based on a system of evidences, but is the result of the blessed work of the Holy Spirit in the heart.

The joyous experience of finding Christ through repentance and faith when one responds to the proclamation of the gospel by the church also leads quickly to the happy discovery of how sweet the Word of God is to the spiritual taste buds of the new man in Christ. He knows that the Bible is God's Word because it speaks to him with the voice of God. Many parts of the Bible will be dark to the new convert, but through the years, as he listens to men of God more mature than he, as they open up the Scriptures, and as he feeds on it himself, he will grow greatly in his understanding of the Scriptures.

But the assurance that the Bible is God's Word is always the assurance of faith.

It is never a demonstrated proposition.

Inspiration of the Old Testament

The apostles were absolutely convinced of the divine trustworthiness of the Old Testament. The final court of appeal was to be able to say, *gegraptai* (it stands written). Exclusive of parallels, this expression is used seventy-three times in the New Testament. It is used of the Law about twenty-two times, of the Prophets about thirty-two times, and of the Writings about twenty-six times.

In the second place, we may observe the many times when the writers of the New Testament employ such phrases as: Scripture says, God says, the Holy Spirit saith, He saith, and the like. In some of the passages quoted, God, indeed, was the obvious speaker; in others, however—and this is highly significant — the passage simply means: This is God's infallible truth, because it is written in the Old Testament.

Whatever name we may settle on to describe the fact that the human books of the sacred canon are also God's Word, let us, at least, be sure to have such a reverence for the Scriptures that we may say with the New Testament writers, Wherefore, as God saith, or as the Holy Ghost saith—the law is called Scripture ten times, the Prophets, eleven times, and the Writings, eleven times. So high was the view of the Old Testament held by our Lord that He could declare, "and scripture cannot be broken" (Jn. 10:35). Peter could declare that no Scripture ever was written as a result of any person's private interpretation, but holy men of God spoke as they were borne by the Holy Spirit (2 Pet. 1:20, 21). And Paul's famous passage cannot be overlooked, "All scripture is inspired by God . . ." (2 Tim. 3:16). The Latin says, *inspirata,* whence our "inspired of God" for *theopneustos* (God-exhaled or God-given). It is my earnest conviction that much modern writing about the Bible and its inspiration falls short of the apostolic witness on the subject.

Inspiration of the New Testament

If anything in the New Testament is clear, it is that Christ claimed to be bringing to men not His own message but that of the Father. He had received a commandment what to speak, and He fulfilled that commission. His words, since they were the Father's, were spirit and life. His teaching was not His, but God's who sent Him. The word which the disciples heard was not His word, but the Father's.

In very truth, God who had spoken to the fathers by the prophets, in these last days spoke to us by a Son. Now the Lord Jesus, before His ascension, promised that He would send the Holy Spirit to enable His apostles to recall the teaching that He had given. He would teach them all things and bring to their remembrance all that He had taught them.

The apostles would, through Holy Spirit inspiration, be reliable and trustworthy teachers of God's Word. When the Holy Spirit would come upon them, they would be Christ's witnesses. Paul could tell his Thessalonian converts that when they received the word from him it was not a human message but the Word of God. And, to the Corinthians, he could declare that he imparted his message in words imparted by the Spirit of God. He gave his instructions to the church at Thessalonica through the Lord Jesus. Paul's teaching on the return of Christ was given by the Word of the Lord.

If anyone has any doubt about the inspiration of the books of the New Testament, let him take them up and read them. They are, as Athanasius declared, the wells of salvation. The New Testament is not only inspired, as was the Old, it is the very fulfillment of the Old. It takes up the permanent elements of the Old and gives them their full and final meaning. It stands on a vastly higher level than do the books of the Old Testament. There is a spiritual richness to the epistles of the New Testament which is incomparably more glorious than even the most exalted Messianic prophecies of the Old Testament.

We cannot eliminate Christian from the Old Testament, to be sure; He is there in type and in prophecy. But it is in the New that He appears, both as the suffering Lamb of God and as the Lord of glory and head of the church. It is impossible not to accept the full authority and inspiration of the New Testament if one is willing to place faith in the testimony of the Lord Jesus and of His Spirit-anointed apostles.

It is my deep conviction that the Bible is qualitatively different from all other books, and this from the fact that it is the record of God's self-disclosure to selected prophets and apostles, and that He has granted such divine superintendence to the writers that, while preserving all their powers and even heightening them, He has enabled them to write in such a manner that their writings constitute the very Word of God.

Christian stands by faith

Not all the Bible is revelation in the narrow sense; parts of it contain remembered events, proverbs, ancient documents, but it is all inspired and profitable for teaching. I hold this, not in the sense of a demonstrable proposition, but as an article of faith derived from divine revelation itself. The Bible is just as reliable in its teaching about itself as in its teaching about God, and in its doctrine of man. I am not worried about the charge of circuitous reasoning, for on what foundation does the unbeliever stand to deny the truth of the absolutes asserted in the Book?

The Christian stands humbly by faith. He is not a proud intellectual who has convinced himself that he can give rational grounds for all he believes. He must, rather, have the awareness that God in Christ has loved him, has elected him, has called and justified and sanctified him. In His precious Word, he finds a true reflection of God and His beloved Son, the Savior, and of God's will for His people. He finds, further, the divine promises. He finds that there is a glorious future ahead for the people of God, for Christ is coming for His own.

The humble Christian does not argue philosophically about what the Word of God has to be like to be consonant with God's nature, but he is willing to allow God to write His Word as He pleases. But the Christian ought to be eager to believe all that the prophets and apostles have spoken. He wants so to align his thinking with the Word of God that he can employ the same language, and enjoy the same confidence in the Scriptures, as the apostles had. And, for the apostles, all Scripture was inspired and profitable.

Hope is mixed with death in Biafra

Omar Eby, Secretary, Information Services, Mennonite Central Committee, prepared the following background report.

NEAR COLLAPSE SIX months ago, Biafra has pulled back from the edge of a military and internal breakdown.

Last September, the Federal Nigerians in their final push were close to Uli, Biafra's last airport vitally needed as a link to the outside world. That airfield allowed for the flow of food and guns.

French arms and ammunition were flown in from nearby Gabon, one of the four African states to recognize Biafra. Dried fish and powdered milk arrived on relief planes from Sao Tome Island. The guns arrived in time to check the final push; the food to curb mass starvation.

Since this is a civil war, both sides show great sensitivity, so much so that it becomes nearly impossible to speak about Nigeria/Biafra without offending one of the sides. Even in the use of titles or names this is true. *Biafra* is a word which is anathema to the Federal Nigerian side. The phrase *liberated territory* is equally offensive to the Biafran side. Even such words as *rebel* and *occupied* have political overtones. The Mennonite Central Committee is aware of this problem and attempts to remain neutral in the situation and objective in reporting on the relief work.

Several reports received at MCC's Akron headquarters indicate that estimates of starvation that ran as high as seven thousand a day at year-end have dropped to seven hundred. Thus, though mass starvation has been averted, severe hunger is still a fact of life —as is the bombing.

Nearly every day, Russian bombers piloted by Egyptians swoop over Biafran targets. Hospitals themselves are not immune to attacks, nor are marketplaces, which in village Africa are held either in the open-air or in makeshift pavilions.

Dr. Linford Gehman, sent to Abiriba Joint Hospital along with the Shellenbergers under the Quaker-Mennonite Services, recently reported one such bombing only eight miles from their hospital. In the early afternoon, the first lorry full of the wounded, dying marketers arrived. As more lorries deposited their cargo of injured human bodies, witnesses attested that about two hundred people were killed outright. Hundreds more were wounded, with Abiriba, alone, surgically treating two hundred.

With three Biafran military doctors and three medical students assisting the Shellenbergers and Gehman, six to eight surgical teams operated in the hospital's surgical theater at one time. The teams worked through Wednesday night, dropping off at four o'clock Thursday morning for a two-hour sleep. Sunrise saw the surgical teams back in the arena, continuing steadily throughout the day until midnight, to get all the victims cared for.

"We at the hospital were, initially, stunned by the destruction of human life as the victims began pouring in," Gehman wrote. "By the time the last wound was stitched, the fatigue of body and mind had all but numbed our senses to the emotional impact of the tragic event. In the aftermath, we stopped long enough to realize that wasteful bombings such as this one have occurred hundreds of times in hundreds of places.

"Every time I sawed through bone, I experienced a feeling of contempt for bomber pilots. When I saw a bucketful of amputated limbs, I despised the chiefs of staff who sit at their desks plotting war. We hope and pray that such bombing will not happen again."

Martha Bender recently returned to Abiriba Hospital under Quaker-Mennonite Services. She had spent six years at the hospital as a nurse, when it was under the administration of the Mennonite Board of Missions and Charities, Elkhart, Indiana. Her return, warmly welcomed by the hospital staff and nationals, fleshes out the medical team, but still there is need. Another doctor and another nurse are being sought. A mechanic to deal with automobiles, generators, water pumps, and other mechanical things at the hospital is on his way.

Child of Biafra: severe hunger is still a fact of life.

Operating a hospital in the middle of a military theater is not without grave problems, not only physically, but also conscientiously for Christian pacifists. The government-owned Abiriba hospital is, presently, administered half by the Biafran military and half by Quaker-Mennonite Services.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

People on the military side of the hospital do not fare as well as those on the civilian side. Might Shellenberger and Gehman offer their assistance, though it means mending people so they can go back to fight? Is this the focus Quaker - Mennonite Services should place on the care it can provide? Such problems are not easily solved.

At a recent meeting of the MCC Executive Committee, Roger Fredrickson, the American Friends Service Committee staffman responsible for the administration of Quaker-Mennonite Services reported on his trip to Biafra and Nigeria. He said the trip had convinced him that emergency feeding projects are not enough.

"We are also going to concentrate on preventive medicine, public health, and on rebuilding local agricultural production. It is going to take years to repair the damage of this war, and even though the end of the war seems out of sight, now is the time to plan ahead.

"Two things could be sent immediately to Biafra. Additional stock fish, which is obtainable in Denmark or Norway, is the easiest protein distributed in large camps and population areas. Up to thirty-five thousand hoes and machetes are urgently needed to get agriculture back on its feet in Biafra."

In the months ahead, Quaker-Mennonite Services anticipates additional emergency programs developing, which will provide an avenue for North American Mennonites to broaden their compassion to Biafran civilians caught in the tribal/political conflict.

In Federal Nigeria, the other side of the conflict, the International Committee for Red Cross is the major agency working in relief distribution in those areas across which the war moved back and forth.

As Federal Nigerian forces pushed into Biafran territory, some townsmen and villagers risked the onslaught by staying, and many fled into the surrounding bush to await developments. These were largely the non-Ibo peoples. As the war entered its stalemate, these people drifted into the larger centers from the outlying areas, bringing severe cases of malnutrition, actual starvation, and accompanying diseases.

WE ARE SOLDIERS OF THE CROSS
BIAFRA'S SOVEREIGNTY
GOWON'S WAR GENOCIDAL

Messages from Biafra: These were greetings prepared for the team that brought the first airlift relief supplies to Biafra last year.

To such people and others whom the war dispossessed, the relief agencies minister on the Federal Nigerian side. In addition to the Red Cross, with whom other agencies such as the Christian Council of Nigeria, Lutheran World Relief, and Church World Service relate to some degree, a host of other voluntary agencies are active: CARE, OXFAM, UNICEF, Catholic Relief Services, YMCA, and the American Friends Service Committee.

MCC-TAP has thirty-seven teachers, two nurses, and one Paxman in Nigeria. The nurses are assigned to the Christian Council Team IV operating in the Enugu area, the city in the northern Biafran territory once declared the capital by the secessionists, but which later fell to the federal troops. Recently, Paxman Carlton Stambaugh was also assigned to this team. During the school holidays, a few of the TAP teachers joined relief operations. But MCC feels it should be more deeply involved in relief and rehabilitation on this side of the conflict and is currently laying plans to implement such convictions.

On a recent administrative visit to sub-Sahara Africa, Vern Preheim, director for Africa and the Middle East, made the following observations:

"There seems to be ample food

available in warehouses in Lagos and three or four other locations in Federal Nigeria. The twenty-five medical relief teams in operation are sufficient for the present time. However, in the Southeast State and Rivers State, medical personnel are needed to staff and reopen hospitals, instead of mobile medical teams. For example, the Rivers State has only two of its fourteen hospitals in operation.

"Opportunities for rehabilitation are already present. Seeds, tools, and small equipment should be distributed, including small loans to help people reestablish themselves in their businesses or trades.

"But visas for entering the country are almost impossible to obtain, particularly for U.S. citizens."

Nevertheless, Preheim recommended that two agricultural Paxmen be recruited, as well as a rehabilitation team comprised of a doctor, a nurse, an administrator, a mechanic-maintenance man, and two community-development workers with agricultural skills. The medical personnel of the team would reopen a hospital while other members concentrate on village rehabilitation, agricultural, water, and sanitation development.

"There is much to be done in Nigeria," Preheim reported, "if we will have the patience needed to work out the relationships, develop a program, and cope with the logistical problems involved."

In Biafra, there is hope mixed with death; in Nigeria, determination mixed with frustration. How to be God's compassionate servant amid such conflict is not always easily apparent. And it is more so for those Christians who are peacemakers.

Biafran team flees attack

The Quaker-Mennonite Service unit at the Abiriba Joint Hospital in Biafra fled from a mortar-and-artillery attack launched by Federal Nigerian troops, it was learned at the Mennonite Central Committee, Akron, Pennsylvania, from an April 3 cable.

The unit, comprised of Dr. and Mrs. Wallace Shellenberger, Dr. Linford Gehman, and Martha Bender who only recently returned to Biafra, cabled from a nearby village that they were all safe. The exact location of the unit remains uncertain, as the name of the village was garbled in the cablegram.

An April 2 report in the *New York Times* states that after a six-month lull, the Nigerian Federal forces opened a new offensive, resuming their advance into the heart of secessionist Biafra.

"Underfed and poorly equipped Biafran soldiers, striving to stem the federal advance, have launched a counterattack from hastily dug positions on a highway about twelve miles north of Umuahia, the provisional capital of Biafra," the *Times* reported. "With Nigerian shells dropping into the town from the high ground to the north, relief workers were forced to evacuate a Methodist hospital and leper colony there."

It is assumed that something comparable occurred at the Abiriba hospital, although no further word was received from the Quaker-Mennonite team.

Thousands of refugees were streaming to the capital from the front, the *Times* article said.

Tribal claims pay organ

The Koinonia Church, Clinton, Oklahoma, dedicated a new organ and piano March 5. The new instruments were the result of contributions by church members. Many of these contributions were made possible by a tribal claim against the U.S. Government, settled in favor of the Cheyennes and Arapahoes.

The settlement was paid to the tribes partly in the form of per capita distributions, beginning in August of 1968. A number of the Koinonia Church members gave 10 percent of these payments to the church. Thus during the months of August, September, and October contributions were made that made the new piano and organ possible.

The service of dedication was followed by a fellowship meal. Currently, Lawrence Hart is serving the church as interim pastor

Mexicans learn new skills In animal-care classes

"One of the more difficult aspects for a community-development worker is knowing when it is time to train nationals to do a job themselves and then move into new areas," explains Edgar Stoesz, Mennonite Central Committee's Latin America director. "It's much easier for the worker to remain secure in the area he already commands rather than forge ahead to a new one.

"The educational phase of development," he continues, "is not easy, but it is tremendously significant." Larry Goering, MCC's volunteer from Newton, Kansas, and Dennis Birky, Paxman from Foosland, Illinois, are two workers who recognized the importance of education and were not afraid to leave the security of one job for the insecurity of another.

Although both are engaged in agriculture extension work in the small villages near Atlacomulco, Mexico, many people also asked them to do veterinary work. As these requests began to occupy more and more of their time, they wondered if this wasn't something the Mexicans could do themselves, if they were properly trained.

Goering and Birky began their search for potential *veterinarios*. After two months, they had eight students from five different villages for the first veterinary classes. The students came to the unit house once a week, for ten weeks of training. Classes covered care and feeding of animals, common diseases and how to treat them, how to give injections, how to castrate and dock animals, and other kinds of practical information that they would need.

The students were attentive in class and paid for most of the equipment and medicines that they would need for their work. Mennonite Central Committee covered part of the cost.

These eight men are now the *veterinarios* for their villages. They come to Goering and Birky when they have problems or questions, but otherwise, they do all of the veterinary work in their villages, leaving the MCC volunteers free to concentrate on other areas.

Lancaster group plans low-cost housing

Mervin Lantz lives in Lancaster (Pa.) city's Seventh Ward because he wants to. He's a young man from Ronks, Pennsylvania, who would have no trouble finding a quiet house in the country.

But Mervin, after spending two years as leader of an integrated boys' club in Surprise, Arizona, decided that the good life is not to live comfortably, but to relate meaningfully to people. While he attends Millersville State College, he and his wife are trying to be good neighbors on Howard Avenue.

The house they live in is one of fifteen properties owned by Menno Housing, Inc., an organization whose declared purpose is to work at the combined problems of poverty and racial discrimination in Lancaster city and county, especially in relation to housing.

This general purpose has been spelled out as two distinct aims: to provide for white families, as well as minority-group families, who want to stay in such areas as the Seventh Ward, good housing at rates they can afford; to provide for minority-group families, housing in white neighborhoods, to work for their acceptance there, and to help improve such neighborhoods by maintaining properties which will be a credit to the community.

Of the fifteen houses purchased to date, fourteen are in Lancaster's Seventh Ward. Three are being leased to the Lancaster Housing Authority for sublease to families who qualify for rent supplements. The remaining twelve properties are occupied by black, Spanish, and white families, equally distributed.

Since incorporating less than two years ago, Menno Housing has faced the question of whether to buy as many houses as possible at low cost, regardless of location, in order to alleviate the present housing shortage among low-income families or whether to purchase fewer homes with more attention to geographical distribution in order to foster integration.

Integrated housing was the primary concern of those who made up the original group. Out of their discussion grew plans for the corporation. Persons who had met discrimination while trying to help nonwhite families buy or rent in white neighborhoods hoped that, by incorporating, they could work more effectively for integration in the small towns near Lancaster city. An organization similar to Opportunity Housing, Inc., was envisioned; and Robert Neuhauser, president of Opportunity Housing, was invited to an early meeting to share experiences and answer questions.

Initial attempts to discover direction, throughout the summer and autumn of 1967, disclosed the immediate problem of severe housing shortage, especially for lower-income families in the Seventh Ward. As a result, the twofold purpose emerged, and committees were set up. One was to suggest housing projects to help meet the need in the Seventh Ward. Two committees were to recommend ways to begin working toward interracial housing in several communities in Lancaster County.

Since its inception in 1967, Menno Housing has moved primarily in providing low-cost housing in south Lancaster. Although the corporation is profit-sharing, stockholders have agreed to limit their dividends so that any profits will be returned to increase effectiveness of services provided by the corporation.

A second corporation, Tabor Community Services, which will operate on a nonprofit basis, is planned. This organization should be able to provide lower-cost housing than Menno Housing has been able to offer, partly because it will qualify for more favorable financing by government loans and grants from foundations, partly because it will be able to use volunteer labor donated by Mennonite church service organizations and youth groups.

Executive Secretary Paul Leatherman of Akron will head both corporations. Leatherman is associate director of the Mennonite Central Committee's voluntary service program. He succeeds John B. Shenk.

Although all the original stockholders are Mennonites, Menno Housing is not officially affiliated with the Mennonite church. Any interested persons who are in sympathy with the purposes of the corporation are welcome to take part in the venture. For further information on the purchase of stock in Menno Housing, write Paul Leatherman, 21 South 12th St., Akron, Pa. 17501.

TV family life features

Four 60-second Mennonite-produced television spots are being released in April to TV stations in the United States and Canada.

Designed to build understanding between husbands and wives and to help resolve conflicts, the spots will be televised through May and June, beginning just before Family Week, May 4 to 11. They were produced and distributed conjointly by Mennonite Broadcasts, Inc., and the Faith and Life Radio and Television Committee of the General Conference Mennonite Church.

The four "commercials" on family relationships were filmed in March at Calvin Productions in Philadelphia and at TRAFCO studios in Nashville. They are: How to Settle a Quarrel, Husbands Need God's Resources, Accepting Husband-Wife Roles, and Molding a Beautiful Marriage.

Coastal towns dwindling As tourists fish for sport

Newfoundland has been the site of a Mennonite Central Committee teaching program since 1954. Presently, thirty-nine teachers are serving in the MCC Newfoundland Teachers Abroad Program. Many of these teachers are placed in elementary schools located in semi-isolated communities.

Sop's Arm, where Philip and Janice Sprunger, Berne, Indiana, are teaching, is one of these communities.

Sprunger is teaching seventh and eighth grades at the United Church school in Sop's Arm. The school consists of five rooms and five teachers, with each teacher responsible for about eight different subjects in each class. It has no extracurricular activities such as basketball, baseball, or even, hockey.

Teaching school, however, is not the only concern of the TAP workers in Newfoundland. They also become involved with the people of the community in various kinds of services. Last year a Sunday school was started, with an enrollment of about forty children.

"If the adults would be interested," explain the Sprungers, "a class would also be started for them. The trend here, however, is that only children attend Sunday school. It is also customary to have Sunday school in the afternoon rather than in the morning, as we are accustomed to.

"The 250 people in Sop's Arm are friendly and helpful," they continue, "which makes our stay pleasant and enjoyable." Most of the community men make their living by working in the pulpwood forests. Only a few men fish as an occupation. If they aren't working in the forests or as fishermen, they are probably living off welfare.

Hunting is the most popular sport, especially since it provides meat for the table. Moose seems to be the number one game, but rabbit, birds, and beaver are also sought. Fishing as a sport is for the tourist. Even though there are salmon streams within a few miles of the community and the ocean is just yards away, the local people don't fish.

There is concern for the future of this small community, however. The young people, who must choose either working in the forests, or fishing, both with low wages, usually choose neither and migrate to the city. Unless job opportunities open up, the population of this community could dwindle to nothing.

Two chances in Ontario Ten-day work camp for $10

Are you a young person looking for an exciting, economic holiday? Does ten days for $10 plus transportation sound interesting? Here's what you do: send for more information and an application blank, indicating interest in work camps to be held in Hamilton, Ontario, this summer.

The first work camp is from June 27 to July 6 and will be headquartered in the Welcome Inn, 428 James Street North; the second is to be held from August 22 to 31 and is sponsored by NECA (North End Christian Action), an association of five denominations cooperating in the North End of Hamilton.

The ten days are intensive in fellowship, fun, food, and service, with emphasis on relationships between the campers and the people with whom they will be working. Supervised recreation, day camping, and outings with families is the focus of concern, along with some more menial tasks.

Work campers must be at least sixteen years old. The dollar-a-day registration is toward food costs and is to be paid on arrival in Hamilton. Travel to and from Hamilton is the responsibility of the camper.

For the June work camp, inquiries should be directed to: Henry Rempel, 67 Louth Street, St. Catharines, Ontario, Canada. For the August work camp, inquiries should be directed to: Mrs. Sandra Manuel, 600 John St. North, Hamilton, Ontario, Canada.

Harding profiled in Times

Vincent Harding was the subject of a feature article in the television section of the March 23 New York *Times*. In "Why Should *We* Celebrate the Fourth of July," Barbara Campbell wrote: " 'There is a reason for the anger of the student militants who demand black history programs on campus,' said Vincent Harding. 'They are beginning to realize that they were handed somebody else's history.'

"Harding, the thirty-eight-year-old chairman of the history and sociology department of Spelman College in Atlanta, put together the eighteen-week series of 108 lectures called Black Heritage: a History of Afro-Americans for WCBS-TV [being shown locally in the New York area at the present time]. He feels strongly that black people should study black history.

" 'I'll give you an example: I asked my students at Spelman why they celebrate the Fourth of July. They gave me the usual answer—the signing of the Declaration of Independence. Then I asked how many slaves there were when the Declaration of Independence was signed.

" 'There were 600,000 to 800,000. There was no reason for *them* to celebrate the Fourth of July,' he said of his students. 'They had been made to digest the education that American society had given them. But they can't accept that any more. That's why I agreed to do the Black Heritage program. We intended it primarily for the black community because it's important that black people stop interpreting their history through white society.' "

RECORD

Thirty families move Stem segregation tide

In Oklahoma City, there is an unusual small-scale experiment in reverse integration. Led by Mennonite pastor O'Ray Graber and a Catholic priest, it is called the Thirty Families Group.

Oklahoma City, like most cities, has areas which were once white and which are now black or in the process of becoming black—a move from segregation through desegregation back to resegregation.

In 1967, the Mennonite Church Center group, under Graber's leadership, wondered if this pattern must always exist. As Graber wrote in an April 1967 report:

"It is frequently advocated that Negroes should break the segregated housing and school patterns by moving northwest, southwest, or southeast [in Oklahoma City]. We ask them to risk abuse, hostilities, and separation from a more comfortable racially homogenous community by doing so. Why is it that we assume that a Negro always betters his lot and himself by moving into a white community or school? So it was suggested that we secure the names of families ready to reverse this trend and have whites move northeast into Negro or integrated areas."

Thus, the Thirty Families Group was born, partly as an effort to slow down resegregation and keep communities racially mixed. Ideally, enough white families moving into a changing area instead of to white suburbs, could stabilize a racially mixed community. In actual practice, the Oklahoma Citians realize this may not happen, but they see their action as, at the very least, appreciably slowing resegregation and helping, in some measure, to stabilize the community racially.

The target area was Millwood, a community now 40 percent Negro and changing fast. Could it be kept from becoming a black ghetto if whites were willing to remain in the neighborhood and other whites moved in, along with black families?

By May 1967, a number of white families had purchased homes and moved into the Millwood area. In September the group was encouraged by the fact that the rate of racial change had been slow.

Toward this latter end, members of the group have supported an Open Housing ordinance at several hearings before the city council, and campaigned for black candidates to the Millwood School Board. It has, also, gone on record as favoring single- and duplex-housing units rather than the public-housing complexes that tend to create apartment-house ghettos.

Calendar

May 1-4—Eastern District Conference, Souderton, Pa.

May 4—Canadian Mennonite Bible College, Commencement.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

May 10-14 — North Battleford, Sask., evangelism workshop, Abe Rempel.

May 18—Rosemary (Alta.) Church, Canadian Mennonite Bible College choir.

May 18-23 — North Battleford, Sask., evangelism team.

Central

May 20-22—Bethel Church, Pekin, Ill., United Church Women state convention.

Western

May 4-7 — Cordell, Okla., Herold Church, evangelism team, David Wiebe.

Ministers

Jürgen Schönwetter was ordained as an elder in the First Church of Greendale, Sardis, B.C., on Mar. 23.

FOR ALL YOU LOVE
MAKE A WILL

Deaths

John H. Buller, Inman (Kan.) Church, was born Sept. 7, 1892, and died Feb. 24.

Mathilda Zerger Goering (Mrs. Joseph D. C.), Eden Church, Moundridge, Kan., was born Feb. 22, 1886, and died Mar. 28.

Helen Shahan Klassen (Mrs. George J.), First Church, Hillsboro, Kan., was born July 17, 1903, and died Apr. 7.

Maria Fehdrau Klassen (Mrs. P. J.), Alexanderwohl Church, Goessel, Kan., was born July 4, 1875, in South Russia, and died Mar. 30.

Ummel

Samuel Ummel, a minister for forty years in central Illinois, was born Nov. 23, 1892, at Carlock, Ill., and died Apr. 2 at the Meadows Home, Meadows, Ill. He was a member of the Mennonite Gospel Church, Peoria, which he served for sixteen years. He also served churches in Anchor, Pekin, Danvers, Washington, and Hopedale, Illinois. He was the father of Dorothy Norquist, wife of the pastor of the congregation at Butterfield, Minn.

Elizabeth D. D. Willems, Inman (Kan.) Church, was born May 12, 1890, and died Mar. 6.

Baptisms

Bethel Church, Hydro, Okla.: Beverelly Entz, Miachel Entz, Elsie Marie Bartel, Randy Krehbiel.

Upper Milford Church, Zionsville, Pa., on Mar. 30: Brian Buss, Carolyn Wentz, Kathleen Wentz, Denise Nester, Monica Nester, Sylvia Nester, Ruth Schantz, Rickie Tapler, Bruce Tapler, David Wertman, Sharon Mohr.

Marriages

Wesley L. Duerksen, Alexanderwohl Church, Goessel, Kan., and *Donna Carol Lyon,* First Church of the Nazarene, Newton, Kan., on Apr. 5.

Howard Flaming and *Vera Schroeder,* both of Alexanderwohl Church, Goessel, Kan., on Apr. 12.

Raymond Miller, St. John Church, Pandora, Ohio, and *Ruth Bixel,* Huntington, Ind., on Mar. 22.

Bruce K. Schmidt, Alexanderwohl Church, Goessel, Kan., and *Eileen Sue Goerzen,* Tabor Church, Newton, Kan., on Mar. 29.

Weston Stucky, Eden Church, Moundridge, Kan., and *Beatrice Bowne,* Trinity Episcopal Church, Ottumwa, Iowa.

Henry P. Wittig, Saint Pauls Lutheran Church, Bunstall, Sask., and *Marie Tiessen,* Rosemary (Alta.) Church, on Apr. 7.

Melvin J. Yoder and *Linda Gardner,* both of First Church, Sugarcreek, Ohio, on Apr. 19.

Workers

Paul and Tina Buechele will serve a two-year assignment in social work in Atlanta, in the Mennonite program there. He is a graduate of Penn State University, with a bachelor of arts degree in sociology. He is a member of Gerard Magella Catholic Church, Penn Hills, Pa. She is a graduate of Cabrini College, with a bachelor of arts degree in English and is a member of Saint Philip Neri Catholic Church, East Greenville, Pa.

Kevin T. Byrne, will serve a three-year assignment in Vietnam, where he will be employed as a social worker with Vietnam Christian Service in a placement made by MCC. He holds a bachelor of arts degree in English from Niagara University and a master's degree in social work from Fordham University. He has previously been engaged in social work with the elderly poor in Chicago. He is a member of the Catholic Church.

Elvera Isaak, Springstein (Man.) Church, will serve a two-year assignment in Frankfurt, Germany, where she will do secretarial work for the Mennonite Central Committee. She is a graduate of Manitoba Institute of Technology.

John A. Lapp, associate professor of history at Eastern Mennonite College, Harrisonburg, Va., has accepted a call to serve as executive secretary of the peace section of Mennonite Central Committee. Taking a two-year leave of absence from the college, he will begin his new duties on July 1. He succeeds Ivan J. Kauffman, who terminated a year ago to do graduate study and Walton Hackman who has served as acting executive secretary since that time.

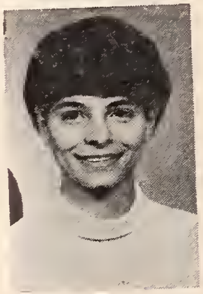
James Ratzlaff, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment in Denver.

Robert Schmidt, professor of chemistry at Bethel College, North Newton, Kan., has been given sabbatical leave to study ocean environmental problems at the Virginia Institute of Marine Science, Gloucester Point, Va. He will study population control of jelly fish whose stinging cells are considered hazardous to people, making water unfit for recreational purposes.

Donald Voth, Alexanderwohl Church Goessel, Kan., is serving a 1-W assignment at Stormont Vail General Hospital, Topeka, Kan.

P. Buechele

T. Buechele



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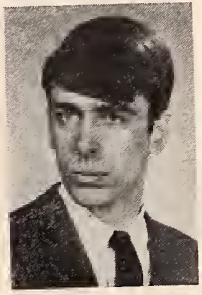


Isaak

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan, which provides The Mennonite *and* Der Bote *to our churches.*

Without the Every Home Plan, fewer families would receive these papers and, therefore, much information and thought-provoking comment that is worthwhile could not receive the desired circulation and publicity. *R. P. Penner, Saskatoon.*

The daily paper and the weekly magazine have their values but none of them can take the place of a church-related paper. Such paper serves as a bond among the congregations; widens our horizon, and helps us to interest ourselves in matters pertaining to the kingdom of God. It seems that no member of our churches should be without a Conference paper and the Every Home Plan admirably provides for this. *Gerhard Lohrenz, Winnipeg.*

These papers cannot be assessed in monetary value. They are a must in our current time. The material therein is not only informative but thought-provoking and challenging. The Every Home Plan is a means of promotion for a wider circulation. As a Mennonite, I am proud of these papers and cannot visualize our Conference without them. *Arthur E. Regier, Rosemary, Alta.*

As our churches subscribe in common via the Every Home Plan, our church paper becomes available to all families. The paper then serves to unite our churches through news education as well as giving spiritual uplifting. Contributions to the Every Home Plan are a donation, whereas, individual subscriptions are not. *Robert A. Franz, Ritzville, Wash.*

I heartily support the Every Home Plan of *The Mennonite.* No plan is without its limitations, that is true. But, at this point, I know of no better way, at so little cost, to bring a regular and constant reminder into the homes of our members that they are a part of a larger mission and ministry to the world. In many cases, this is the only such tangible reminder to enter our church homes on a regular basis. *Ron Ropp, Upland, Calif.*

LETTERS

Aid in character building

To the Editor: I have noticed an improvement in *The Mennonite* during the last few months. Thanks. I believe the writers should speak with conviction. Instead of leaving the poems and stories open to wild imagination, the author should leave an impression that will be useful in character building. *Clarence Schmidt, 2623 Grandview Rd., Ferndale, Wash.*

Answer unspoken questions

Dear Mr. Shelly: Having received, only last week, the Jan. 28 issue of *The Mennonite,* I was confronted again with the philosophy that the message of the church must be changed, because the church today is still giving answers to questions that people are no longer asking.

Gary Schrag in his article, "Free to be the church in the world," said, "For so long, the church has been giving answers to questions which are no longer being asked. . . . If . . . we keep telling people how to get to heaven and this is not a crucial question for them, it is unlikely that the message will have much freeing power."

The social worker whose client asks, "What do I do to get a divorce from my husband?" doesn't quickly outline the divorce procedures in response to the immediate question that was posed. Instead, starting from this question, he endeavors to help the client realize that for the best solution to her problem she needs to ask a different question.

The art of asking a question also requires an acquaintance of the subject at hand. Is the message of the church being heard with such clarity, by all, that everyone will naturally ask the right question?

The question of ultimate destiny and the questions concerning day-today life are not separated by a chasm, but are intricately related. If in other areas of counsel it is accepted that the immediate question posed is not necessarily the best one, why should the church be restricted to answering only the surface questions? *Leona Schrag, 102 rue de l'Eglise Ste-Anne, Bruxelles 8, Belgium.*

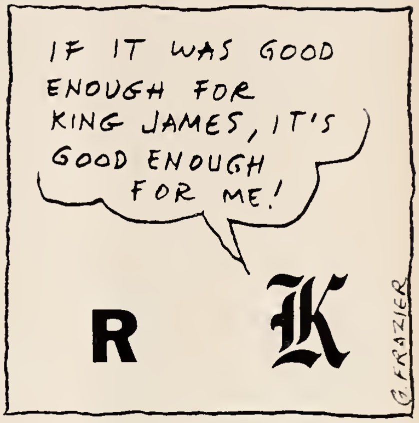
Really live

You guys in the so-called *in* crowd look up.
God is trying to come in.
Who is He? you ask.
He's the best, the greatest.
He is the only one to pull this desperate world through it all.
He is not only our leader
but the leader of presidents and kings.
He's at the wheel, man.
He is really in.
You know how it is so look up and live—really live.

Steve Richert, Meno, Okla.

About our letters: *We try to use all letters submitted for publication in order to allow our readers an opportunity to express themselves on a variety of issues. Obviously, no one will agree with every statement. Yet the obligation of membership in the brotherhood is both to give counsel and receive counsel (Heb. 3:13). Because of the limitations of space, shorter letters will be given preference. Unsigned letters will not be published, though we may withhold names for a valid reason in a rare situation. Letters addressed to the editor and marked "personal" or "not for publication" are also appreciated and, of course, will not be published.* Editor.

CHURCH LETTERS ::::


IF IT WAS GOOD ENOUGH FOR KING JAMES, IT'S GOOD ENOUGH FOR ME!
R
K
G. FRAZIER

Rejection

To Whom It May Concern:

Love walks the world over just waiting for man to invite it into his heart.
But the heart of man is closed.
But for one shimmering spark love goes unheeded.
But for one to act as kindling; yet kindling cannot burn forever.
It is too soon washed away by the tears of sorrowful men.
The spark will always be for our hearts to feel.
So, too, the tears of Sorrowful Men will always flow.

Greg Friedt, 246 Baldwon St., Wadsworth, Ohio 44281.

A child of India: a picture from the collection of Dr. H. E. Dester.

Central District Men active

Although the men of the Central District don't have any one project on which they are working as an organization, they have been active in many areas in the past year. About half of the congregations have a men's organization, which will vary from meeting several times a year to having at least one meeting per month.

In the past two years, interest in work with the offender has become conference wide. Men visit federal prisons and local jails to spend time with the inmates to witness to them, leave them reading material, offer to write letters, or help in whatever way they can. Both General Conference and Old Mennonite men in a community in Eastern Ohio became interested in the condition of the jail and how the prisoners were housed. This led to the men sponsoring a movement to get a new jail.

At Pandora, Ohio, some men, interested in preventing boys from falling into a life of crime, felt the place to begin was with the youth who was in trouble with the law, probably for the first time. They met with the local juvenile judge to offer their services as big brothers or counselors. Their activities include taking the boy out for recreation, talking to him as a friend, and helping him want to become a useful citizen, rather than telling him he must obey certain rules.

Central District men and their wives are working together with Presbyterians, Lutherans, and Methodists in Lima, Ohio. They saw the decay and poor living conditions in a slum area and with some guidance from a Methodist minister who has no congregation, but whose charge is the inner city, they set out to do something about it. They decided to help finance improved housing by investing multiples of one hundred dollars in a revolving fund deposited in a bank account. This account insures any loans which were made or will be made to the people living in the slum area to improve their housing. Some have been helped to move from dirt floors to wood floors for the first time in their lives!

The men of Ft. Wayne, Indiana, have become involved in a community-development project. They go into a neighborhood of substandard dwellings, buy one which is in very poor condition, and undertake to remodel it. Voluntary labor is used, as much as possible, to do the work of tearing off old plaster, taking out old wiring and plumbing and, then, rebuilding the house till it is habitable again. The houses are placed on the market as soon as they are remodeled. The group helps the buyer to get financing and to get settled in the neighborhood.

Several men have invested one thousand dollars, each, in a rotating fund which will be used over and over for new projects. Any profit over and above the cost of the property and remodeling is put back into the project.

For many years, we have had a summer retreat for Mennonite Men at Camp Friedenswald, but with the changing life of our local communities, we will also need to do some changing. In the past few years, we have seen a transition from most men being farm oriented, to today, where most of our men have a job in a factory or office, and farming is a sideline. The time they used to find for summer retreats is either spent doing their farm work or being at home with their families. With these changes taking place, we have found it is very difficult to get more than a handful of men out, and since this is prime time which could be used for our youth, we are no longer going to have a summer retreat for men.

We started winter retreats several years ago, but they were not too well attended. Now, we think we have found something to interest more of our men in a father-son winter weekend retreat. Each man is asked to bring a son or neighbor boy with him. This past winter we had a very good time, with many men and boys, who ranged in age from six years old to eighty years young. Friedenswald is beautiful during winter, with snow for tobogganing and cool, brisk air, in which hiking is a very enjoyable sport.

We also have men who go wherever there is a call for MDS workers. They have been used in many places to help clean up following floods and windstorms.

In all, we have had many and varied experiences, in the past, and are still looking for new ways in which we can serve our Lord and Redeemer in a sad, war-torn, and hungry world. *Russel Welty, President, Central District Men.*

Editor, Willard Unruh, North Newton, Kan.

Financial Report of General Conference Men

Balance on hand, Sept. 1, 1968		$1946.68
Receipts: Western District Men	$900	
Conference of Mennonites in Canada	50	
		$2896.68
Disbursements: Boys League	750	
Mennonite Disaster Service	2000	
Balance on hand		$ 146.68

Budget for 1968-71 Triennium

	Budget	*Allocated*	*Balance*
Mennonite Disaster Service	$4000	$2000	$2000
Boys League	1500	750	750
Administration	2000		2000
Publicity	500		500

Victor Goering, secretary-treasurer; Willard Unruh, president.

Our games of destruction

Dave Pomeroy

EACH SPRING, HOLLYWOOD gears itself up for that exercise in self-congratulation known as the Academy Awards. Frequently—and unfortunately—Oscars are given out on the basis of sentiment, or publicity, or some other rationale than creative achievement; but it is also true that these awards reflect enough real creativity to be a yardstick (albeit imperfect) for cinematic value. The 1968 nominations have just been announced, and I'm trying to catch up.

The Lion in Winter—receiving seven nominations, including Best Picture, and winner of the New York Film Critics' designation as Best Picture—merits this recognition, but it is not my choice to pick up all the marbles. This historical drama, concerning intrigue around the throne of England's Henry II, has two main assets: crackling and intelligently witty dialogue (James Goldman wrote the screenplay from his own play) and a beautifully controlled performance by Katharine Hepburn as the ascerbic, yet charming, Eleanor of Aquitaine.

However, the viewer is left with the question: What is the significance of or the necessity for this film? Psychologically, *Lion* covers much the same ground as *Who's Afraid of Virginia Woolf?*—games of destruction that we play with one another out of a love-hate ambivalance that refuses to allow anyone to open up his true feelings. Like *Woolf, Lion* is played during one long evening, during which the rules of the game are duplicity, hiding of emotion or affecting a pseudo-emotion, and most especially one-upmanship. The rules are clear to everyone, and though the games are played with gusto—especially by Henry—they destroy any possibility of real relationships. Hamlet's dictum could be paraphrased in the present case: "The game's the thing, wherein we'll hide our conscience for sake of being king."

Historically, the events surrounding ascension to Henry's throne are but a peg on which to hang the psychological in-fighting. The year is 1183. Henry—now fifty (after the Thomas Becket affair; Peter O'Toole plays the aging king, as he did in the earlier *Becket*)—favors his sixteen-year-old moronic son, John (Nigel Terry)—known to history as the signer of the Magna Charta. Eleanor, Henry's wife now in captivity, continues her championing of the older Richard (Anthony Hopkins)—who becomes known as The Lionhearted, through the Crusades. The middle son, Geoffrey (John Castle), becomes demonically mechanistic in his machinations in reaction to both parents' indifference.

Add to this broth Henry's mistress, Alais (Jane Merrow), sister of Prince Philip (Tim Dalton), newly crowned King of France, and the stage is set for the interaction of ambition. But the chief players remain Henry and Eleanor, who revel in the opportunities to be verbally at each others' throats, yet who convey a sense of lost love that was real between them.

Lion has its antiwar moments, too. In a confrontation between Richard and John, Eleanor is moved to the insight that it is the violence inside us—not historical forces or land hunger or easy excuses—that causes war. It's an important point, nicely made, but one that has been made in many of the recent antiwar films.

Goldman's philosophical point of departure is summed up in a snatch of dialogue at the end: Eleanor: "There's everything in life but hope"; Henry: "We're alive—and, for all I know, that's what hope is." In the end, neither has won his games, and despite this powerful affirmation of simply being alive, a doubt remains as to whether the psychological destructiveness of their games is a valid basis for hope.

For what it's worth—since this article will likely appear after the Oscars are handed out—my choice for Best Picture, of the five nominees, remains *Rachel, Rachel.* However, Joanne Woodward (in *Rachel*) needs to share acting honors with Miss Hepburn—in fact, a dual award would not be out of order.

The Lion in Winter. An Avco Embassy Film. Produced by Martin Poll, directed by Anthony Harvey.

answer

angry
blazing angry
eyes. eyes
peering
through walls
walls. walls
of anger
of hate
of prejudice
of disgust
why
why they ask
are we hidden
behind
all
of this?
An answer . . .
impossible
there is no . . .
ah, there is:
MAN

Dorothy Newfeldt

Jeff Derstine

drive it man

Drive it, man; drive that skateboard down the street. Watch it. Don't get a skinned elbow. Stay on your side of the pavement. Watch your friend in front of ya! Don't make him get a skinned elbow, too. Just because you think you're a great driver of skateboards, don't overdrive it, man.

Drive it, man; drive that bicycle down the street. Jam on the brakes and lay a little rubber on the asphalt. What a shriek! Stop at the next stop sign; there's a car there.

Drive it, man; drive that hot rod down the street. Go and buy tires with the habit of adhering themselves to asphalt. Turn the key on, baby! And tune in the radio. Step on the gas and wheel around those corners. Let yourself go with those spinning mag, chrome wheels, with the shining chrome hood air intake. Hear the roar of the engine and drive it man.

Roaring down the street at 60 mph; stop sign coming up fast and going by faster. Don't let it bother you; so what, if you missed it? You're the driver.

When you open your eyes, everything is dark and you realize it was only a nightmare; you whisper "Thank heavens." You lie there thinking about the nightmare.

What if it were real? You wouldn't be a human. No human has the right to be this way; his duty is to be humane. Take in consideration the other guy—his life, his personal property, and his soul.

A Christian has double duties, one being from the humane angle, the other from the Christian angle. It's your duty as a human, a citizen, a driver to take care of your fellow humans.

As a Christian, Christ has said to love one another, care for your brothers, and thou shalt not kill.

James Klassen

untitled

This poem is untitled,
Or is it?
The title is as typical
And as meaningful as
An unrevealing revelation,
An undescriptive description,
A nondefinitive definition,
An ambiguous ambiguity,
A consistent inconsistency,
A massless mass,
A weightless weight,
A timeless time,
An imperfect perfection,
An inhumane humanity,
An unjust justice,
A finite infinity.

titled

This poem is titled,
Or is it?
The title is as typical
And as meaningful as
A multiple-valued function,
A poor millionaire,
A useful futility,
A perfect political system,
A war hero,
A violently-achieved peace,
A definite maybe,
A victory in Vietnam,
A black-and-white gray,
A thoughtless thinker,
A human beast,
A human angel,
A limited war,
An antipersonnel bomb,
A Christian without love,
A church without Christ.

MEDITATION

The fruit is ripened

HOW LONG HAS it been since you have ambled through a supermarket and picked up a bag of Florida oranges, a cluster of grapes, or a bunch of bananas? As you glanced at these wonders of nature, no doubt you marveled at the bright orange, the deep blues, or the shocking yellows. In each example of nature's creation, it was you who had to determine whether or not the fruit was ripe enough to digest.

What was said about the fruit could also be said about fresh vegetables, dressed meats, and other examples of nature's creativity. Nevertheless, when these items left their orchards, groves, and pastures, it was decided that their final task was to be enjoyed by you and me. Their growers had us in mind when the seeds were planted or when the trees were sprayed, as well as when they were packed or shipped. From the first plowing or nourishment of the rains, you and I were the ultimate users.

What is true in the natural kingdom is also true in the spiritual kingdom. When God created the earth, He did so not merely for His glory but for ours. The sun, as it shines in the east, was put there because its rays are needed for all growth. The clouds, as they swirl about the earth, are possessors of nourishing waters, again, needed for our growth. All that is created was done so for our good, including disasters and death.

Life itself, with its pitfalls and failures, was created that we might give thanks not only to those here on earth who make it useful and meaningful, but to our heavenly Father who has made all good things possible.

Along with the creation of man comes the foundation of his faith, which is the church. The church was not founded exclusively to sing praises to God but, rather, to help each and every one of us to learn to love and respect our fellowman and to help those who cannot help themselves. The church was not fostered to perpetuate a small circle or exclusive group, but was given the opportunity of growth and, thus, ripen in the lives of whomever it touched.

Just as you, in your supermarket experience, would not choose a bag of green oranges or a cluster of spoiled grapes or a bunch of undergrown bananas, so you would not choose a church that is still in its infancy. It is true that a baby must have milk, just as it is true that the church's basic structure must center about John 3:16, but as God so loved those who went before us, He loves us and those we seek to reach.

The church, in its ministry of ripening and multiplying, must see people as they are and seek to reach and nourish them. The task of the church is to grow, grow in number as well as grow in quality. The final blessing of the church is to save souls. But how can one save a soul if the body is left to rot? The church has a task to love God through its love for man and, in this, God's blessing is made real.

Arthur L. Jackson.

* * *

IT WAS MY Friday to conduct services in the nursing home last November. Two hours before the service, my phone rang. The voice said I should not come because the guests in the home wanted to watch the Santa Claus parade on TV. Well, then I got to thinking how many of my church members found it more comfortable in front of a TV set than in church on a Sunday night or Wednesday night. If only I could present Jesus Christ as exciting as He really is, it is likely that more television sets would be turned off.

Ward W. Shelly

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*Supplemental reading for the Sunday school lesson of April 29: "Formation and Preservation of the Bible."

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Last chance at Cumberland Gap

Mark Weidner

Mark and Sue Weidner, Allentown, Pennsylvania, spent a year and one half in Vietnam as volunteers for the Mennonite Central Committee. They have since spent almost a year at the Cumberland Gap Job Corps Center in Kentucky, which may be one of the fifty-nine out of one hundred and six centers to be closed this summer.

At the foot of a mountain on the west side of Cumberland Gap in southeastern Kentucky is the last chance for 130 young Americans.

Cumberland Gap is one of the 106 Job Corps Centers supported by the Office of Economic Opportunity scattered throughout the country. Here young men between the ages of sixteen and twenty-one are fed, clothed, housed, given allowance, and a chance to catch up on their basic academic education and learn a vocational skill.

Mennonite Central Committee is supporting this program by placing eight volunteers to work in various ways in two of the centers.

About 30 percent of the fellows that come to this center need to be placed into the pre-reading program. They spend two to four months concentrating on phonics to prepare them for graded reading. The rest go into the regular education program and begin working toward their high-school-equivalency diploma.

Sue tutors reading and math and has found her first grade teaching experience relevant in working with these seventeen and eighteen year olds. One day while she was discussing with a corpsman the word *I* and how it is used and written as a capital letter, she discovered that he thought she was talking about the word *eye*. This is just one of the many times when you feel you should go home and try again tomorrow. One reason you do try again tomorrow is because of people like Old Blue.

Old Blue, so nicknamed by his friends, is a tall, lanky, black, kindhearted guy who spent all of his life on a North Carolina peanut farm before coming to Job Corps. When he first arrived, he couldn't even write his name legibly. Now he is learning reading and math and he takes delight at each new word and problem. His learning may seem slow to many but he continues to progress.

Vocational training is the other half of that last chance offered here at the center. Carpentry, masonry, welding, auto mechanics, and cooking are presently available, with painting soon to be added. After an orientation to each trade, the corpsman enters the area of his choice.

I serve in the welding program where eighteen corpsmen are working to bring their skill up to the apprentice level so they can obtain a job and continue in their trade. One of these fellows is Old Blue. He is not the best welder we have, but certainly not the worst. He is willing to practice and is making steady progress which we are always glad to see.

Many times, the progress seems so slow and the things they learn so small. However, when one tries to see it through their eyes, the achievements they are making are momentous!

President Nixon has proposed a $120 million budget cut for Job Corps next fiscal year. This would close over half of the centers by June 30, unless Congress blocks the President's proposal. A recent GAO report (General Accounting Office is a congressional body) on poverty programs says that Job Corps is costing too much, compared with the resultant monetary gain. But we are spending enough money in Vietnam every twenty-four minutes to support this center for a year. It is too bad we don't have a yardstick to measure the self-confidence and human dignity that these young men have acquired in Job Corps.

Our country spends billions of dollars and many years experimenting in space travel and we call it science. Why don't we try it more with people and call it love?

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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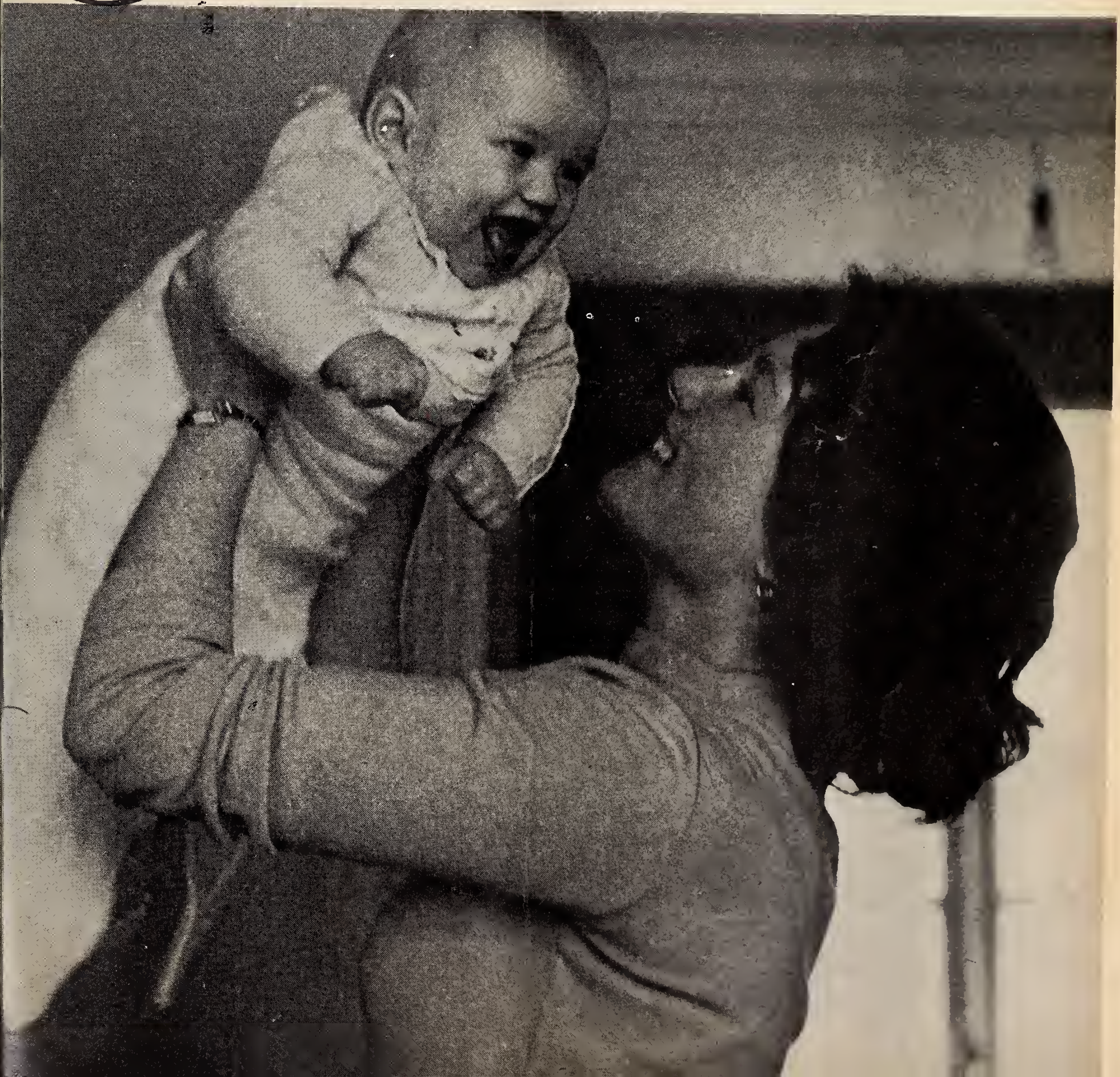

A PLACE AT HOME

Lucy Ellen Bende

"MOM, I WANT you to put on my socks," called three-year-old Kevin.

"All right, Kevin, I'm coming."

Before she could reach him, Marcia, her five-year-old daughter, presented her back to her mother. "Button me up, Mother."

"I asked first," Kevin called impatiently. Jen went about her tasks, ignoring their bickering. Soon she would be at work, and the baby-sitter would cope with them. Today, she would not be sitting at home hearing their constant quarrels. Yes, she should be completely happy about the prospect. Then why did she have those lines of misgiving about her mouth?

She was finally getting what she wanted, after all these months. Jen and Reed had been arguing endlessly about her going back to work. Jen felt she would be better able to cope with the children if she spent some of her time outside the home. And there was no doubt that they could use the extra money.

She remembered Reed's side of the argument as she swished the dishes through the hot, soapy water. "The children need you at home," her husband always said firmly. "I don't want you working, until they start school, at least."

Yet, Jen still longed to rid herself of her feelings of defeat. There were days when she wanted to give up completely because her nerves were worn raw with their constant friction.

At first, Reed was firm. When Jen persisted, he became more firm. "No, I don't want you to work, now," he said. "The children need you, not a baby-sitter. You should be able to handle your own children, and we can do without the money, for now."

Jen stacked the last dish into the drainer thinking of Reed's stubborn blue eyes. When she had not stopped arguing, Reed finally had agreed to let her go back to work on a trial basis. If the children were all right with a baby-sitter, she could keep on working. But Jen knew that Reed still disapproved, and she felt guilty for wanting to leave her children.

"Mom, read me a story before you go," called Kevin. He came running with his favorite, battered storybook. Jen looked down at the tousled blond locks, unruly as his father's, and the blue eyes, so winning and eager.

"All right, I'll read it," she said, even though she saw the sitter coming.

Norma Jean, her baby-sitter, was good with children. She was so gay and had many ways of entertaining youngsters.

The girl came briskly in the door, and Jen put on her scarf. She waved to Kevin, who immediately burst out crying, "Mamma, don't go, don't go."

"Crybaby," Marcia hissed at her little brother, with five-year-old superiority.

Jen pushed away Kevin's clinging arms and said, "Kevin, you'll have to stop crying, now. Norma Jean will read you a story."

Kevin only howled more loudly as Jen went out the door. Would this happen every day? she wondered. Was Reed right in declaring that her place was at home with her children? Was she being stubbornly selfish to insist upon working?

She looked back and saw Kevin's tear-streaked face at the window. Almost, she would have gone back to the house and sent the sitter home. But, no, she had made arrangements to work for Mr. Jerad again.

At the office, Mr. Jerad welcomed her. "It's so good to have you back," he said, his keen gray eyes looking at her from behind the old-fashioned glasses he still wore. "None of those new girls knows as much as you do."

Jen smiled and prepared to take dictation and talk loudly to Mr. Jerad, who would not admit his deafness. He insisted that people nowadays didn't "speak up." She settled into the routine quickly, her mind drawn away from her problems. By evening, she felt as though she had never left the job.

She drove home singing, prepared to face anything. Yes, a job was what she needed. Kevin and Marcia came running to meet her.

"Mommy, you comed!"

Kevin hugged her and pulled at her skirt until she lifted him in her arms.

Jen looked about her and though of the times Norma Jean had staye with the children before. Norma Jea kept the children happy, but sh hated doing dishes and keeping room orderly. The sink was piled high wi unrinsed dishes. Toys were strew from wall to wall.

Norma Jean came into the kitche "Were the children good?" asked Je trying to ignore the mess. After al it was Norma Jean's first day. Mayb later, she would find more time to d dishes and keep things neat.

"They were OK." Norma Jean sai the words half-hearted. "Kevin crie for an hour after you left. I finall got him interested in a storybook.

Jen held the little boy close to he He had cried for an hour! Was her imagination or was he lookin pale? Marcia seemed as gay as usua but she was older and adjusted mor quickly to changes.

After Norma Jean left, Jen we into the living room to rock Kevi At the door she stood transfixe "Oh, no," she finally said and san into the rocking chair. The childre had cut old magazines into million of pieces, it seemed to her. They ha mixed toys and paper scraps into o grand muddle. I wish I dared screa thought Jen.

Reed liked a clean house and hot dinner when he came home. Ho would she manage? She sat Kevin o the floor and began picking up toy At once, Kevin's face puckered an he cried, "Hold me, Mommy, hol me."

"I can't hold you now, Kevin said Jen firmly. "I have work to d Marcia, you're old enough to hel You pick up the toys while I swee up the paper."

"Oh, Mamma, I'm tired," objecte Marcia, while Kevin began howlin at the top of his lungs.

"Marcia, I mean it—pick up th toys." Jen knew her voice was hars but she had to get things done.

"All right, Mamma, I'll do it, Marcia pouted. "I wish you wouldn go to work if you're going to be s grumpy."

Jen closed her lips in a thin, straig

ne. There was no point in arguing ith a child. She had better save r arguments for Reed.

Thinking of Reed, she hurried to e kitchen. What could she make uickly? Perhaps a cheese-macaroni asserole? She put the macaroni on e stove to boil while she went to the asement for vegetables.

In the basement she stopped short. Oh, no!" she exclaimed again and ould not decide whether to laugh or y.

It looked like Kevin's work. He had read coal ashes all the way across e basement floor. Sweeping up all ose ashes would be a long, dusty b. Jen felt tears burn her eyes. "No, won't give up, now," she said loudly make herself believe the words. She had felt prepared for anything, and *anything* had come.

Jen waded through the ashes and picked string beans from the shelf. As she started up the stairs, she heard the sizzling sound of water boiling over. "My macaroni," she cried, dashing up the stairs two at a time.

The macaroni pot was "foaming at the mouth." Jen grabbed the kettle to remove it from the heat. Too late, she remembered the potholder. She rushed to the sink and turned the water on her scalded fingers.

"What's going on here?" It was Reed, home from work, and things were in a mess.

"Nothing, Reed. I'm making supper." Jen hid her aching fingers behind her back.

Reed went into the living room and as Jen applied ointment to her aching fingers, she heard him say, "What a mess!"

Jen's throat ached with emotion, but she would not let herself break down. Reed would say, "I told you so."

When dinner was finally ready, Jen called the family to the table. "I talked to my mother today. I told her you went back to work," remarked Reed.

"Oh, what did she say?" Jen felt herself stiffen in defense.

"She said, 'A woman's place is in the home.' "

She bit her lip. She didn't trust herself to speak.

"Kevin cried a lot today," Marcia contributed.

"What was wrong?" Reed looked meaningfully at his wife.

"He wanted Mommy," the child said.

Jen's food stuck in her throat. She dared not look at Reed.

After dinner Jen did the dishes, wishing Reed would offer to help. Asking him to help would be admitting her defeat; so she was silent.

Then Kevin cried and would be comforted by no one but Jen. She rocked him and thought of all the things to do. Yet, she would not admit, even to herself, that she was beaten. She rocked Kevin to sleep and then finished straightening the house.

Then she went down to attack the ashy mess in the basement. Would she come home to this sort of work every day? "It isn't necessary," she admitted aloud. "That girl could keep things neat, and she should have swept up the ashes herself."

"What did you say?"

Jen was startled before she realized that Reed was coming down the basement stairs. "I think I'll have to hint pretty broadly to Norma Jean to make her understand that I don't expect to find the house a wreck."

Reed wrapped a long arm about his wife. "Why don't you give it up, Honey? Stay at home with our little ones," he coaxed. "They need you."

Jen wriggled out of his embrace

Humility

What did I take from out of the day?
Sunshine that winked from the morning dew,
White clouds in the wind like kittens at play
Across a sky of unearthly blue.

The sound of a mockingbird trailing its notes,
A streamer of song, lifting up, dropping down,
Giving it catbird and meadowlark quotes
As if these birds had been driven from town.

A taste of berries, warm in my mouth,
The smell of fresh earth turned up to the sky,
The feel of the wind coming out of the south,
That gives me a kiss as it goes by.

These things are mine and I take them all,
I'll take them again each day that I live,
And knowing this I feel so small
In the little things that I can give.

Enola Chamberlain

---

and swept stubbornly. "Yes, stay at home and be a grouchy witch!" she scoffed. "You know how grumpy I get when I'm at home all day with the children."

"I can't see that working has improved your disposition, so far." Reed's look made Jen bristle in self-defense. She knew Reed was right, but things could be different. "You could help me, Reed. Things wouldn't be so bad if you weren't against me. If I get Norma Jean trained and you help me a little when you aren't busy anyway—I think things would work."

"You mean you want me to be a nursemaid!" Reed snorted in masculine disapproval.

Jen swirled some more ashes onto the pile, biting her lips. "No," she snapped, "it would help if you were a loving husband."

She didn't even look up when Reed stamped up the stairs. She went on sweeping and wondering if the job, the extra money, and getting out were even a slim compensation for the disapproval of her husband and children. She longed to go to Reed and seek reconciliation, but she was not ready to give up her job.

The next morning Jen told Norma Jean to keep the children from messing up the house. Kevin cried again as he saw her leaving. She plugged his mouth with a piece of gum and was relieved to see him waving at her.

When Jen got home from work that evening, the house was reasonably tidy, and she felt her hopes rise. Maybe things would work out.

But there were discouraging days ahead. She had a flat tire, and the attendant at the service station told her that all the tires were poor and should be replaced. "The money angle doesn't justify your working," Reed commented, "and I'm not so sure that you're happier working, either."

"I love my work," Jen argued. "And if things are better at home now, we'll all be happier." Reed made no comment, but Jen could see that he was considering her words.

The first Saturday after she started work was a nightmare. She tackled the mountain of laundry.

Then there was the cleaning. Norma Jean was doing better, now, but Jen found sticky corners.

By the time she had cleaned the house, washed and ironed, and given the children baths and shampoos, she was exhausted. She looked at herself in the mirror. "What a hag," she sighed as she looked at the dark circles beneath her brown eyes and then glanced at her disheveled black hair. "Shampoo for you!" she announced to her image.

Reed came in just when her head was covered with lather. "One week down," he announced. He looked at the tired lines on Jen's forehead. His eyes held sudden compassion. "Aren't you ready to quit, Honey?"

Jen did not look at him. "No," she said flatly. Reed paced back and forth across the room. Jen looked at him. He must have something to say. Maybe he was going to tell her that her working was a failure. She sighed inwardly. Maybe he was right. She was failing as long as she and Reed were on opposite sides. Even with his help, it might not be the best for her children. Somehow, she must find the answer, and she realized now that it must not be a selfish answer.

Reed stopped beside her and lifted her chin. He brushed a blob of lather from her cheek. "Honey, I guess maybe I could help you more than I do." She saw the light of affection in his eyes and felt hope warm her heart. "If working means so much to you maybe I can help you."

Jen looked at him for a moment. Yes, he was serious. Suddenly she hugged him, forgetting the lather. "Oh, Reed, we've got to work together. I'll admit now I'm not sure whether I'm doing the right thing. But if we work together, somehow I know we'll find the answer."

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Study of violence draws new attention

ALTHOUGH VIOLENCE HAS been an integral part of American life and experience, only recently has it moved into the national limelight with the assassinations of the two Kennedys and Martin Luther King, Jr.

Thus, "we are now impelled to examine the meaning of violence in America," says Ralph Williamson, professor of sociology at Interdenominational Theological Center.

The Atlanta school hosted a convocation on church and violence in March. Four hundred delegates, representing a wide diversity of denominations from across the nation examined and shared views on the meaning and significance of violence in America.

In the opening session on violence in affluent America, a clear conviction was expressed that violence had been pitifully neglected as a field of study, especially civil disorders. "American sociologists have steered clear of studying violence in the U.S. because it doesn't fit America's self-image." As it seems now, however, the theme of violence is fast being picked up in all areas of the social sciences.

"Whether or not violence is as American as cherry pie is and has been disputed on both sides by leading scholars," said Williamson.

Evidence presented by various scholars seemed to support the fact that while America was not violent by nature, it has become so, however, through its traditions and laws. This viewpoint was well substantiated in a report by Dr. Alfred Blumenstein, of the Institute of Defense Analysis. Many laws, supposedly made to deter people from committing crime, do more harm (in fact, violence) than good to the very people who are to be protected by them.

Moreover, a majority of our correctional institutions, including penitentiaries, perpetuate violence through their inhuman treatment of people—those very people who already suffer from various social diseases caused by this same kind of violence within society itself.

Dr. Joseph Hough, Jr., author of *Black Power and White Protestantism,* reported on police violence and group responses to the Watts' riot of 1965. He indicated that the church itself was responsible for existence of various violent structures being inflicted on the poor. Why? Because of its apathy, its paternalism, and its sanctioning of those attitudes and norms of oppression embedded in business interests and other institutions of society.

According to Hough, a survey taken after the Watts' riot seemed to suggest that people with strong "Christian" beliefs were more racist in their attitudes than those who made no such claim. Many of the local churches in the Los Angeles area expressed opposition to experiments and creative ministries designed to meet the crisis of Watts.

Gladstone M. Ntalabati, bishop from South Africa, gave a brief analysis of the nonviolent movement. The movement, in his opinion, had failed totally to make it up to even the first rung on the ladder of economic and social justice. In a saddened tone, he explained why he felt it necessary to expound a theology and ethic of violence for the black revolution in South Africa. He felt justified in doing so because all other means of achieving racial justice had failed.

Furthermore, Ntalabati felt that black South Africans had world consent to go ahead with violent tactics. He envisioned a revolution coming in four stages: sabotage, discriminate burning of businesses, guerrilla movements, and finally, open war. His only fear was that the U.S. would again interfere and suppress this liberation movement as it has and continues to do in South Vietnam and throughout Latin America. Reconciliation and liberation were blocked very tragically over a decade ago, when blacks and whites were on the verge of joining hands to save the economy from collapsing. But there was no joining of hands — thanks, of course, to U.S. business investment and Chase Manhattan Bank.

Turning the spotlight on America, Ntalabati felt that nonviolent strategies were still viable means of bringing about social change. But he quickly added that blacks should arm themselves for protection against groups such as the KKK—a plea as old as Nat Turner's rusty sword and deacons for defense.

A white theologian, L. Harold DeWolf, one of whose noted students at Wesley Theological Seminary was Martin Luther King, said he spoke as a Christian and not as a white American. He warned that no clear biblical evidence supported violence as a strategy to achieve justice. However, DeWolf suggested that there might perhaps be borderline situations from time to time where violence might be the only possible road of enslavement. He regretted that this should ever have to be so in a country such as the United States, and that the "black is beautiful" and "black power" slogans should have to be used.

Violence, an integral part of American life, is in the national limelight.

DeWolf strongly urged whites, especially white Christians to remain nonviolent in the face of violence erupting from our nation's ghettos.

Harvey Siefert, professor of Christian ethics at Claremont School of Theology and also white, argued a firm line for nonviolence. He clearly warned that a switch to violent tactics now would only bring unprecedented backlash from the white community — thus endangering the gains made in legislation and ethnic relations during the civil rights period led by King. King's movement had threatened the power structure more because of the positive results it, in fact, had gained. Violence now would be just the excuse needed by certain interest groups to use blood-and-iron tactics to halt all justice.

Both Seifert and DeWolf received a somewhat hostile reaction from some seminary students and faculty. One student called the whole convocation a mockery and a farce. How could whites be audacious enough to even suppose that they could know the Negro's condition, his mind, and, therefore, what he needed to do about it?

The feeling that revolution, not a reformation of the church, was the central issue was voiced by one seminary professor when he declared that the Lord's Prayer should read not, "Thy kingdom come," but "Thy revolution come."

Further response came from W. Hazaiah Williams, sociology professor at Berkeley, who said emphatically that the issue was not even a matter of violence or nonviolence. He warned that violent tactics would be necessary in order to bring a sharp change to the dead-end course of racism and materialism followed by our nation. Chaos will have to be, so there can be a new creation, a new being and becoming.

No less provocative was the response of Dr. James H. Cone, author of *Black Theology*. Cone's concern was mainly one of developing a theology germane to the black condition in America. "We are not interested in following in the footsteps of Jesus," said Cone; "there is no Jesus who walks and talks with me."

Cone said that a black theology would include some aspects of black separatism, take seriously black consciousness, and involve the creation of black gods in order to destroy white gods. The cry of a separatism was voiced with equal strength by Andrew Young of the Southern Christian Leadership Conference, who insisted that the black man in America would have to get away for a time from the white man, in order to find his identity.

President Bronson brought the convocation to a close by praising the work of Negro ministers in the past and the work of the black church as it served, sometimes gallantly, the Negro in his struggle for freedom and dignity through a long period of slavery and suffering.

Although the convocation produced an abuandance of speeches, few suggestions by way of workable strategies were explicated. While a decisive amount of time was given to the analysis of covert and overt forms of violence, little time was spent evaluating and coming to grips with the violence inflicted on people by business and industry. A preoccupation with ghetto riots and police violence is a shallow approach to the problem. But could we take them as *signs* of dreadful wrongs elsewhere in society, such as in business and industry, the church could soon find new channels of witness appropriate to our times. *Ardean L. Goertzen.*

Questions about violence A call for new studies

Vernon Neufeld, director, Mennonite Mental Health Services, prepared the following report.

It strikes one a bit odd that Mennonites, who themselves have been nonviolent, historically, have had so little to say about the phenomenon of violence itself.

Yes, Mennonites have been concerned about living peaceably with their neighbors, about not becoming involved personally in violence and warfare, and have been remarkably successful to insure their own freedom from direct military service. And the pacifist posture has been important and significant.

It is also true, perhaps more recently than earlier, that a broader concern has been expressed against war itself as an institution, notably in the current Vietnam war, and against such other acts of violence as the death penalty. Letters are written, resolutions passed at conferences, demonstrations enacted, as direct expressions of a stand against violence. There has been some social action, perhaps too often verbal rather than real, to remove some of the obvious conditions producing discontent, conflict, and violence, in the area of social, economic, and racial inequities. This, too, is important and significant.

In spite of the nonresistance, the social action, the evangelism, one might ask: What and how much is the church doing about the causes and solutions of violence at more basic levels?

There now are many Mennonite professionals working in many disciplines—medicine, anthropology, psychology, psychiatry, biology, sociology, and theology. Is it not strange that our natural and social scientists, for example, have not directed their attention, from a vantage point of their Mennonite faith, to one of the basic and knotty problems of society, that is, violence? Some difficult questions should be posed and, hopefully, answered.

One of the first needs is to know what one talks about in referring to the problem of violence. A clear definition is not so obvious as one might first believe. How does one define violence, describe what it means, and delineate its nature?

It is quite obvious that there is more to violence than merely describing it as an aggressive act. A number of questions about the nature of violence beg for answers.

As a starter: Is group violence essentially different from individual violence? It is generally accepted that the action of a group of people may be quite different from the action of any individual who helps make up that group. A new dynamic, a psychological dimension is at work in the group, whether organized or spontaneous, and persons participate in wars and lynchings and riots who as individuals seem incapable of violence. Is this true, and, if so, are there two kinds of violence, personal and corporate?

Is there more to violence than the actual aggressive act that results in bodily harm and possibly death? In studying the causes and cure of violence, do our specialists need, also, to consider "aggressive acts" that are not so tangible and self-evident? Think of the colonial and neo-colonial exploitation of underdeveloped nations. Think of the legal and accepted methods of tax evasion by the better counseled segment of society, and the consequent tax burden placed on the less able. Think of an economic system where, in one way or another, those who get ahead do so at the expense of others. Are the dynamics operative in such nonviolent conflict similar to those at work in overt violence?

Is it possible that some elements or forms of violence are good and positive? Violence stems from aggression, competition, conflict. We have been led to believe, in our society, that aggressiveness is an admirable trait necessary for progress and success. Psychiatry speaks of constructive aggression as self-protective, preservative, and healthfully self-assertive, although there is also destructive aggression that is not realistically essential for the preservation of self. Are we to distinguish between aggressivness as a positive quality and aggression as negative in those instances when it is harmful to others? How does aggression relate to violence?

Then, there is competition. If we have learned anything well in our society it is that competition in life is what makes things move. Athletics, the competition in sports; free enterprise, the competition in the market; education, the competition for grades; labor, the competition for jobs; and so on. Is there a relationship between competition and violence? Is competition and the resulting conflict necessary and good for growth and progress, as the Darwinian "struggle for survival" has led to the development of higher forms of life? Does the current conflict between the black and white communities, even the resulting violence of street riots, have its positive side? How are we to distinguish between positive and negative competition?

What about the myths of our society, where the ideal is the rugged, red-blooded fighter who must battle and kill, if necessary, the bad man to defend his honor and homestead? (Photo from "Worlds Apart" by Gospel Films.)

Are the forms of violence accepted by our society different in motivation and in kind from the unaccepted forms? How does war, which society, by and large, accepts as a legitimate activity to meet certain objectives, differ from murder which society does not accept? Perhaps the difference is between aggression and defense, so that defensive wars, like personal self-defense, are approved; while wars of aggression, like murder, tend to be disapproved.

Since Mennonites, traditionally, do not accept the legitimacy of war in any form, what about athletics? One may argue the values of athletic competition, but, in truth, violence plays a significant role in many sports, and audiences view the contests, in great measure, for the violence displayed. This is true of the major contact sports like football, but even more true for such bizarre contests as boxing, wrestling (commercial variety), and auto racing (and demolition derbies and figure-8 races!).

Is vicarious participation in violence an aspect of violence itself? What does it mean that spectators are so personally involved in the violent sports, even as the audiences of the arena were involved in the Roman gladiatorial contests? The violence and bloodshed described in the headlines and copy of any newspaper, portrayed in television programs and movies, observable in automobile and other accidents, all reveal the morbid curiosity and psychic identification of many persons. If this is not an element of violence, itself, what affect do the psychological dimensions, the interest, and thus the support for violence, have upon its incidence?

The causes of violence

It is in trying to learn what are the causes of violence that one would hope for some basic research by our scientists, practitioners, and theologians. Before we can attempt a cure, we must know something about causes. And just as defining the nature of violence becomes a difficult and complex task, so determining the causes of violence is exceedingly complicated, is compounded by varying views and opinions, and thus most uncertain in its results.

One would hope the biblical scholars and theologians might devote some attention to the causes of violence. The normative though oversimplified answer is: Violence is due to sin, to the fallen nature of man. This is woefully inadequate, although as stated it hardly does justice to the theologians. But the doctrine of fallen man, at least, is an explanation after the fact of why people live and act as they do apart from God, but still does not answer the question why man is so aggressively violent.

Other demoralizing and destructive conditions are in our world—ill health, poverty, starvation, overpopulation—and the traditional answers do not satisfy us.

So, too, the causes of violence are more complex than Adam's fall. There is a more satisfactory biblical view, a theological answer, and someone needs to dig it out.

Then we look to the psychologists and psychiatrists. Should not they engage in more research to contribute to our understanding of the basic social problem of violence? To what extent, if at all, is it due to elemental biological drives?

What about aggression, its negative and positive aspects? As some contend, does repressed simple aggression in individuals find its overt expression in group aggression—party conflict, civil war, wars of religion, international war? One would hope that those working with the thoughts, feelings, and motivations (or lack of them) of persons would use their clinical studies to come to some conclusions about violence that would help in dealing with the problem.

Anthropologists, too, can contribute to basic research when, for example, one raises the question as above about biological drives and instincts.

Although this philosophy supplies a ready and easy answer to the existence of violence — as does another popular work, William Golding's *Lord of the Flies* — one wonders about the validity and accuracy of the theory, for it appears that man's "beastiality" outdoes the "beasts." At best, the instinctual explanation is a partial answer. To what extent, one must ask, are violence and war cultural phenomena and, thus, something one learns? Margaret Mead, for one, says that war is an invention and not a biological necessity.

And the sociologists have their work cut out for themselves, too. The total environment contributes to the incidence and cause of violence. To what extent do social conditions create the tensions that erupt in violence—poverty, illiteracy, overcrowding? And are these causes absolute or relative—is it poverty only when compared with affluence, illiteracy with education, overcrowding with suburbia? What about the myths of our society, notably the frontier myths, where the ideal man is the rugged, red-blooded, two-gun fighter who must battle and kill, if necessary, the bad man (outlaws and Indians) to defend his honor and his homestead? How influential are the mass media of radio, television, and the movies, with their mania for violence and bloodshed; is there a correlation with the growing incidence of actual violence and its acceptance?

Further, does the class system, particularly the difference between middle and lower classes in our society, create tensions, conflict, and hostility, because of the disparity of status, wealth, and property?

Solution to violence

After we understand better what are the nature and the causes of violence, we can work at discovering some solutions. In speaking of solutions, we necessarily stand in the darkness of uncertainty in what we do not know with any precision how violence is to be defined or, specifically, what its causes are. Yet, one can be certain that the solution will be no simple, single answer, but a complex of approaches and cures to solving the problem of violence, just as the causes are multitudinous and complicated.

But even at this point, one can anticipate that the solutions will be of two basic kinds: external and internal.

External solutions deal with the conditions that are conducive and contribute to violence. Thus, if certain social conditions breed, give birth to, and nourish violence, it is reasonable to expect that concerned and reasonable people would want to change or remove such conditions. It is not easy to deal with overcrowding, with disparity between classes, with living conditions, with racial inequities, with gun control, with social structures—assuming these have a direct relationship to violence.

And, certainly, the church, with its mission to all men and to each man as a complete person, has a clear mandate to be concerned about external conditions that so affect behavior and to do something about those conditions.

There will also need to be efforts directed inwardly, there will need to be internal solutions. This is where psychiatrists and other mental-health professionals direct their attention, once the dynamics of violence are understood, working with the problems of feeling and living, dealing with frustrations and hostilities, and redirecting these in constructive channels. This is where the educators, those professionals and nonprofessionals who influence the thought and action of the masses, will need to work to unlearn the public mind concerning violence and to teach the strength and rightness of nonviolence.

This is where the Christian evangelist is active, and this must be each Christian, proclaiming the good news of a new life in Christ, where old things do pass away and the new does take over.

We have raised many questions. Perhaps these are not the right questions. The specialists may say they miss the mark of applicability. There is no doubt but that the questions can and should be sharpened. But they are offered with the conviction that the specialists and professionals in many disciplines have much to offer and contribute to an understanding of one of our major social problems, violence, and once understanding its nature and causes, to provide some answers in its solution.

Two schools on Elkhart campus by 1970

At its April meeting, the Mennonite Board of Education asked the administration of the Goshen College Biblical Seminary to move the seminary to the campus of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, by September 1, 1970. The action also provides for the formation of a new Seminary Board of Overseers for the Goshen seminary. To this point, the Goshen seminary has been a part of Goshen College and under the Goshen College Board of Overseers.

The Board action is the product of three years of work on the part of the seminary planning committee. It reflects the feeling that seminary education is an increasingly important part of the work of the Mennonite church. There has been the growing conviction that the seminary work can best receive the attention and emphasis it deserves by having it under its own board of overseers and administration and by having both of the seminaries cooperating in the Associated Mennonite Biblical Seminaries program on a single campus.

The seminary planning committee, which did the background work for the decision, has represented the Mennonite Board of Education, the Goshen College Board of Overseers, and Goshen, Hesston, and Eastern Mennonite College administrations, and the Mennonite General Conference. In the past half year, the committee has conducted extensive discussions with the executive and ministerial committees and board members of ten Mennonite district conferences.

Goshen College will continue to assume responsibility for operating the seminary during the coming academic year, which will be the year in which the transition will be made. The Mennonite Historical Library, which has served as an important resource for undergraduate students at Goshen College, will continue to remain with the college library collections at Goshen in the future. Cooperative arrangements concerning its ownership, support, and use will be made.

The first graduate-level program in the (Old) Mennonite church grew out of the undergraduate Bible school at Goshen College in 1931. Harold S. Bender was the first dean.

The Bible School became Goshen College Biblical Seminary in 1946. The first bachelor of divinity degrees were conferred in the following year.

Goshen College Biblical Seminary received full accreditation from the American Association of Theological Schools in 1958. It was also in that year that the Goshen College Biblical Seminary entered into a cooperative relationship with the Mennonite Biblical Seminary of the General Conference Mennonite Church at Elkhart, Indiana, in the "Associated Mennonite Biblical Seminaries" program. The Mennonite Biblical Seminary received full accreditation in 1964.

As the Associated Mennonite Biblical Seminaries program has grown in the past decade, more and more courses have been given as cooperative offerings. The Goshen seminary and the Mennonite Biblical Seminary at Elkhart appointed Ross T. Bender as dean for each of their programs in 1964. In the past year, all courses have been held at Elkhart on Tuesdays and Fridays, and all courses have been held at Goshen on Mondays and Thursdays. Having both seminary programs on a single campus will make unnecessary the travel between the campuses, permit a more efficient use of facilities, provide for a concentration of the library resources in one location, and, most important, provide a context in which the community life of the students and faculty in the seminary can be greatly strengthened.

The above report was issued by the (Old) Mennonite Board of Education, Goshen, Indiana.

Four old houses renewed in Fort Wayne

The first four renovated houses have been finished by East Central Improvement, Inc., of Fort Wayne. Four additional homes are being remodeled.

"We hope that construction can go into full swing this summer," says Leonard Wiebe, pastor of Maplewood Church.

Deteriorated or condemned homes are being purchased by the nonprofit corporation and are completely redone before being sold at reasonable cost and favorable terms to families.

East Central Improvement, Inc., was founded in October 1967 as an outgrowth of the East Central neighborhood association. Both are chaired by Wilbur Biggs, who recently spoke in Newton, Kansas, to share information and experience with groups interested in similar projects.

The community and concerned individuals first contributed funds for home purchasing. Lincoln National Life Insurance Company then became interested and has loaned the housing corporation $50,000 interest-free working capital to buy and remodel homes in the East Central area. The first two homes have been financed on favorable terms by Mutual Security Life Insurance Company of Fort Wayne, of which Lester Gerig is president.

Mennonite Disaster Service provided an important source for construction labor in March. Several carloads of MDS men from the Goshen-Elkhart area will be helping on weekends.

Subcontracting continues to be handled through Negro firms whenever possible, and the corporation is also trying to use local Negro workers in construction. Mike Epp, voluntary service worker from Henderson, Nebraska, currently directs the project.

The corporation is now applying for federal funds for long-term financing, as the F.H.A. 235 program allows for lower interest rates for poverty families. A special concern in the community is to provide homes for mothers receiving Aid to Dependent Children.

Volunteers are needed at all times during the year. If interested, write to: East Central Improvement, Inc., 821 Francis St., Fort Wayne, Ind. 46802.

RECORD

NAE scans taxes and morals Accepts Vietnam hospital

New laws to provide for better support of public and private schools, and to limit the appellate jurisdiction of the U.S. Supreme Court received favorable notice by conservative Protestant churchmen meeting in Cincinnati in April.

In a resolution adopted by the National Association of Evangelicals, "some plan designed to provide tax relief to all citizens supporting education" was endorsed.

Delegates to the annual convention of the association said "there is a need both to protect our public schools from further federal control, and also to provide a way for private schools (of higher education) to receive the support they need."

The plan endorsed by the churchmen would substitute private gifts encouraged by tax credits for present grants made by the federal government.

A resolution admittedly aimed at the U.S. Supreme Court did not mention the court by name, but said, "an increasing flow of salacious materials has flooded our communities" as a result of "appellate privileges [that] have been grossly abused."

The resolution urged the adoption of legislation which would forbid any "federal court of the United States or the District of Columbia" to hear on appeal any case involving pornographic literature which has been taken through the level of a state supreme court.

In other resolutions, the delegates representing more than 2 million conservative Protestants "viewed with profound alarm the increasing tempo of assault against the moral defenses of society."

They called on "all Christians to recover and bear witness to the unchanging biblical bases for private and public morality." And they urged "all Christians to support movements among youth and adults dedicated to the restoration of decency in our time."

Particularly opposed in the resolution, which was entitled the "Moral Crisis in America," was "public school sex education courses without moral guidelines." The convention criticized "courses in current usage which expressly deny the need for moral instruction to inform and guide youthful sexual behavior."

The often proposed envoy to the Vatican was the subject of another resolution. Unanimously, the delegates said "the appointment of an envoy to the Vatican would constitute a diplomatic exchange between the United States Government and the Roman Catholic Church" which would be "an intolerable affront" to the historic principle of the separation of church and state.

A brief statement expressed thanks to Washington, D. C., agencies "that have given generously of both personnel and facilities to make possible the annual seminars on Christian Responsibility in Government."

Appreciation also was voiced to government agencies that "willingly assist in handling the regular and emergency needs of the more than fourteen thousand American citizens who serve overseas as evangelical missionaries related to NAE."

The World Relief Commission, the international relief arm of the National Association of Evangelicals, has assumed responsibility for administrating a children's hospital in Vietnam, according to an announcement made to the convention. The pediatrics center, known in Vietnam as the Hoa Khanh Children's Hospital, was developed and maintained by the marines of the Force Logistic Command, Fleet Marine Force Pacific. It is located nine miles north of the city of Danang at Camp J. K. Books, headquarters of the Command.

Words and deeds

The hospital auxiliary of Mennonite Hospital, Bloomington, Ill., opened a Thrift Shop in Bloomington April 21. The store sells clothing, furniture, dishes, lamps, curtains and draperies, novelties, and miscellaneous articles. It is open Monday, Wednesday, Friday, and Saturday 10 A.M. to 4 P.M.

Calendar

June 1—Rosthern (Sask.) Junior College, Graduation.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario, Leamington.

Canadian

May 10-14—North Battleford, Sask., evangelism workshop, Abe Rempel.

May 18—Rosemary (Alta.) Church, Canadian Bible College choir.

May 18-23 — North Battleford, Sask., evangelism team.

Central

May 20-22—Bethel Church, Pekin, Ill., United Church Women state convention.

Western

May 4-7—Cordell, Okla., Herold Church, evangelism team, David Wiebe.

Baptisms

Emmanuel Church, Moundridge, Kan., on Apr. 12: Louis Everett McCowan.

East Swamp Church, Quakertown, Pa., on Mar. 30: Mr. and Mrs. Oliver Bleam, Mr. and Mrs. Floyd Sharer, Robert Helm.

Salem Church, Kidron, Ohio, on Mar. 30: Jeanine Badertscher, Rhonda Badertscher, Mary Diller, Amy Gerber, Rebecca Bixler, Virginia Moser, John Tschiegg, Olin Zuercher.

Ministers

Herbert Dalke, Casey, Iowa, has accepted the pastorate of First Church, Paso Robles, Calif., beginning in July. He has served in Indian mission work in Oklahoma, pastored churches in

FOR ALL YOU LOVE
MAKE A WILL

Kansas, and North and South Dakota, and is currently teaching school in Casey.

David Keener assumed the pastorate of the Conewago Community Chapel, Manchester, Pa., on Mar. 2 of this year. The chapel is supported by the Eastern District Conference of the General Conference Mennonite Church. David Evangelista who served the chapel since 1963, is now pastor of a church at Sunbury, Pa.

Marriages

Duane Adrian, First Church, Mountain Lake, Minn., and *Sharon Funk,* Tabor Church, Newton, Kan., Apr. 13.

Frank W. Anderson, New Gottland Lutheran Church, and *La Jane Epp,* Bethel Church, Inman, Kan., Apr. 12.

Paul Buller, Bethesda Church, Henderson, Neb., and *Linda Koehn,* Tabor Church, Newton, Kan., Apr. 18.

Larry Crow, First Presbyterian Church, Bluffton, Ohio, and *Jane Sprunger,* First Church, Berne, Ind., on Apr. 5.

Andrew Habegger, Cross United Church of Christ, and *Mrs. Lorena Lehman,* First Church, both of Berne, Ind., on Apr. 4.

Robert Patterson, First Missionary Church, and *Joan Hanni,* First Church, both of Berne, Ind., on Apr. 13.

Floyd Pryce, Eureka, Kan., and *Geneva Thiesen,* Tabor Church, Newton, Kan., on Mar. 29.

Bruce Schmidt, Alexanderwohl Church, Goessel, Kan., and *Eileen Goerzen,* Tabor Church, Newton, Kan., on Mar. 29.

Paul Dean Ulrich, Flanagan (Ill.) Church, and *Linda Charlene Hamrick,* Christ Episcopal Church, Kent, Ohio, on Apr. 19.

Published

My Beloved Brethren by E. J. Swalm contains the memoirs of a bishop of the Brethren in Christ Church from Ontario. Swalm has been chairman of the Conference of Historic Peace Churches in Ontario for more than twenty-five years. Copies of the book ordered before June 1 are available for $3.00 from John Hall, Route 1, Hagersville, Ontario. (After publication, the book will sell for $3.95.)

Workers

Howard W. Baumgartner, Berne, Ind., has been elected chairman of the board of trustees of Bluffton College, succeeding Dr. Oliver Diller, in a post occupied by his father Elmer W. Baumgartner from 1951-64.

Mrs. Arthur G. Claassen, Potwin, Kan., and Victor Sawatzky, Hillsboro, Kan., were reelected to the board of the Bethel Deaconess Hospital Association, Newton, Kan., at that group's recent annual meeting.

H. H. Dick, Shafter, Calif., has been named general secretary of the United States Conference of the Mennonite Brethren Churches, a newly created post. Presently pastor of the Shafter Mennonite Brethren Church, he will begin his term on June 1, working from offices on the campus of Mennonite Brethren Biblical Seminary, Fresno, Calif.

Milo Nussbaum, Morton, Ill., has been elected president of the board of Congo Inland Mission, an inter-Mennonite agency of which the General Conference Mennonite Church cooperates with the Evangelical Mennonite Conference and the Evangelical Mennonite Brethren. He is pastor of an Evangelical Mennonite congregation and president of his denomination. Formerly vice-president of the mission board, he succeeds R. L. Hartzler, Bloomington, Ill., who was president for the last six years.

Bruce Schmidt, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment in a Minneapolis (Minn.) hospital.

Harry Emerson Taylor, currently teaching in Logan County, Ohio, will teach business education in Freeman Junior College, Freeman, S.D., next year. A graduate of Bluffton College, he began his teaching career by teaching one year in Newfoundland under the MCC voluntary service program.

Michael Jay Yordy, Flanagan (Ill.) Church, is serving a 1-W assignment at St. Luke's Hospital, Denver.

Zehr

Earl S. Zehr is newly appointed acting dean and assistant principal of Freeman Junior College and Academy. Specializing in psychology and education, he holds a degree in education from Goshen College, and a master's degree in special education from the University of Iowa. At present, he is principal of the Prairie Flower School for Elementary Mentally Retarded at Wellman, Iowa. He is also a part-time instructor in special education at Iowa Wesleyan College.

Deaths

Agnes Janzen Funk, Lehigh (Kan.) Church, was born Dec. 3, 1908, and died Apr. 18.

Emma Toland Galle (Mrs. D. W.), West Zion Church, Moundridge, Kan., was born Nov. 18, 1881, and died Apr. 14.

Russel Hart, First Church, Wadsworth, Ohio, was born Feb. 21, 1893, and died Apr. 10. He served as a deacon for many years.

Bill E. Joe Jantzen, New Hopedale Church, Meno, Okla., was born Sept. 15, 1942, and died Apr. 19.

Louis Everett McCowan, Emmanuel Church, Moundridge, Kan., was born June 2, 1910, and died Apr. 15.

Paul Rupp, West Zion Church, Moundridge, Kan., was born Aug. 4, 1886, and died Apr. 15.

Melita Wulliman Siegrist (Mrs. Frank), First Church, Berne, Ind., was born Aug. 19, 1888, and died Apr. 5.

Robert L. Sprunger, First Church, Berne, Ind., was born Oct. 3, 1885, and died Mar. 7.

Martha Liechty Stucky (Mrs. Erwin), First Church, Berne, Ind., was born Sept. 20, 1892, and died Apr. 9.

LETTERS

Reverse logic

To the Editor: What kind of logic does it take to give aid and comfort to revolutionaries on the one hand while seeking to discredit the Committee of Christian Concerns, on the other?

With reference to the revolutionaries, we are to believe that the end justifies the means. In the case of the Committee of Christian Concerns, we are supposed to believe that although they had some real good objections in mind, they didn't go about it in the right way.

Personally, I cannot agree with this type of reverse logic. I must, however, commend you on the ability to sell ideas because there are apparently many people who believe that this contradiction makes sense. *Roy Ensz, Marion, S.D. 57043.*

A welcome paper

Dear Mr. Shelly: *The Mennonite* is a welcome paper in our home. We read it. We look forward to receiving it each week. We think it ties us in with the various conference activities.

The Mennonite brings to us each week information about the workers that are out in the field—Pax, voluntary service, mission workers. It also brings us the news when various workers leave for service and return. In the last issue we read that Han and Martha Vandenberg left for another term of service. These people are very dear to us and we appreciate this news.

So, Brother Shelly, we simply want to say thank you for your work. *Mr. and Mrs. C. C. Siebert, Rt. 1, Box 140, Henderson, Neb. 68371.*

Should we boycott God?

Dear Editor: In regard to Omar Eby's article in the April 8 issue in connection with the Vicks Corporation, it might be well for Eby to investigate whether God is permitting the sun to shine and the rain to fall on South Africa, or should we boycott God also? *Ward W. Shelly, 115 E. Jefferson St., Washington, Ill. 61571.*

Shocked by revolution

Dear Mr. Shelly: Please be more careful in your choice of captions. Elmer Neufeld's caption, "my sympathy clearly lies on the side of the revolutionaries," shocked me until I read the article and realized that he was referring not to the U.S., but to the Congo.

It is probable that many others passed over the article quickly and branded him a fanatic. Thank you. *Don Imhoff, Jr., 124-A Calhoun Hall, Cincinnati 45221.*

People still do

Mr. Shelly: Here is a poem I have written to answer all violence in the world.

See the blood in the streets
The parted skulls of mankind
Dripping the liquid of life
See the pieces of bone
Lying on the road
With the flies storming round
People are dying
People are killing
And the youth ask why
"It's just natural," says society
"We must fight the commies," says
 the government
But the blood keeps coming
The heads don't stop splitting
American Legion still says "fight"
Men are still dying
People are still killing
No one knows why
Except that the commies must be
 stopped
"Have we stopped them yet?" people
 ask
"We must fight harder," says American Legion
"Could an Atom Bomb finish them off
Could we kill them all that way
We must kill them
We must, we must
Kill, Kill, Kill!"
"Is it possible to stop them without
 killing them?" a youth asks
Society is shaken
How in hell could anybody ask this
It's not American "he must be a
 commie"
But we're still killing commies for
 Christ
And the Bible still says, "Thou Shalt
 Not Kill"
But blood keeps coming
Communist blood, American blood,
Biafran blood. Blood from all people
The man in the gutter still lies there
The ghettos are still lived in
People still die
But no one ever knows why.
Kent Stucky, Rt. 2, Box 67, McPherson, Kan. 67460.

I was alone

I was all alone and deep in sin.
 Searching, looking for a friend.
Then one day I chanced to meet
 Someone from down the street.
I looked at him, he looked at me
 And better days I began to see.
I asked him about my troubled life
 Of what I thought was filled with
  toil and strife,
He told me of God and of all He had
  done.
 How because of His love He had
  sent His Son.
I then began to see the bright light
 And grasp the truth of God's great
  might
I still occasionally fall into sin
 but now I know I have a friend.
Russel Toevs, Whitewater, Kan.

Vital part of first church

Dear Maynard: Since you have never been a member of a women's missionary society, I can see why you do not understand how women feel about their women's organization [Editorial, Apr. 22].

We do not serve in this way because there is nothing else for us to do, but rather because we feel called of God to do this type of service. We are not working in competition to the church program, but rather we are working in cooperation with the church in avenues of service and outreach for which God has by nature especially equipped us.

Therefore, we are not the Second Mennonite Church within the First Mennonite Church, but rather a vital part of First Mennonite Church.

Of course if you would like to take over the church kitchen for a while, we would let you try. *Dorothea Dyck, 722 Main St., Newton, Kan. 67114.*

The Bible in an electronic medium

Gary Franz

Do you ever get that fidgety, uncomfortable feeling when your Sunday school teacher or minister asks how many have completely read the book of Mark (or Genesis or Matthew or Revelation) in the past year, month, or week?

Do you wonder why you always feel guilty when someone talks about his reading the whole Bible, even though you do read your Bible nearly every day—at least a few verses?

How much Bible reading does it take to feel comfortable when the minister asks for a show of hands on the question of reading your Bible?

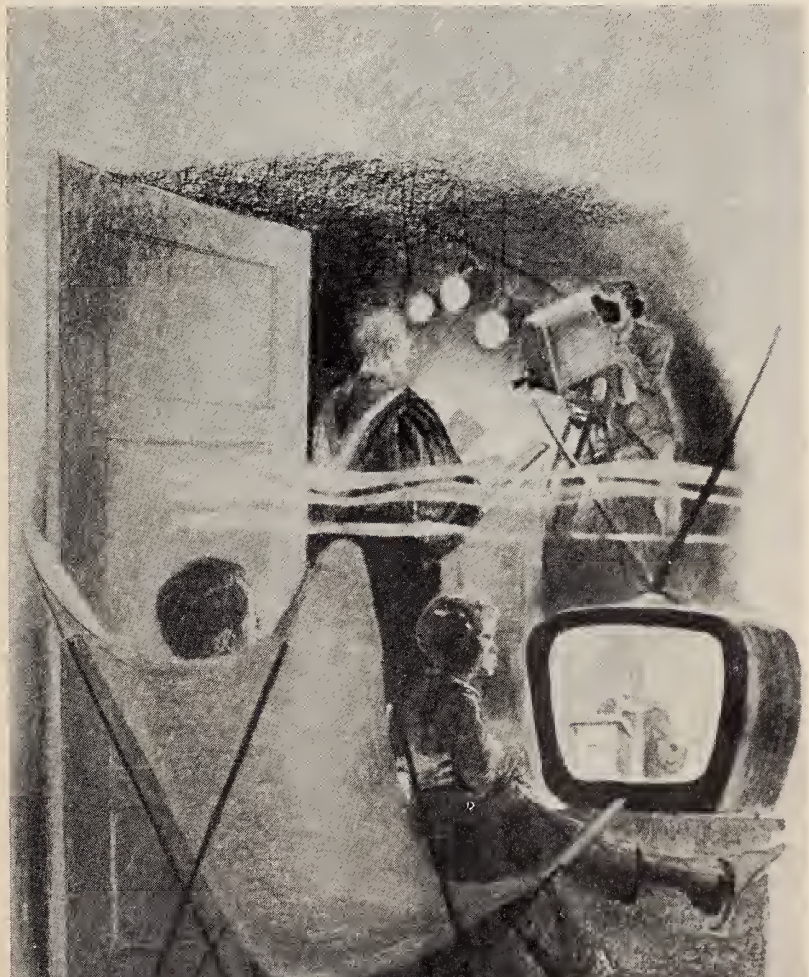
Religious knowledge was first passed on to other generations by a precarious method of making young people memorize legends and stories that the older men of the communities could remember. After many years of this method, the elders of the religious community were dismayed to discover that their stories were being physically recorded by the use of strange and foreign symbols scratched into flat stones. The worst of it was that the young men were starting to correct their elders' mistakes in memory by reading the stones. Many wondered how young people who trusted in stones rather than the spoken word could turn out to amount to anything, especially since a good memory was not necessary anymore!

As Socrates says in *Phaedrus*: "The discovery of the alphabet will create forgetfulness in the learners' souls because they will not use their memories; they will trust to the external written characters and not remember of themselves. . . .

"You give your disciples not truth but only the semblance of truth; they will be heroes of many things, and will have learned nothing; they will appear to be omniscient and will generally know nothing."

Writing took the community of man by its eyes and led it into another strict pattern of understanding of religious knowledge. Power became dependent, not on memorized knowledge, but on being able to get written reports, give written orders, describe, inform (and misinform) the people of the day. An elite of technicians appeared in society—those who knew how to write.

These elite, called scribes, were the tools of religious and political power, the implements of an age discovering a new technology. Scrolls were soon among men's most valuable possessions. Churches guarded their parchments from the common man, but did tell him what they said. The written word became the undeniable truth



YOUTH

of God, ". . . for so it is written."

With such a tradition involving the written word, it was not surprising what tremendous effect Gutenberg's printing of the Holy Bible had on the simple man. Suddenly, he could hold these symbols and words in his own hand; no, even call them his personal property simply by purchasing a relatively inexpensive, mass-produced Word of God! Religious power now was transferred to the individual. The idea of each man being his own priest could actually be taken seriously a few years later, and eventually adopted as a major premise by a group of religious revolutionaries.

But as time went by, man reading gleefully through the Holy Bible found himself doing a lot of studying to really get the *true* meaning out of the big Book. Someone thought a new translation was all that was needed, for the new man! Sure enough, the new translation appeared and became a best seller—a sure indication that man was, at last, understanding.

Four hundred years have passed by and twenty-six modern translations are now upon us. The Bible, or its translations, is still a best seller. We are still studying to really get the *true* meaning. Frequently, we study the Bible so diligently that we completely forget that it is God's relationship to man that we should be concerned about, and not the one technological advance, that is, the printed Bible, that tells us about that relationship. Can truth from God come in any way except through the printed word of the King James Bible?

To most of us over twenty years of age, all of our formal and informal education has come from printed materials directly and indirectly. We have been born into the age of the printing press. We hardly recognized that printed materials represented a certain ongoing stage of technological development in the communications arena. For us it was normal, it was aligned with truth—". . . for so it is written."

The *camera obscura* brought a new technology into the world. We opposed motion pictures because they were entertainment, not accepting them as a means of communication; we failed to see that movies were in the communications arena. Technology began its rapid movement after that. Likewise, we opposed TV on this same basis—as entertainment—not understanding that it, too, was a new mode of communication.

But a few men on the communications frontier, such as Marshall McLuhan, tell us that as man shifted from memory to script to print, we are now again in a transition period, that is, from print to electronic media. We are becoming a technological age that sees and hears its communication rather than reading it. We are joining together with millions of our fellows to receive simultaneous communication as opposed to our previous experience of individual book reading.

The first generation lives today that has grown to adolescence with a TV aimed at them from birth. For them TV is normal, a difficult technological stage for them to see; just as it was difficult for us to see printed materials as other than *normal.* TV has also affected us, however; we like more pictures in our publications, and we even have a "Good News" translation of the Holy Word . . . with cartoon characters in it.

We spend less time reading, more time watching television. And we have developed a new guilt—we don't know whether to watch the *Today Show* in the morning and read our Bible at night, or watch the *Tonight Show* in the evening and read our Bible in the morn. TV has eroded the power of the written word. Printed words have become second in authority and speed. To really know what is new NOW, we switch on our TV set. But since the Word of God is familiar to us in written form, a complex has developed: Unconsciously, we hate to see God's Word in a second-rate communication media.

Although people still memorize some things like John 3:16 or the Twenty-third Psalm, and although we do still read many books and many translations of the Bible, we would deceive ourselves if we thought we do as much memory work as Moses did or read as much as Martin Luther did. The trend in communication by TV, that is, electronic sound and sight, can at least be seen "through a glass darkly." What form will the translation of the New Testament take in this new age? Will it, perhaps, dispense with the written word in the same way as the spoken or memorized word was largely dispensed with five thousand years ago? Can the Word of God be put into an electronic media, and if it can, would we be sure that it is truth?

Surely, we must expect resistance to such a change. Man is beginning to trust some of his business problems to computers, but, hardly, is he ready to rely on a computer to give him his religious insight. Nevertheless, if the truth of God is again to regain its feeling of prominence in the minds of the TV generation (and perhaps in our own, as well) this Truth must come through the first-rate media, the electronic media.

Marshall McLuhan says, "These are difficult times because . . . [we] attempt to do a job demanded by the new environment with the tools of the old."

We will do—or we may already have done—the TV generation a great Christian disservice if we do not put all our best minds and resources into the development of the "Computerized Audiovisual New Testament." What is this new form of Testament? I'm not sure. But I am sure what it will do. It will communicate Christianity to the youth of today with the same force and importance that most other ideals like materialism, violence, war, and sex are communicated to them. This age *must* perceive God through this electronic medium if we want them to feel that we think God is real and is as important as the news, the Friday night movie, *Romper Room,* and the Saturday cartoons. The *printed* God is dead to the TV generation.

Will we, as the church, take our responsibility to ". . . preach the gospel to every creature" like it is, in the medium they understand?

MEDITATION

Ground of the Christian's hope

As we study the context of Romans 8:28-31 that Paul wrote to the Roman church, we see that he is speaking about ground of the Christian's hope. Verse 28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

In previous verses, he tells of man's inability to know always how to pray; yet by the help of the Holy Spirit, intercession is made for the saints according to the will of God.

But in verses 20 to 30, God's Word is the all-knowing One, who when He calls men, His is foreknowing of all men.

Let us look at these verses now. Verse 29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." When Jesus walked by the sea, He had already foreseen these men, even though they were not popular men of society, but were rugged men of heart. Jesus justified these men, trained them, and gave the promise of the Holy Spirit to teach them and guide them into all truth after that he would return to the heavenly Father. Then Paul says, "Them he also glorified," and he did that very thing on the day of Pentecost.

Verse 30 says, "Moreover whom he did predestinate, them he also called: and who he called, them he also justified: and who he justified, them he also glorified." Verses 31 to 39 speak now of the real hope of the Christian. Verse 31 says, "What shall we then say to these things? If God be for us, who can be against us?" Paul even speaks of the tribulations of life, distresses, persecutions, even famine, peril, or sword, none of these things can separate the child of God from the love of God.

Paul says in Verse 37, "Nay, in all these things we are more than conquerors through him that loved us." Many Christians today are looking a little too much on the dark side of life, but after making a study of these verses we need not fear, for, Jesus said in Matthew 28: 19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

As we have made a study of the word *alway* we find it means *all days*; so our Savior is faithful during the storm, the same as in fair weather. Aftentimes, we find many folks who are only the fair weather Christians. These are those who never seem to quiet the storm by the promises of God's Holy Word.

Isaiah 26:3 is a very precious promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." And why? Paul, in his letter to the Romans, in the eighth chapter as we brought out, is speaking of the ground of the Christian's hope, that there is nothing that can separate us from the love of God. Afflictions of life can be sanctified testimony to those who, seemingly, are not having trials such as they. Often, under the fire of persecution, even the world watches and will cheer the saints of God, in its heart, when it sees them manifest the Spirit of Christ during the time of testing.

John Keller

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*Supplemental reading for the Sunday school lesson of May 11, "The Bible in the Language of the People."

COVER

Consider the rewards of the full-time mother. (See "Pity the poor housewife?")

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Pity the poor housewife?

Ruth C. Showalter

THERE SEEMS TO be a growing conspiracy, these days, to make the full-time homemaker dissatisfied with her lot.

A song which has recently become popular, pictures a poor, lonely woman grieving over a past love. According to this song, she gave up a very glamorous life with a real *dream-boat,* to marry a dull, inferior person who, evidently, has been made to feel that he is not able to provide her with the romance and excitement she so richly deserves.

True, each one of us, at one time or another, might wonder what the outcome of a certain action would have been. We might wish for time or money to try something new and different. We might long for a change of scene and escape from the world of habit and routine.

But where shall we look for a career with more varied activities than that of homemaker? Consider the cosmetologist. Her appointment book is filled with names of those who desire her services. This is certainly a rewarding occupation, but what housewife stands in one place hour after hour, going through the same motions and hearing the same type of conversation continually throughout the day?

Consider the secretary, who types endless letters, tends the telephone, and performs endless tasks for a boss, who may be even more demanding than her own husband.

The life of a sincere, dedicated teacher can, indeed, be filled with rewards. Having a part in guiding the development of young minds can be very exciting. How much more the rewards of a full-time mother!

In no other occupation, do we have a chance to *do our own thing,* as today's language would express it. Who, but a housewife, has time to knit a sweater, raise potted plants, paint china, visit a bereaved neighbor, and set the scene for a relaxed, peaceful evening for husband and children returning from work and school?

Who, but a housewife, can choose her own schedule for work and recreation: and examine her own life for shortcomings or growth?

The four walls which some of us bemoan are the four walls of our minds, closing around us with the self-pity, which prevents us from living the abundant life which has been promised us.

These walls might be easily penetrated by the windows of work, recreation, worship, and relaxation.

If we draw to God each day in thankfulness and praise, He will draw near to us and give purpose and meaning to our existence which we never imagined possible. The window of worship will throw new light on every other area of living.

The blessing of a busy life is one we sometimes try to ignore. "Not enough hours in the day?" you say. "I never get through." Thank God for the work we have to do and the strength which comes with each new task! The feeling of accomplishment in a job well done is well worth the extra effort.

A little time spent each day in recreation will mean new joy in the feeling of health and well-being we receive.

Complete relaxation of mind and body can be a great help in curing a case of nerves, tension, or aching muscles and feet.

Bored with homemaking? Impossible! Boredom comes from within our own minds, not from the problems of life, which challenge us to greater work.

Dissatisfaction stems from too much looking back, or blind longing for a happiness which is offered to us on every hand, if we would only reach out.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Esther Groves

Homes for troubled teen-agers

THE PHONE RANG at Youthville, a Methodist-sponsored institution at Newton, Kansas, with a treatment program for teen-agers. The call was long-distance. A pastor asked, "Do you have room for one more?"

As the social worker taking the call asked questions the story unfolded. George's father had previously deserted the family; now his mother was ill. Since her illness, George had had to forage for himself and had gotten into one difficulty after another in his neighborhood. Something had to be done for him, and done soon.

The phone call set wheels moving that eventually brought George to stay at Youthville. Here he met other boys and girls who had found life difficult. All were between the ages of twelve and eighteen. A number were from homes without fathers or in which the father was absent much of the time. A few had never had regular meals before coming to Youthville. Divorce, separation, and desertion; or the death of one parent; physical or mental illness in the home; alcoholism, neglect, and all kinds of disruptions which cut off communication between parent and child—these were some of the things that had brought children for treatment.

Adjustment to a new way of life at Youthville is not easy for them, for many have learned to resist authority, in one way or another. The young people with the greatest problems are those who did not learn to accept authority between the ages of one to three years; those who learned to rebel against authority later on also have problems, but not such great ones.

Living with ten other boys in a cottage with houseparents, George attended school in town, did his share of the housekeeping chores, and counseled with his caseworker. He attended the chapel on the Youthville campus, though the idea of a God who cared about him made little sense to him; the only father he had known had deserted him.

At school, George attended both regular classes and a special class taught by a Youthville-employed teacher who assisted students needing motivation and tutoring help. George needed both, and also benefited from Youthville's supervised study-tutoring sessions on weekday evenings.

By the end of two years at Youthville, George was ready to leave for home, but his home situation was not ready for *him*. If George had been eighteen, he might have considered a job or vocational training, but he was only sixteen. Again, if there had been a group home in the community—a special home with houseparents for teen-agers in George's position—this might have been a solution. None existed. Neither could George's caseworker locate a Protestant boarding school into which the boy would easily fit; church academies are geared to boys and girls from Christian homes, not to youngsters from inadequate environments. A foster home was not an ideal solution, either, because George still had things to work out; yet, at the same time, his problems were not so large that he needed Youthville's daily treatment program.

What George needed at this point was a treatment home in the community. A treatment home, like a foster home for youth, is the private home of a couple who likes young people. The difference is that a treatment home couple gives additional time to the young person who becomes a temporary member of their family, and the youth's caseworker continues to work with him. Expenses are paid by Youthville.

Treatment homes for youth are not easy to find, for the reason that most parents tend to expect these young people to think and act like their own children, who have had an entirely different upbringing. Only a few couples seem to be able to accept youth as they are, with understanding, love, and patience.

Many of the young people at an institution like Youthville have not been prepared to make decisions between right and wrong, so they do not have strong convictions as yet; as a result they will, at times, do what is easiest or what the crowd wants. Also, the adults in their past life may have taught them wrong things, so that the teen-ager has years of experience working against him, not for him.

A youth may have been hurt so often by adults that he has learned not to trust loving appearances, because adults have been kind to him only when they wanted something from him. Thus, being a treatment home parent may not be immediately gratifying; the parents must have real inner motivation, and they need to understand that it may take a year or two until the youngster is capable of showing love and gratitude. It may take six months before a teen-ager in a treatment home wonders, "Why are you trying to help me?" and longer than that before he can thoroughly believe that the answer is Christian love.

Children without experience in living in a normal home and in establishing loving relationships with others in the family, tend to react to situations as individuals, not as members of a close family unit. An example of this was a girl living in a treatment home who got in late after a date. While she was out, one of the treatment home couple's small children accidentally locked the front door. By the time she arrived, everyone was in bed—and the front door was locked.

A son or daughter of the home would have banged on the front door until someone came or have searched for a window that could be opened. But this girl interpreted the locked door to mean that the couple was angry with her for arriving after the agreed-upon time; she went to the home of a girl friend to stay for the night.

Ideally, say Youthville staff, a treatment home couple has already reared children and does not now have children in the home, yet is young enough to remember adolescence and to understand and love teen-agers. In actual fact, treatment home parents are so scarce that couples are accepted who do still have children at home or who have not reared children of their own, but who have the most important qualification, that of understanding, accepting, and loving young people.

A case in point is a Newton, Kansas, couple who have a Youthville boy living with them and their four children. "We have no more problems than if we had other boys of our own," says the father. "They fuss at each other . . . share their happiness together, they enjoy each others' pranks, they laugh at each other. . . ."

There were adjustments on both sides. At first, the youth and the family tended to treat each other like company, but this wore off. The boy first began calling the treatment home mother "Mom" when she found herself able to discipline him in the same way as she did her own children.

Gradually, the youth learned to budget his time and money, to discipline himself, and to accord others the same respect he wanted for himself. His school grades improved, and he could express himself better. His changing attitude toward himself was revealed in his reactions to occasional conversational or newspaper items about young people who were in trouble with the law. At first, he did not like any such reference because he did not want to be classed with these persons. Later on, he was able to say, "They shouldn't have done that. I'm glad I'm not like that anymore." He felt secure enough to know he was now different and that he was in no danger of being regarded as a delinquent. Also, he no longer felt the bitterness he had once felt toward police and orphanage persons, with whom he had had unhappy experiences; having become acquainted with social workers, police, and a family who were all on *his* side, he did not feel adults were against him.

Not that Youthville boys and girls are delinquents. Most come from middle-class homes in which communication has broken down for one reason or another. Though the institution given as an example here, Youthville, is Methodist-sponsored, it accepts children of all creeds and colors, and it looks for treatment homes among Christians of all faiths. This is where Mennonites can help, if they happen to live in the same area as an institution similar to Youthville, and if they are able to accept as family members young people who may not have any idea what it is like to live in a normal home and establish loving relationships with other family members.

There are opportunities for families within approximately a thirty-mile radius of an institution like Youthville to help in other ways besides providing a treatment home. Many couples have made themselves available as weekend or vacation home families. Such a home is open to a particular boy or girl from late Friday afternoon through Sunday. He may also spend holidays there, sometimes a summer vacation, too. Whatever the pattern, the youth gets a change from institutional living and an all-important glimpse of family living. Like the youth in a more permanent treatment home, he has a family to which he can relate as "*my* family."

The chance to be a member of a family, to learn normal give-and-take relationships, to learn how to express love and anger in desirable ways, may change the direction of a young person's life. Further, it will help him or her to be a good parent someday, as he observes how loving Christian parents act and think. In order to love, we must be loved; and it is this kind of real-life experience that teen-agers must have if they are to understand what it means to believe that God is love.

Farmers needed in hunger fight

"It might well be that a predominantly rural church should sense a special responsibility to speak to government regarding farm problems . . . if the Christian farmers have something to say that is distinct from the largely self-interested testimonies of agricultural lobbying."

This observation by John H. Yoder, in *The Christian Witness to the State,* may be a particularly relevant word to our brotherhood, at a time when a large number of rural people are among the estimated 10 million hungry people in America.

Starvation in Biafra triggers relief shipments from the United States. Famine in India evokes compassion and a desire to help. But hunger in the United States meets prolonged resistance and apathy.

It is not that the public is unaware of the problem. In the last eighteen months, a torrent of words has been spoken on the issue, more than thirty days of congressional hearings with four thousand pages of testimony, more than two hundred witnesses, two major citizens' studies, and an hour-long television documentary.

Unlike any other advanced country, the United States has a food-surplus problem, yet we have now been compelled to admit that 10 million citizens are suffering from malnutrition. It is not that farmers have failed to grow adequate food to supply our total population. It is, rather, that citizens have permitted Congress to continue an agricultural policy that failed to provide a balanced diet for the hungry. Too frequently, only available surplus foods were used.

Perhaps the public has not been aware of the interlocking relationship of the agricultural policy and the widespread hunger, especially among rural Negro families — the tenant farmers and former tenant farmers.

It is precisely the injustice of a self-interest agriculture lobby to which our brotherhood should have a word to say—spoken out of our long-time farming experience and, hopefully, out of compassion for the hungry.

The plight of many black farmers is illustrated by such tenant farmers as John E. Logan, forty-six, a tenant farmer in Halifax County, Virginia. Logan, like many rural blacks, is still trying to survive on the land. He has a mule, a cow, a ten-year-old car, several pigs, and a few chickens. He has a $275 debt to show for the twenty-one years he worked five and one half acres of Big Paul Edmund's farms.

For Southern Negro farmers, then, agriculture has changed little from the nineteen thirties. They continue to plant only a few acres of cotton and some feed corn. They plow and cultivate with mules, and sow, fertilize, and spread insecticides by hand. They mortgage their crops, before the planting season, to their landlords for rent, seed, fertilizer, and food rations for subsistence. For this, they are charged 8 percent interest. At the end of the harvest, they often have nothing and owe more than they have taken in.

In the tenant-sharecropper system, the landlord usually keeps the only books. The tenant, in many instances, cannot read and knows where he stands only by what the landlord tells him.

One tenant family lived with the understanding that after twenty years of making $1000 payments, annually (over and above the landowner's third of the crops), the little plot of ground would be his. After eighteen years, impatient to own his own farm, the tenant borrowed $2000 and took the money to the owner to settle up. The landlord said, "What do you mean, it's the last payment? You haven't paid me nothing." And that was that.

Negro farmers, who have long been trapped in these unjust circumstances, are, in various areas of the rural South, making serious efforts to establish farming cooperatives. Halifax County, Virginia, is one such area. (Halifax County, on the border of Virginia-North Carolina, is populated by such disparate groups as Mennonites and the Ku Klux Klan).

The Halifax cooperative will attempt to supply black farmers with advice, technical agricultural assistance, lower-cost supplies and marketing services. The co-op will earn only 1 or 2 percent of the profits instead of the 30 percent the middleman normally gets.

But such rural cooperatives are being seriously threatened by county agriculture agents as well as Klansmen. In view of the decades of agricultural experience of our Mennonite people, might we not offer support to strengthen these co-ops? Must the former sharecropper despair of receiving sympathetic support from *all* prospering white farmers?

For many black families in the South, even the small plot of ground surrounding the field shanty has now been reclaimed by the landowner. On the small plot where, once, at least a few chickens, a hog, and some vegetables could be raised, the landowner has now planted cotton or tobacco right up to the door of the house. As a result, these families are, literally, being starved off the land.

Underlying the hunger and poverty of rural blacks is an inequitable United States' agriculture policy. The Department of Agriculture's bureaucracy has an interlocking relationship with the House and Senate Agriculture commitees. These committees are under iron control of some Southern congressmen, who perpetuate a policy of acreage controls and price supports which works to the advantage of their landholding constituents. Farmers in the United States are receiving $3 billion annually to restrict food production, while millions of people are hungry who live on that same land.

The same congressional committees have also controlled the food-stamp and commodity-distribution programs.

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An Indian American home: "These families are, literally, being starved off the land."

With Southern plantation owners no longer in need of large numbers of black field workers, the scheme now is clearly that of forcing blacks off the land of the rural South and into the cities of the North. Thus, most agriculture agents in the South have deprived rural blacks of their rights, whether that be their rights of agriculture benefits (loans, services,) or to food-stamp programs.

Two bills recently introduced in Congress are designed to meet some of the needs of the rural poor; the first, in response to the long-term need, the second, to meet the immediate hunger crisis.

Rural Job Development Act: Senator James B. Pearson (Kansas) and Fred Harris (Oklahoma) introduced the "Rural Job Development Act" on January 15. Concerned individuals may wish to write to either of the senators to inquire about this bill which would provide for the development of new industries in rural areas populated by large numbers of poverty families. Many destitute families would, thus, be enabled to supplement their incomes substantially and remain on their plot of ground.

The Domestic Food Assistance Act: This bill (S. 6) would revise and completely overhaul the food-stamp and commodity - distribution programs. Senator Walter F. Mondale of Minnesota introduced the bill on January 15. This bill would provide for: 1) Free food stamps for those whose lack of any cash income necessitates this, 2) Commodity-distribution programs not tied to the availability of agricultural surpluses, 3) The provision of nutrition counseling to food recipients, 4) Involvement and self-help by the poor through the formation of rural cooperatives for low-income families. *Delton Franz.*

Hard times in inner city Rathole mentality needed

Ray Linberger, General Conference Mennonite director of Crossroads Youth Ministry in North Philadelphia, wrote the following report.

In a conversation with Don Bruce, one of the leaders of the Young Great Society, which is the fastest growing Negro self-help society in Philadelphia, he said, "Hard-core gang members don't want sports, neither do they want to fight, usually. They are more or less required to fight by their own law of protection. They do go in for food, just talking on the street corner, and some dancing. They will go to some sports events or special places if they are given free tickets. . . . We should face the fact that there will always be gangs."

At the Crossroads Board's meeting, held jointly with the Community Orientation Board, those present discussed a term new to us—rathole mentality. In essence, this means that we must realize and accept the fact that monies for inner-city work may often appear to be going down a rathole.

Let me illustrate. Of the fellows and girls with whom we worked last year, we have had about a 99 percent turnover. This is not true in the younger age group.

The record goes something like this: One girl had an illegitimate child; two boys ran away from home and also dropped out of school; one boy's life was threatened to the extent that his mother sent him to Puerto Rico for an indefinite period; one boy stole my drill and never came back after that for about six months. One Friday night recently he stopped in and told me, after I questioned him, that he had sold the drill.

It would *appear* that these fellows and girls have received nothing and that our ministry and monies were to no avail. However, I am not sure that this is the final answer, for we still see a number of those with whom we worked. We have not ceased to pray for these and we believe that our continued faithfulness will . . . result in Holy Spirit conviction and genuine conversion.

On Wednesday evening, March 12, as I was visiting in a few of the homes, I had an eye-opening experience. In two out of three homes the mother spoke of the need for her child to have a male image. This phrase is tossed back and forth all the time in professional circles, but for grass-roots people to use it was a real eye-opener. I took this as the opportunity to speak about the greatest of all male images—Jesus Christ.

Mission schools in India Pressured on conversions

The state government of Madhya Pradesh, in India, has issued a warning to mission schools regarding reported pressures on parents and students, according to a report to Missionary News Service. A letter from the state's Education Department to the schools charged that missionary teachers and preachers have exerted undue pressure to induce the people not to send their children to non-Christian schools.

The letter stated that an atmosphere is created in mission schools to influence pupils to change their religion. If allegations of such pressures are proved, the letter said, the schools involved may lose recognition and grants.

A second letter to all missionary schools asked for information on conversions during the last five years. The name of the converted student was requested, as well as his class, previous religion, date and nature of conversion. The schools were asked to specify whether the student was converted under duress, through "temptation," or of his own accord.

New style of conference For Central District

"One of the things which impressed me about the Central District conference was the format," said Lester Janzen, of Newton, Kansas, stewardship secretary of the General Conference Mennonite Church, in a recent interview.

The conference was held April 10-13 in Marbeck Center at Bluffton College, Bluffton, Ohio, with the theme, "Life on the Growing Edge."

One session opened with laymen sharing recent innovations in their church life that had become especially meaningful to them. Their hearers sat not in traditional rows but around tables seating up to eight persons, and discussed the panel presentation over coffee. "I felt a good atmosphere present," Janzen commented.

Another part of the conference was a group of one-hour committee hearings. Delegates chose these on the basis of interest. The Committee for the Encouragement of Estate Planning presented a film followed by discussion; Bluffton College provided information about different aspects of the learning experience and new programs, with a question period; the education and publication committee planned a mock committee meeting to stimulate evaluation and discussion; the historical committee made it possible for delegates to view archives and to learn about preserving church records; the Mennonite Young People's Union presented YPU advisor George Lehman on current and future programs and problems; the stewardship committee sponsored material on church stewardship and practices and congregational teaching of stewardship; the ministerial committee focused on "The Role of the Pastor"—its hang-ups and challenges; the Mission Committee shared insights on seven areas of work in the district, followed by a question period; the peace and service committee focused on poverty, Vietnam-militarism-draft, and witness to government; the Oaklawn Center presented its medical director, Otto Klassen, in discussion of what the church is doing at the mental health clinic; and Mennonite Biblical Seminary was represented by its president, Erland Waltner, in a discussion of the seminary's program.

"One innovation in conference format," said Janzen, "was the Friday evening meal. The difference in cost of serving this very light meal was given to benevolence." The meal was featured as "The Agape-Love Feast" and was accompanied by a service of worship led by David Habegger, Elkhart, Indiana. Hymn singing, responsive reading, a meditation, and experience-sharing testimonies were a part of the service, which culminated in the Lord's Supper.

At business sessions, delegates elected Leonard Wiebe, Fort Wayne, Indiana, as district president. Russell Oyer, Chenoa, Illinois, was elected vice-president, and Dale Reichenbach, Bluffton, Ohio, treasurer.

Ward Shelly, Washington, Illinois, was elected to the Commission on Overseas Mission of the General Conference Mennonite Church; Leland Harder, Elkhart, Indiana, was elected to the church's Commission on Home Ministries; and James Dunn, Carlock, Illinois, to the Commission on Education. Dunn follows William Klassen, who will be moving from the Central District to Winnipeg to teach at the University of Manitoba.

Muslim concerns in Java Christian conversions noted

A record number of 2.5 million Indonesian Muslims have been converted to Christianity in the last three years, according to a United Press International report from Jakarta.

UPI, taking its information from the Muslim newspaper *New Generation,* said most of the conversions were in Central and East Java, areas of former communist strength. The paper said some of the conversions might have been caused by a revulsion against the slaughter of suspected communists by Muslim fanatics following the attempted communist coup in 1965.

New Generation chided the Muslim leaders for being "preoccupied with politics rather than religious missionary work."

New attention to local church needs

Fred Unruh, writer of the following article, is secretary for voluntary service of the Commission on Home Ministries (formerly called the Board of Christian Service). Having been with the board since 1956, he will terminate his services this summer to become the pastor of the Grace Church, Regina, Saskatchewan.

A rather casual reading of Board of Christian Service annual reports reminds me of some of the things we have struggled with in the last ten years or more. These may serve as a foundation for future building.

The Board of Christian Service pursued a new look in 1-W service. Over a period of years, the board explored feelings and responses to the cilivian alternative to military service, concluding that this in itself was not essentially Christian. A new look in 1-W strategy emerged that attempted to build a priority for more experimental, often church-sponsored service outlets. Voluntary service, Pax, TAP, and relief work were models of importance. More directive counseling was encouraged, but many pastors sought the path of least resistance, happy that their men were well paid, visited frequently, and not asked to be in danger. After fifteen years of conscription, many leaders in the Mennonite church have joined the voices of disenchantment over this *too easy* kind of service.

The board attempted to launch a new era of voluntary service. Obviously, benefiting from the increasing affluence of Mennonite families, voluntary service became a more frequent option for youth. Volunteers were placed on community-action teams with urban congregations. Volunteers worked in prisons as chaplains' assistants, clerical workers, and semiprofessional people. Patterns of self-supporting finances, tested earlier by other Mennonite groups, were assimilated into General Conference plans.

Missionaries in overseas locations responded with cautious acceptance to the use of young adults in mission-related assistance roles. Volunteers taught missionary children, did menial tasks to relieve the career mission workers, led English conversation courses, served as houseparents in boarding homes, and assisted in community-development teams. One measurement of the value of this effort has been the decision of many of these young adults to enter missionary careers.

Dialogue with the movements of history has been a disturbing and, also, frightening experience. Uppermost in the decade's experience has been the encounter with the racial revolution. Fear of change and the guilt of white society has frequently closed doors to dialogue. Service volunteers have tried to listen, to serve, and to learn in the urban poverty-racial encounter. It has been hoped that white Mennonites would not choose to hide in isolation and rural suspicion, but would call into play

cations – herpes simp
or active tuberculosis. However, may
meningeal tuberculosis when given with antitu
ns: peptic ulcer, Cushing's syndrome, diverticulitis,
orosis, renal insufficiency, thromboembolic tendencies,
al or systemic infections, fungal diseases, vaccinia, varicella
ases and pregnancy, particularly during the first trimester. The
others should be observed for signs of hypoadrenalism. Warning
others should be observed for signs of infection. Should intercurrent in
ask signs of and enhance spread of infection. Should intercurrent in
e antibacterial therapy should be instituted or corticosteroid discontinu
y suppress adrenal gland function; observe such patients accordingly d
nt is terminated. Supportive corticosteroid or ACTH therapy must be
in such patients undergoing stress of surgery, trauma or severe infec
ide Effects: Side effects are not likely to occur with short-term therapy
with continued administration. Edema due to sodium retention occurs
nt. Diuresis with loss of sodium has been observed. Other possible
aseptic necrosis of the hip, peptic ulcer, hyperglycemia, glycos
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their faith-guided love of truth and compassion.

The Board of Christian Service has sought to use its good offices to sponsor some experimental Christian ministries to a secular world. In Oklahoma City, a ministry to persons in public institutions with primary focus on the poverty/racial conflict has been offered. In the northwest region of the General Conference, the Board of Christian Service has sponsored Walter Paetkau as a Conference area representative who gives special attention to community service and witness at home. In Minneapolis, Minnesota, and Hutchinson, Kansas, volunteer workers were placed in prisons, an area of ministry quite foreign to our church.

Mennonite Central Committee has figured very strongly in the programs of the Board of Christian Service during this decade. I have often been involved in planning and work sessions of MCC and the conferences. Particular attention to service recruitment, promotion, and financial support were high priorities.

Mennonite Disaster Service, in Kansas and in North America, is a strong special interest of mine. This lay organization has done as much as any specific effort I know to reshape the tarnished image of Mennonites in their home settings. Our office has given much free service, personnel time, and energy to adding a touch of professional leadership to MDS. It is among the most vital lay movements in the Mennonite church of this decade.

Mutual Aid has been a concern in which I have worked, without much success. Originally conceived by the rural Mennonite community as a sharing of financial losses incurred by storm, fire, immigration, or mechanization, it has not been able to keep up with the radical changes in modern sociology. The vanished rural frontier, the rapid industrializing technology, and the movement of youth to the city have made the original ideas of mutual aid obsolete. Also called into question is the original ethnic exclusivism of the close-knit clan banded for financial protection. Mutual Aid Services, Inc., a corporation formed to keep up with the current trends, is now in the process of disbanding. Its decade has been a short-lived experiment.

Local mobilization is a key idea that we have struggled with and worked at in the last years. Others would call it "discovering the mission of the local church." In the Commission on Home Ministries, this theme will likely emerge as a key motif for strategy and action. New men will give new life to a dream that has been born.

Quaker antiwar vigil Ask for U.S. withdrawal

The board of directors of the American Friends Service Committee stood in silent vigil before the White House in Washington, D.C., from noon to three in the afternoon on May 5, in support of a white paper calling for U.S. withdrawal from Vietnam. This is the first time in the fifty-two-year history of the Quaker organization that the board has taken such action.

"The only viable option left for the United States in Vietnam is to withdraw from the whole tragically misconceived adventure," according to an AFSC statement delivered earlier to Richard M. Nixon, cabinet members, and congressmen. "As the only foreigners in South Vietnam, the United States and its allies have nothing to negotiate but the rate and manner of their withdrawal."

For the past four years, the Quaker organization has had a full-time staff stationed variously in Saigon, Vung Tau, My Tho, Danang, An Khe, and Quang Ngai.

Reports from field workers in Quang Ngai describing increased civilian casualties from indiscriminate use of American firepower spurred the Quaker board, a group of professional middle-aged and older men and women from across the country, to decide to undertake an act of corporate witness. The AFSC, which won the Nobel Peace Prize for its relief work in 1947, "has rarely in its experience encountered such misery as in Vietnam today," the paper states.

Supporting the board were hundreds of AFSC staff members, project participants, members of lay commitees, and contributors from across the country. A large group continued their fast and vigil throughout the night, holding candles and reading lists of the war dead.

"We are not calling for the United States to abandon Vietnam, but only to replace a destructive American presence with a constructive one that acts in concert with an international effort to provide such economic help as may be requested by the Vietnamese," they said.

"Let us get on with what is really important, the rebuilding of their country—and ours—and the lifting of the burden of poverty from the backs of Vietnamese and Americans alike."

The Quakers note a steady escalation of U.S. bombings in the South and of Allied ground operations since the halt of the bombing of North Vietnam on November 1. The total tonnage of bombs dropped on Vietnam reached its highest peak in January 1969, the report states, and there are now more U.S. troops in Vietnam than ever before. The spreading of the war to Laos is also cited as evidence of escalation.

"Four million people are refugees, the physical destruction is enormous, and corruption epidemic," a spokesman summarized.

"We believe that U.S. military and government leaders are fostering illusions in regard to Vietnam," the Quaker report charges. "Americans are under the impression the war is all but over; it is not. They are being told that U.S. military policy is one of restraint in the interest of progress at Paris; it is not.

"They are encouraged to think that the Thieu-Ky government is becoming more acceptable to the Vietnamese, that it is politically more secure, more resolute in carrying on the war, more ready to institute reforms, more competent to carry on with diminishing U.S. help. We find no evidence that these things are so."

Overseas youth need homes

Sponsors are needed for the nineteenth group of international trainees arriving in the United States on July 30. These young people from Europe, South America, and Asia will live and work in America for one year as part of the Mennonite Central Committee exchange-visitor program, commonly called the Trainee Program.

The program provides a setting for the exchange of ideas between cultures. The trainee gains knowledge of Mennonite home life in America as he becomes a member of his sponsor's family. This home away from home also provides the link to the broader secular and church communities.

The trainee, however, is not the only one to benefit from this program. North Americans who serve as sponsors learn to know people and cultures of other countries through the trainees. Both sponsor and trainee grow in understanding and acceptance of different life styles as they learn to know one another.

The year in America also provides the trainee with an opportunity to broaden his vocational skills. Whenever possible, the trainee is placed in a position that will allow him to observe the occupation in which he is interested and to gain practical knowledge in that particular field. The occupational backgrounds of the trainees coming in July include: farming, homemaking, working with youth, receptionist, hospital orderlies and aides, nurses, telephone mechanic, welder and metal worker, secretaries, kindergarten teacher, electrical mechanic, and elementary and German language teachers.

A sponsor gives the trainee a home away from home for six months, gives him work, preferably in his chosen vocation, provides room and board plus $20 per month spending money for the trainee, sends $75 monthly to MCC to cover transportation, medical and other costs, accepts the trainee as a member of the family rather than hired help, and makes it possible for the trainee to become acquainted with the church and community activities. Those interested in receiving a trainee in their home or work situation should write to: Trainee Program, Mennonite Central Committee, Akron, Pa. 17501, before May 30.

Colombia church growth Large gain in 1968

Protestant churches in Colombia reported a total of 84,487 baptized communicant members in 1968, according to census figures released by the Evangelical Confederation of Colombia. This is 13,684 more than the membership reported the previous year, a gain of 19 percent. It represents 0.43 percent of the population of Colombia.

The constituency of the Protestant churches (the total of communicant members, Sunday and Sabbath school children, and sympathizers) is estimated to be approximately three times the communicant membership. Thus the constituency would include about 253,461 persons—1.3 percent of the population.

The report, which was prepared by James E. Goff, secretary of the confederation's information office in Bogota, showed the following groups to be the largest: the United Pentecostal Church, 25,000 members; the Seventh-Day Adventist Church, 23,131; the Baptist Convention of Colombia, 4413; the Foursquare Gospel Church, 3732; and the New Tribes Mission, 3600. (Mennonite membership is 270.)

In 1948, the total membership of Protestant churches was 7908, making up 0.073 percent of the population.

Words and deeds

The Mennonite church at Canton, Oklahoma, decided at its January business meeting to change its name from the Zion Arapahoe Mennonite Church to Zion Mennonite Church. Church members feel that this name better fits its present-day situation.

Twenty-three brass clips Killing became his hobby

Jim Drescher, interim secretary for the Pennsylvania Brethren Peace Fellowship and a juvenile probation officer in Lebanon County, Pennsylvania, wrote the following report.

He ambled into my office with an air of pride and accomplishment. He had entered the armed forces about a year ago and had just returned from Vietnam. He was nineteen years old.

I was happy to see him, for it had been quite a while since we talked.

He was casually dressed in army fatigues. Around his youthful waist he wore a broad canvas belt on which such things as canteens and ammunition can be attached. But the belt now contained twenty-three highly polished brass clips.

After exchanging pleasantries, I inquired as to the meaning of the clips.

"You might say it's a hobby of mine," he replied.

When I inquired further, he informed me that each brass clip represented a Vietcong he had killed in a hand-to-hand combat.

He wore twenty-three — twenty-three! No time during our conversation did a sense of guilt or remorse emerge. And he told me further that this method of keeping score was used by other members of his outfit, that one fellow in his unit had one belt completely filled and was starting on a second.

I have done a great deal of thinking about that meeting with my young friend. I've tried to imagine how he must have felt about his first kill. I've wondered if he felt any other emotion except hate. Were these incidents of killing as casual as his conversations seemed to indicate? I've tried to visualize the grief of the parents of each dead son. I've wondered what kind of indelible mark these experiences left on this young mind. How will these experiences affect his later life?

Being a part of the human race, I cannot excuse or divorce myself from the act and sufferings of my brother. Is it true that when one individual suffers all humanity suffers? It oc-

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curred to me that there is some correlation between the vandalism and killing of civilians and the fact that governments condition millions of young people to be killers. Isn't it logical to think that some will return to civilian life and continue these actions for which they have been so well trained?

Fantastic growth in India Newbigin on Yeotmal

Yeotmal Biblical Seminary, situated in the heart of India, is a union evangelical seminary serving both India and surrounding nations, as well as students from Japan and Africa.

Eighty new applicants have already been received for the coming year but only fifty-five to sixty will be accepted.

This year, Yeotmal had 109 students—fifty-five in the undergraduate department (GTh and certificate courses) and fifty-four in the graduate department (three-year BD program). Students represented twenty-four denominations and came from fifteen different states in India.

"What is happening at Yeotmal is fantastic," comments Bishop Lesslie Newbigin of Madras, referring to Yeotmal's phenomenal growth and its distinctive evangelical emphasis oriented toward a rural ministry.

The principal of Yeotmal is Kenneth Bauman, General Conference Mennonite missionary to India. The General Conference Mennonite Church has been sharing in Yeotmal for over fifteen years.

Words and deeds

Bethel Deaconess Hospital, Newton, Kan., had an increase of 10.2 percent in its number of patient days in 1968 as compared to 1967. The hospital rendered $26,840 worth of services as free work out of an operating total of $1,099,791. The Bethel Home for the Aged served ninety-two different residents during 1968, of which, twenty-eight were new residents.

Newton (Kan.) businesses contributed $16,132 to Bethel College during a spring fund drive.

Calendar

June 1 — Rosthern (Sask.) Junior College, Graduation.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Canadian

May 10-14 — North Battleford, Sask., evangelism workshop, Abe Rempel.

May 18—Rosemary (Alta.) Church, Canadian Bible College choir.

May 18-23 — North Battleford, Sask., evangelism team.

Central

May 20-22—Bethel Church, Pekin, Ill., United Church Women state convention.

Western

May 4-7—Cordell, Okla., Herold Church, evangelism team, David Wiebe.

Marriages

Harold G. Johnson, Presbyterian Church, Denver, Colo., and *Carol Dyck,* First Church, Halstead, Kan., on Apr. 26.

Ferd D. Koehn III, Custer, Wash., and *Frieda Elaine Fast,* Glendale Church, Lynden, Wash., on Apr. 20.

Howard Plenert, Trinity Church, Hillsboro, Kan., and *Linda Clark,* Presbyterian Church, Pittsburg, Kan., on Apr. 20.

Deaths

Charlie S. Davison, Wayland (Iowa) Church, died on Mar. 13.

Lydia Schad, First Church, Normal, Ill., was born Jan. 22, 1881, and died Apr. 23.

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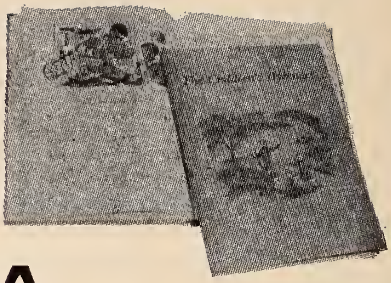
MAKE A WILL



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can be the time spent in singing songs together. As the children learn to worship with singing in Sunday school and church, the experience can be made doubly valuable when the family uses the songs together in worship.

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LETTERS

Voice of the concerned

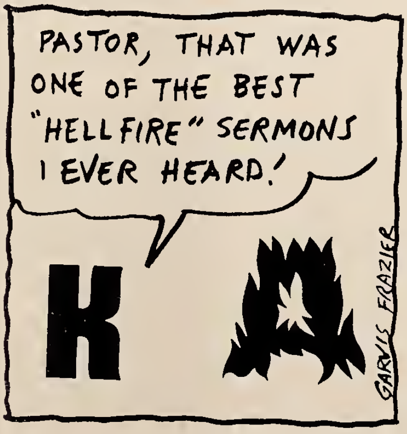
Dear Friends: I am deeply concerned and dismayed. Has it come to the place where only certain people have the privilege of expressing their concern and being heard?

It seems that when those who might be tagged as radical left wanted to express themselves it was perfectly proper, and it was expected that they do so. They could call for demonstrations and somehow those of us who did not jump on their bandwagon were given to understand that we were hardened and unconcerned. After all, they had a point and ought to have a hearing. By hearing I mean not only auditory perception but serious consideration.

Now we have another expression of concern that I suppose some tag as radical right. Somehow, from the reactions as printed in *The Mennonite* I get the impression that their concern is not worthy of a hearing and, emphatically, they do not have the privilege of demonstrating even by letter or any other way.

Maybe our sin is also this, that with our narrow minds we do not have room to listen to the other side, especially when it is conservative. Brethren, let us be careful that we do not close our minds to the voice of the concerned and persecute them, not by sword but by ridicule and disdain. *Paul F. Goossen, Richfield, Pa. 17086.*

CHURCH LETTERS ::::


PASTOR, THAT WAS ONE OF THE BEST "HELL FIRE" SERMONS I EVER HEARD!
GARVIS FRAZIER

Happy with new child

Dear Mr. Shelly: It is with great joy that I write to you. I just read the short article (Apr. 1, Mennonite) entitled "Children Without Homes" [Published, p. 226]. Why am I so happy? On October 8, 1968, a black/white infant daughter was placed in our home at five days of age. It took only six weeks from our initial interview until a placement was made. We went through the Chicago Child Care Society, a private organization dedicated to serving children. Their requirements? That the child be loved. Indeed, we own no home—we live in a one-bedroom apartment. My husband is doing voluntary service, teaching biology in a South Side Chicago inner-city school.

Problems? We had no problems in obtaining a child. And, since she was placed in our home, we have encountered none. Not everybody approves of adopting *mixed* babies, but she is accepted by our friends and families—both here and in Kansas.

In just two weeks, we will be going to court to gain full legal custody of our daughter, Jalane Dawn. Everything has been so easy and uncomplicated. We had always associated *adoption* with *red tape*. Not so. We had also associated adoption with a large expense. Our *only* expense will be the lawyer's fee of $190.00.

Are there any other couples interested in a child? We hope so. This agency will go out of its way to find just what you want—you name it, age, nationality, sex.

Would the agency accept persons from out of state? No potential adoptive parents are turned away. The agency would schedule a series of interviews with you over a couple of days. (We had three.) You'd return home. When a child is found that the agency feels might fit your requests, you will be called. Upon your return, you would meet the child and if you approve you could go to court that same day and gain legal custody. (This would alleviate making another trip in six months, the normal waiting period.)

There are hundreds of children without homes. Do you have a little extra room in your life? Have you always wanted a son or daughter? The children are waiting.

If you have any questions, feel free to write us.

If you would like information from the agency that we used, the address is: The Chicago Child Care Society, 5467 S. University Ave., Chicago, Ill. 60615. Telephone: (312) 643-0452. *Wanda Schmidt, 7557 S. Yates, Chicago, Ill. 60649.*

The item referred to in the first paragraph of this letter is a pamphlet available from the Commission on Home Ministries, Box 347, Newton, Kan. 67114, called "Children Without Homes." Editor.

Uphold image of Christ

Dear Editor: In the Feb. 25 issue of *The Mennonite*, [Melvin Schmidt says in "The Cinderella Story—A Reversed Version"] "You have nothing to offer the world if you cannot offer a human Christ, a red-blooded male who had bad breath and dandruff." This is the most intolerable statement I have ever read or heard concerning the person of Christ, also concerning those who in the present and in the past believed Christ was physically perfect. One wonders how the writer feels about the mental and spiritual condition of Christ when He was made in our likeness and walked among us. What does the writer do with verses such as: 1 Pet. 1:19; Jn. 1:14; Rom. 8:3; 1 Tim. 3:16; Heb. 5:9; 7:28; 9:14? Do these verses say anything about imperfections? Can the writer furnish such Bible verses to prove his statement? The Bible says nothing about a red-blooded male, but it does say Christ's blood was precious. Unless such a statement can stand the test of God's Word, Christians should not make such judgments as this writer made.

The writers in *The Mennonite*, our youth and adult Sunday school quarterlies, and other publications, have either become careless or are deliberately downgrading Christ, as they portray Him on the printed page. They say He was a rebel, revolutionary, radical, demonstrator, protester. Pilate declared Him innocent. Was Pilate stupid?

The word associate is also used loosely in connection with Christ's name. It also has no precise meaning. Webster's definitions are: to bring together, unite, combine, ally, to connect in thought, to consort with, accompany, to be in company or relation, have fellowship or intercourse, join, a companion, colleague, partner. Substitute these words for associate and you will see that the word may mean any number of things to the reader.

It is common to read statements in our Sunday school study material that Jesus associated with sinners, winebibbers, gluttons, adulterers. For the reaction of Jesus to these insults, read Matthew 11:18 and 19. His enemies, the religious leaders of His day, tried Him in their court and could not make any charges that they brought against Him stick. They finally charged him with blasphemy, a false charge.

His enemies said about Him what we say about Him, today. They denied the virgin birth. So do we, today. The virgin birth controversy of last spring is still fresh in our minds. To my knowledge, no statement appeared in *The Mennonite* as to how our leadership stands on this issue. Where are the voices of our shepherds?

Is it any surprise that there are members in our Conference who have lost faith and trust in a leadership that allows Christ to be used as a club against those who stand on the "foundation that is laid, which is Jesus Christ"? I know of only one way that the building we are building can develop a rift, and that is that a part of that building is overlapping its foundation. Jesus said, that which is on the rock will stand, but great will be the fall of that which rests on sand.

We have two alternatives. We can let it fall, or we can move it back on the "foundation that is laid," and the rift will disappear and, hopefully, heal. This I believe to be the challenge to our leadership and all of us who are under it.

I believe we have men in our Conference capable of understanding peace and how to initiate moves to bring peace to our Conference. We are a peace church. How it must grieve God the Father, God the Son, and God the Holy Spirit to see a people, so richly endowed with a heritage of peace and nonviolence by His leading and by His hand, engaged in such violence and warfare, which is more deadly than that engaged in by our country, which country gives us the right to live at peace in the world as well as with ourselves as a Conference, without interference.

I believe that the rift brought out in the open in the Feb. 25 issue and commented on in the Mar. 18 readers' letters in *The Mennonite* has to do with who, what, why, and how Jesus Christ was and is, that our leadership was not upholding the image of Christ portrayed in the Bible, and therefore lost the confidence of a greater and greater number of people, which in turn brought our disunity on emphasis, method, and policy to the place where it is now. *Eldon Preheim, Parker, S.D.*

White or black?

DEAR MAYNARD SHELLY: "Cleaners of the Cross" [Mar. 25] is a powerful, superb message, packed full of meaning for our day. I would not want to add or detract from it. I have, however, just a faint echo in my own words to offer:

I looked for pure, white soil,
For the tender seed I must sow;
But in clean, cold snow
Seeds do not grow,
Snow must melt, I should know.
In tears snow must sink,
So my seed can drink;
To the highbrow nose, rich loam may stink,
But in that dirt, I think,
Is the very best place for hope and toil.

Selma Johnson, Box 247, North Newton, Kan.

New try on Bible study

DEAR EDITOR: Re: Donald R. Steelberg's letter in the April 22 issue of *The Mennonite* ["New try on Bible study"].

Since Dec. 1, 1968, our senior high school class [Upper Milford, Zionsville, Pa.] has been using the Keith L. Brooks "Teach Yourself the Bible" series on the New Testament published by the Moody Press, 820 N. LaSalle St., Chicago, Ill. 60610. If local Bible bookstores cannot furnish the books, you can order them directly from the publisher.

Each textbook (covering one book of the New Testament) is divided into eight or twelve lessons. Every lesson has twenty to thirty questions to be answered and a Bible reference verse is included with each question. You may use either the KJV or the RSV in preparing the lessons. It will require about one hour to study and answer the questions for each lesson. Every student should be required to hand in the homework for each lesson before the class begins each week. The textbooks' costs range between sixty cents and one dollar each and may be the beginning of a pupil's library.

Another less expensive series on both the Old and New Testament is available from Through the Bible Publishers, 4032 Swiss Ave., Dallas, Tex. 75204. Ask for their free *Prospectus Sample Lessons* booklet by Harlin J. Roper.

Order one book by Brooks and the free booklet by Roper, present both items to your teacher and class and let them decide which textbook they would like to use in studying the Bible.

You might suggest to your teacher that he buy *40 Ways to Teach in Groups* by Martha M. Leypoldt, published by The Judson Press, Valley Forge, Pa. 19481.

This book will enable the teacher to use a different teaching method each week.

Good luck. *Harold W. Shelly, 229 N. Scenic St., Allentown, Pa. 18104.*

Elizabeth Raid Pankratz

The tall boy who couldn't sing

THE TALL, GANGLY, bashful, dark-haired boy told it to me on the first day I taught the fourth- and fifth-grade-music class.

"Senora, yo no puedo cantar (Teacher, I can't sing)."

The reason for his saying this was obvious. He was a head taller than the others and at least fifteen years old. Certainly, it wasn't that he could not sing, but probably that his changed voice scared him a little as it sounded so different from the others' voices.

For a long time, I thought about how I might help him gain self-confidence and a desire to sing, without forcing the issue.

He was not the only one in the class who was unusual. There were short students and tall students, intelligent and slow learners, children, and others nearing adolescence. We would say they came from deprived backgrounds. Certainly, they had never heard a choir like I sang in in college, much less an orchestra play!

What could I do to inspire them and, especially, how could I help this tall, bashful boy find himself?

As every good teacher knows, he must start where his students are and work from there. What better way to begin than with the music with which they were familiar—tinny and unmusical as it sounded to me!

Even though they sang in three different keys at one time and never started together, the enthusiasm with which they sang told me this was a beginning. As they began to learn from me such small things as watching the director, starting on the same pitch, keeping the rhythm, I suddenly found that I was learning so much more from them.

First, I was learning to accept people as they are and not condemn them for not doing things as I feel they should be done. I realized that while I was trying to change them, they were changing me.

I also learned a great deal of Spanish which I wouldn't have, had I not been willing to be corrected and, sometimes, laughed at.

Sometimes, it seemed that because of their lack of a background in music I was accomplishing nothing. Yet, perhaps even something small that I could do might have greater influence than I realized at the time. It was my hope not to move mountains, but to start with a molehill.

Maybe that tall, bashful boy was the answer. Yes, if I could help him to enjoy music, then I would have accomplished my purpose in teaching. But he didn't want to sing.

Then I thought of my autoharp, an instrument strange to them, but easy to learn to play. Each would get his turn to accompany the group on some simple songs. Just maybe, he would take a special interest in this.

Of course, the first time I took the autoharp to class, everyone wanted his turn to play that day. Several were given their turns, among them the tall, bashful boy. Then the first miracle happened. After class, he came to try again the song he had played in class.

Several weeks passed and it was time for a special program. All were to participate, and so he was chosen to accompany the two numbers the music class would sing. After every class he stayed to practice, and the day of the program he came early to make sure he had the chord changes correct.

He was slowly finding himself, as now he had something he could do better than anyone else in his class. Then the second miracle happened.

A contest developed between the girls and the boys. A list of requirements for good group singing was made, and leaders and songs were chosen by each group. The boys each chose his favorite song about the national flag.

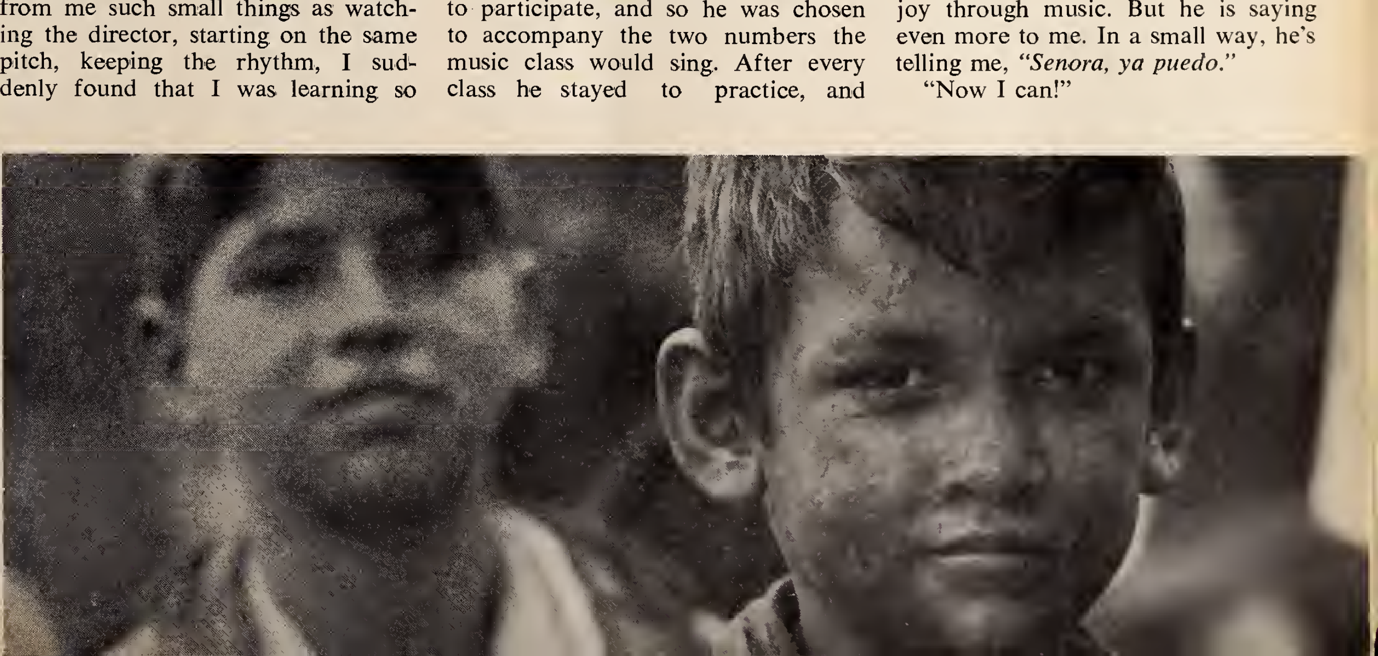
When it was the boys' turn to sing and the leader signaled them to begin, I heard a new sound. It was not very loud, but it was on pitch and an octave lower than the other boys' voices.

These two miracles were just the beginning of more—not only in music class, but in other areas of this boy's life.

Perhaps the most significant event in his life, of which I can feel a part, happened after school closed for the year. One day he came to my husband, who plays a guitar, and asked him to put the strings on and tune an old tiple (typical Colombian instrument) that he had.

Now, every day during lunch hour, he sits under our window and practices and sings. It's not the world's most beautiful music that I hear, but somehow it sounds strangely sweet and convincing. In his own way, he's telling the world that he is a person who enjoys life and can express this joy through music. But he is saying even more to me. In a small way, he's telling me, *"Senora, ya puedo."*

"Now I can!"



submarine as celebration

Dave Pomeroy

It has long been a truism within film economic circles that a successful movie produces spin-offs thus providing cycles of cinematic themes. We are now in the midst of a cycle dealing with youth culture, which will be given impetus from two recent artistically fine movies.

In comparison, the two films offer a salient contrast of attitudes informing youth culture: *Yellow Submarine* — celebrative, affirmative, joyful, naive; *Changes*—introspective, alienated, pessimistic, naive. The former bespeaks a paradisiacal attitude of innocent idealism; the latter is concerned with the fall of disillusionment.

Yellow Submarine is the Beatles' third film, although here they only appear in person at the end. For the rest, we are treated to the animated cartoon style of Heinz Edelmann, which is appropriate to the sense of childlike affirmation evoked. Color, inventiveness, surrealistic imaginings, and, most especially, the music all evoke viewer participation in a heightened degree. For a change, the film's advertising is precisely right: this is a movie that loves you—in the sense that it encourages your full participation in what is happening.

Ostensibly, there is a thin plot: Blue Meanies attack innocent Pepperland until a Young Friend goes to get Our Heroes, who travel through intriguing forms of space and time, arriving in time to save Pepperland with music—old, familiar Beatalia ("Eleanor Rigby," "All You Need Is Love," most of the Sgt. Pepper album) and four new songs, the most engaging of which is "1,2,3,4."

The route of this Swiftian journey is lined with atrocious puns ("Are you Blueish? That's funny, you don't look Blueish."), real compassion (Jeremy Boob, the original nowhere man, ensconced in ego-intellect, is found worthy of being a somebody), and a simplistic affirmation of love (the malevolent GLOVE has his first letter knocked off).

Yet, as celebration *Submarine* works because it understands the power of language. Huge block capitals confront us with YES and LOVE in such a way to overpower our objections about the simplicity of the message. Despite its magnificent colors, *Submarine* is a film of blacks and whites —ultimate evil and good—which are both subsumed under the powerful affirmation of YES.

In this incarnation, the Beatles have their fingers accurately on the pulse of one of youth's life-styles: uninhibited celebration even in the face of real, concerted malevolence. Hall Bartlett and Bill E. Kelly have taken the other tack in *Changes*—attempting to document the alienation of youth confronted with values they perceive to be false. But *Changes*' alienation does not lead us to a viable life-style.

Changes is an earnest film, sensitive, probing. In the end, though, it does not hold our interest because we cannot become involved with a protagonist who continually refuses to get involved. Kent (Kent Lane) dabbles in many life-styles, rejects them all, and finally chooses a Thoreau-type isolation, which is far from the true spirit of Thoreau.

A college dropout, Kent has many contacts but rarely makes contact. He rejects a hippie-style commune, his love for an artist, a passing dalliance with a reporter, and finally, a free-wheeling relationship with a carnival girl when she starts making demands of responsibility upon him. Kent's search is for self-identity, but his ego-involvement causes him to skirt the depths of love-involvement.

As in *Submarine*, music is a significant part of *Changes*. Lyrics in the songs by Tim Buckley bespeak the possibility of hope—living in expectation. Yet, *Changes*, while accurately chronicling increasing alienation, refuses to explore the sources of hope. Kent's search has much to show us (he loves his parents and really wants to help them understand; he feels compassion and seeks for ways to express it; he illuminates the shallowness of values grounded in a money-orientation), but so long as he refuses the responsibility of involvement, he remains a cop out—all his seeking notwithstanding.

The young novice actors — Mr. Lane, Manuela Thiess as the artist, Marcia Strassman as the reporter, Michele Carey as the girl at the carnival —are excellent in their honesty and straightforwardness. Mr. Bartlett and Mr. Kelly are young and have translated their youthful perception to the screen with effective, if not entirely satisfying, expertise.

These two films compliment each other well. But see *Changes* first, so that the exuberant celebration of *Yellow Submarine* can move you appropriately beyond the angst of floundering alienation.

Yellow Submarine. United Artists. Produced by Al Broadax, directed by George Dunning. Color. Ninety minutes.

Changes. Cinerama Releasing Corporation. Produced and directed by Hall Bartlett, written by Hall Bartlett and Bill E. Kelly. Ninety-three minutes.

MEDITATION

Four affirmations

SOMEHOW, THE WORD *must* plays a big part in our lives.

I ought. "For which I am ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:20). When you say, "I ought," you are in good company, for many experience this obligation but find it hard to fulfill. The Lord Jesus experienced this, also, while here upon earth. At the age of twelve, we find Him in the temple, and we read: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. . . . Wist ye not that I must be about my Father's business"? (Lk. 2:48, 49) *Ought* drew Him out from friends to a place of responsibility. It drew Him from the paths of dust to the cross of Calvary, for He knew that was why He had come. There was no other hope for sinful man.

I can. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). There is nothing that you ought to do that you cannot do. You can be what you ought to be. Jesus has promised His own that He will never leave nor forsake them, therefore Paul could say, "I can do all things." Our strength is not in ourselves but in Him who has redeemed us. The strength of the bridge is in its girders. We must take our eyes off of ourselves and keep them on Jesus Christ who is our strength.

I will. The prodigal, bitten with remorse, might have lived and died by the swine, but he said, "I will arise and go to my father" (Lk. 15:18). He said, I *ought,* I *can,* I *will* go home. The climax of human blessing is, when our will is at one with the will of God. Jesus said, "Not my will, but Thine be done." At another time, He said, "My meat is to do the will of Him that sent me." Here is the secret of success for the Christian.

I have. I *ought*—that is duty. I *can*—that is power. I *will*—that is purpose. I *have*—that is achievement.

Paul saw a flash of light on the Damascus road; God smote him down, but only that he might arise in newness of life so that he might be an instrument in the hands of God to bring people from darkness to light, from the power of Satan unto God (Acts 26:18). What was Paul's own testimony? 2 Timothy 4:7 says, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7).

As we look back at the close of life, what will be our consolation? Will we have this peace of heart and soul? Can we say with the songwriter, "I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day"?

Leonard W. Harder

* * *

Years ago, my grandfather furnished the organ music in West Swamp Church in Pennsylvania. O he never touched the organ keys—probably didn't know one from the other. He was in the room behind the organ where he operated the hand pump that supplied the air for the organ. One time, the organist sat down to play, touched the keys—but no music. My grandfather had fallen asleep between the hymns. How important it is that each one in the church do his part and not fall asleep at the pump. Even though we are asked to work behind the scenes, we have an important job to do. No one could see my grandfather in that room operating the pump and, yet, the whole church depended on him. Did you ever stop to think how many people in the church are depending on you? *Ward W. Shelly*

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COVER

The chance to be a member of a family, to learn normal give-and-take relationships, to learn how to express love and anger in desirable ways, may change the direction of a young person's life. (See "Homes for troubled teen-agers.")

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Live in your world!

Claude Boyer

"PEANUTS" OFFERS A unique opportunity to us to find out about ourselves. Sometimes this is a laughing matter. Other times it is enough to make us cry.

One such portrayal comes to mind. Lucy is at her wayside stand. On top of the stand is a sign, PSYCHIATRIC HELP—5¢. THE DOCTOR IS IN! Along comes Charlie Brown, with sort of a hang-dog look. He says to Lucy, "I'm in sad shape. What can you do when you can't cope with the world? What can you do when life is full of problems, and you don't seem to fit in? What is there for me, in this big, bad world?"

To which Lucy replied (have you ever noticed that the longer she talks, the bigger and wider her mouth gets?): "Follow me, Charlie Brown. I want to show you something. See the horizon over there? See how big the world is? Have you ever seen any other world than this one, Charlie Brown?" "No," says Charlie. "As far as you know, then, this is the only world there is—right?" "Right," says Charlie. Lucy then shouts—"WELL, LIVE IN IT THEN!" Whereupon, Charlie does one of his famous backward flips—indicating how bowled over he was with the answer.

Charlie's problem is not foreign to modern Christians. The challenges of the world are everywhere. They are dramatic and different. The demands are tremendous. The calls for commitment are greater than ever before. Challenges to life on the growing edges come constantly. Assuming we see and hear them, what are we doing?

Admittedly, we live on various and different levels, thus allowing for the God-given individuality of each one. Therefore, we need to see growing edges in various areas of our world of living: married life, the home and family, the world of social relationships, areas of religious faith and feeling. The extent of involvement in these "worlds" varies. Nevertheless, Lucy's advice is still true and valid. We have to "live in our world." *How* to live in it is the issue.

Of course, Jesus Christ said it long before Lucy did. I refer to part of His intercessory prayer in John 17. These words also bowl us over, at times, especially when we really catch the full meaning. Christ prays: "I am no more in the world, but they are in the world. . . . I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (Jn. 17:11, 15). These words indicate Christ's concern for those who would live in the world. He knew what it was all about. He recognized a world generally hostile to those who try to live life on the growing edge. Yet, Christ clearly expects His followers to live in their world! He did it, and He expects us to do it. He developed His growing edges and He expects us to develop ours, within the world in which we find ourselves.

He struggled. It took Him forty days and nights in lonely isolation to develop His growing edges. When He finally arrived at a solution, He shared it in His first public appearance (Lk. 4:18-19). Here is where He made His commitment, for our Lord knew something many of us have still to learn: you do not develop growing edges in the Christian life without a commitment!

Bruce Larson, in his book, *Living on the Growing Edge,* uses the illustration of a small boy coming to his mother, and asking, "Mommy, are we live or are we on tape?" In our world, it is so easy and convenient to "be on tape" and simply replay what was said and done either by ourselves or others in the past. That will hardly develop growing edges. It is not the way Christ expects us to live in our world. He expects us to "be live."

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THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:20 MAY 20, 1969

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Maynard Shelly

Listen to the Pentecostalist tongues

If you are not one of the world's ten million Pentecostalists, you are probably a secret Pentecostalist at heart.

Sermons on Pentecost Sunday in most Christian churches will probably skirt the charismatic gifts associated with the church's first Holy Spirit experience. Mainline Christians are embarrassed by the spontaneity of Spirit-led worship and living.

And they may be no different than those believers in first-century Jerusalem whose meeting became noisy as strange things began to happen to each person and the order for the day was suddenly interrupted. For, according to Acts 2:4, they "were all filled with the Holy Spirit and began to speak in tongues, as the Spirit gave them utterance."

Outsiders flocked to the meeting to see what was going on. Modern church services no longer attract that kind of attention. Even churches whose founding fathers once practiced spontaneity in their Christian lives (and that includes most denominations) are now distressed by irregular practices in worship. They have become staid and like it that way, and this has happened to even some of the old-time Pentecostalist groups.

Yet each person is in part a Pentecostalist, and each Christian can learn much of value from his Pentecostalist brother. And the Pentecostalist, even in his successes, may be able to learn something about the Christian life from non-Pentecostals. The church needs this kind of interchange right now and needs it badly.

And the best place to start is by recognizing those Pentecostal feelings hiding in each person. Each football game or basketball game sees a secular expression of Pentecostalism. Here people discover that they have an emotional language in which they can speak—and in which they can even shout and cry, and perhaps, even dance.

Their bodies often tell them about the hidden feelings, emotions that are looking for a language of expression.

Walter Hollenweger, a Swiss scholar and leading authority on Pentecostalism, recently described such a Pentecostal experience for a group of American newsmen.

Speaking in Tulsa last January, he said, "A Pentecostal experience comes when you are speaking with people and you feel in your belly whether they accept you or refuse you."

And if they do not accept you, the language turns to pain. "If you speak for a half hour, and they still refuse you, you get a stomachache," he said. "This is something of a Pentecostal experience."

Church leaders in all denominations freely admit that for its own survival, the church needs to uncover this inner language of the emotions and the spirit. The group-dynamics movement with its laboratories in group work in which people learn nonverbal communication and new ways of verbal openness are only sophisticated ways of trying to find the experience that the Pentecostalist evangelists teach both consciously and unconsciously.

Pauline Webb, vice-president of the Methodist Conference of Great Britain, says, "In some aspects of lay education, we are trying to encourage greater nonverbal communication and much greater group sensitivity. It is an attempt to make people aware of one another and more aware of the dynamics that are present in any group of people."

What the group sensitivity people are trying to teach, the Pentecostalists do intuitively.

Can non-Pentecostals learn their secrets? Hollenweger who is now secretary of evangelism for the World Council of Churches, hopes it can be done; but if it can, it will be, he says, "a minor miracle."

The ever-present danger for Pentecostals is that they will change their ways to conform to society.

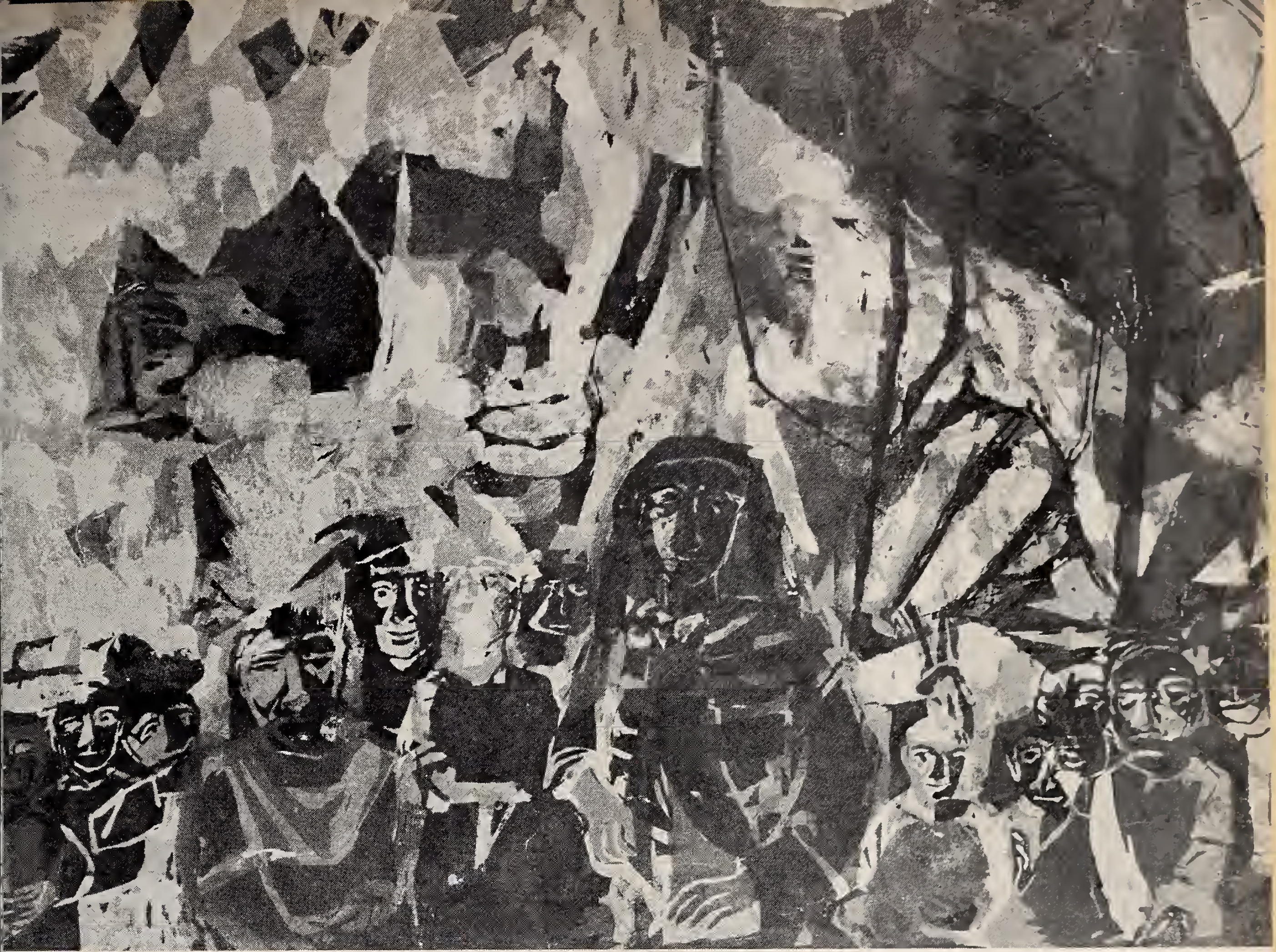
"We should not encourage them to become less emotional," says Hollenweger, "or to become as we are—white. We should encourage them to speak in tongues, to pray with the sick, to shout Hallelujah—to remain as they are and keep faithful."

The secret language of Pentecostalism is a key to the peace of the world For the growing edge of the world is among the peoples of the third world —Latin America, Africa, and Asia What happens to people in these places will determine the future peace or ruin of our world.

And North America and Europe have little genuine contact with these people because of a barrier in language—not a language of words as much as a language of the spirit Pentecostalists have a secret language in which they can express their joys and faith by speaking and singing and dancing.

Says Hollenweger, "I think it is commonly known that Pentecostal churches are, in certain parts of the world, strategically important churches because of their access to the poor people, to the working-class people (to which other churches do not have access), because of their ability to express the gospel in the cultural or subcultural network of communication in which they are working."

The task for non-Pentecostals is to gain an understanding of Pentecostalism. And first they need to destroy the slogans of fear that they carry against Pentecostalists. Hollenweger theorizes that many Christians fear



"Pentecost" by Sister Mary Corita; Cincinnati Art Museum: "Each person is in part a Pentecostalist."

Pentecostalists as a reminder of a way of life out of the history of most mainline Protestant churches that today's quiet Christians who have suppressed their past would like to forget.

"What is different makes us afraid," says Hollenweger, the author of the eight-volume *Handbook of the Pentecostal Movement,* "especially because they have developed an emotional way of communication which the other part of Christianity which has rationalized faith may have lost. If somebody has something which you had in another era of development of your own history, it makes you afraid."

Pentecostalism has made significant gains among nonwhite peoples and this is also a source of danger for their future because the pressure of North American and European society is to make everyone conform to its white social structure.

"We are so successful in our society that we 'educate' them so they lose this language, they lose their contact with the Pentecostal church, some of them lose their faith, and others try to learn our expressions of faith," says Hollenweger. "That's what we are doing in all the countries of the world."

Culturally and psychologically, the Pentecostalists are very near to the peoples of Latin America and Africa, where they are, in fact, making significant gains. In Chile, Pentecostalism has doubled in membership since 1930. The movement has between five and six million adherents in Latin America.

Christian La Live, a Swiss sociologist notes that "Pentecostalism is winning the poor, the dispossessed, the marginal people in Latin America. The poor have no place in society. Pentecostalism gives them significance. A man, when he is converted, becomes a man. Now he counts in God's sight. Now he may be listened to as he testifies and preaches. He finds a purpose and a mission in the call to spread the Christian faith."

But if the church of the future is to become a truly international community, Pentecostalists and non-Pentecostalists will have to learn from each other. Hollenweger illustrated with an anecdote how this can happen.

In a visit to Brazilian Pentecostalists last year, he was introduced as a secretary of the World Council of Churches.

"That's the organization that wants to make us Catholic," they said.

Hollenweger asked, "Is that what American missionaries told you?"

"Yes."

"That's not true," he said.

"How can we find out?" they asked

"That's very easy," said Hollenweger. "Come to Uppsala." (The Fourth World Assembly of the World

Council met in this Swedish university town last July.)

So several Brazilians went as observers to Uppsala and watched the worship and business of the world organization, noting especially the long discussions on the mission of the church. As a result, they asked to join the council.

When Hollenweger asked these Pentecostalists for their impressions, they cut to the heart of the issue with a parable. "These people are just like the wise men from the orient," they said, referring to the delegates to the World Council of Churches. "They are loaded with all kinds of treasure and they are marching in the right direction. They have seen the star, but they have not yet knelt at the cradle."

Says Hollenweger about the parable, "That's the way they speak. Ask them how they feel about Uppsala and they tell you a story. It just comes spontaneously out of their hearts."

But they did give the interpretation of the parable. "Religiously, the World Council is underdeveloped, but politically and socially, we are underdeveloped." Thus these Pentecostalists implied that each side could learn from the other.

Obviously, they did not speak for all Pentecostalists, because, clearly, Pentecostalists vary widely. It is more in the nature of a movement than a specific sect.

Hollenweger distinguishes between two levels of Pentecostal life. He says, "Pentecostalism is a type of religiosity and it is also a type of theology."

While he feels that their contribution on the level of experience is "very good," he adds, "their theological contribution is not to be imitated."

Here is where other Christians can make a contribution to Pentecostals.

Says Donald G. Bloesch, a professor from Dubuque Theological Seminary, "It cannot be gainsaid that its main emphasis is on the cultivation of individual piety and not on 'social holiness' (Wesley). It is strong on evangelism, but like much of latter-day pietism, it lacks the prophetic dimension of faith."

Hollenweger reported on a conference of European Pentecostalists with Martin Niemöller, the German pastor who was the leader of the movement that resisted the Nazis during World War II and as a result was Hitler's personal prisoner in the concentration camps.

The Pentecostalists said to Niemöller, "We know what you have done for the churches. But how can you be a president of the World Council of Churches? You know there are people there who do not believe in the Bible as we do."

Then it was Niemöller's turn to tell a story. "When I founded the association against the Nazi regime, I thought the Bible-believing people would know their leader and join the resistance. But I found out that many liberal pastors joined in the battle against Hitler while many so-called Bible-believing pastors didn't join. I found out that believing in the Bible is not a criteria for obedience and faith in Christ."

Like many other movements, Pentecostalism has not solved the racial problem. Though both black and white have responded to the leading of the Spirit, for the most part, the races are segregated by many Pentecostal denominations, especially in North America.

And this is a particular anomaly for white Pentecostalism in America because as a movement it has Negro origins, according to Hollenweger.

"It is very firmly established, even in their own books," he says. "They place the beginning of the Pentecostalist movement to Los Angeles around 1905 and to a certain Negro preacher by the name of Seymour." (Other historians trace the Pentecostal movement to Topeka, Kansas, where on the last day of 1900 in a Bible school directed by the Methodist minister Charles Parham, people laid hands on each other, and as they prayed, received the Holy Spirit and began speaking in tongues.)

The growing popularity of Pentecostalism in Africa is another confirmation of its origins in a black culture. For the African, the language of Pentecostalism is a part of his religion.

"But we also have something African in our hearts which we try to hide," says Hollenweger, "so we are not very much different from them."

Pentecostalists and especially Negro Pentecostalists may well have an opportunity to be bridge builders between cultures both in America and in the world.

But if white society compels them to become like itself, then their value as bridge builders is lost.

"We create our society in such a way, if they want to become successful, they have to adapt themselves, to cooperate," explains Hollenweger, now a member of the Swiss Reformed Church but a Pentecostalist for ten years ("so that explains it all," he says) and a delegate to the first three World Pentecostal Conferences.

He hopes for the minor miracle. He hopes that it won't happen and that the traditional Christians and Pentecostal Christians can learn from each other. Christianity must reach the masses of the world and reach them with a full gospel.

Says Alan Walker, an Australian churchman, "There is no future for any movement which fails to stir the masses. Christianity is in peril today because it kindles no enthusiasm among the mass of people in western society. That Pentecostalism is touching the poorer millions in Latin America is of deep significance. God is undoubtedly using the movement to break through to the masses in that continent."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

New hymnal to appear in September

North American Mennonites will have a new hymnal in September of this year.

The Mennonite Hymnal is in the last stages of publication and will soon be ready for printing. The publishers, representing the two largest Mennonite brotherhoods, have been at work on this project for ten years.

But talk about a new hymnbook began over fifteen years ago. The delegates at the 1953 triennial session of the General Conference Mennonite Church in Portland, Oregon, discussed the need for revising its *Mennonite Hymnary* which had been published in 1940. A committee was appointed by the Conference's Board of Education and Publication to work on a revision.

At about the same time that work on a General Conference hymnal was getting under way, the music committee of the Old Mennonite Church began to work toward the revision of its *Church Hymnal,* first published in 1927.

For several years, each of the two music committees carefully examined its own and other hymnals, trying to determine to what extent its hymnal should be revised and developing a list of hymns it would like to include in a revision. The two committees were conscious of each other's work, shared the minutes of their meetings, and occasionally met jointly to compare notes.

Two convictions seemed to emerge from this period of independent work and informal sharing: each group believed a major revision of its hymnbook was necessary and each believed the attempt should be made to publish one rather than two hymnbooks.

Upon approval of a joint hymnal project by the two conferences, a joint hymnal committee was appointed in 1961 from the membership of the two music committees: Lester Hostetler, J. Harold Moyer, and George Wiebe of the General Conference; and Chester K. Lehman, Mary Oyer, and Walter E. Yoder of the Old Mennonite Church. Vernon H. Neufeld, who had convened the earlier exploratory sessions, was asked to continue as chairman of the committee. Edward Stoltzfus joined the group in 1964 upon the death of Walter E. Yoder. The publishers were represented at meetings of the committee by Ellrose Zook of Herald Press for the Old Mennonite Church and Willard Claassen of Faith and Life Press for the General Conference.

Lester Hostetler and Walter E. Yoder served as coeditors. Mary Oyer was executive secretary for the joint committee.

This joint committee along with joint subcommittees on texts, music, and worship resources (such as responsive readings), prepared the outlines for the *Hymnal,* selected and edited words and music, prepared worship resources, and compiled the indexes.

Members of these committees gave hundreds of hours of time working on the revision. We believe our congregations, when they see the new *Hymnal,* sing the many different kinds of songs, and use the worship helps will begin to see the immense task which these persons performed for the church of today and the future.

You will find 649 songs under the following thirteen sections of the *Hymnal*: "God" with six subdivisions; "Jesus Christ" with eleven subdivisions; "The Holy Spirit"; "The Holy Scriptures"; "The Life in Christ" with fifteen subdivisions; "The Church" with eleven subdivisions; "The Mission of the Church" with eight subdivisions; "Home and Family" with three subdivisions; "Times and Seasons" with six subdivisions; "Gospel Songs"; "Choral Hymns"; "The Close of Worship" (doxologies and farewell hymns); "Musical Aids to Worship." The other main section is called "Additional Worship Resources" and will contain sixty-six responsive readings, four affirmations of faith, ten responses which the congregation may use for participating in services such as reception of new members, dedication of children, ordination of a minister, and so on; and nineteen prayers for various occasions.

A carefully prepared section of acknowledgments of copyrights and permissions will be followed by seven indexes according to present plans: 1) authors; 2) composers; 3) metrical; 4) tune names (alphabetical); 5) references to biblical passages or ideas; 6) topical for both hymns and worship resources; 7) first lines.

The first part of the book will have a Preface which will give an account of how the work of revision was carried on and the names of persons and committees who prepared the revision. It also will have an Introduction explaining different aspects of the *Hymnal* related to its use and the special and unique features.

In the Gospel Songs' section you will find more than seventy of the finest gospel songs most of which you will know and many of which did not appear in our earlier hymnals. They have come from *The Church and Sunday School Hymnal, Life Songs Nos. 1 and 2,* the *Church Hymnal, The Mennonite Hymnary,* and other sources. You may be surprised to find songs like "There Were Ninety and Nine," "I Heard the Voice of Jesus Say," "I Will Sing of My Redeemer," "I've Found a Friend," and the like. You will also find "How Great Thou Art."

New and refreshing features will also be found in the Hymns' section of the *Hymnal* in both words and tunes. For example, brief portions of three texts joined with tunes that the sixteenth century Anabaptists might have known come from the *Ausbund*. Then there are chorale texts and tunes. There are six nonwestern hymns from the Orient that will help us feel a part of the worldwide church. There is a more varied group of tunes than in previous books such as Latin chants, Welsh tunes, French Psalm tunes, and tunes from various countries such as England, Denmark, and Sweden. The Choral Hymns section will provide special music for chorus groups to use. There is a section of hymns for children.

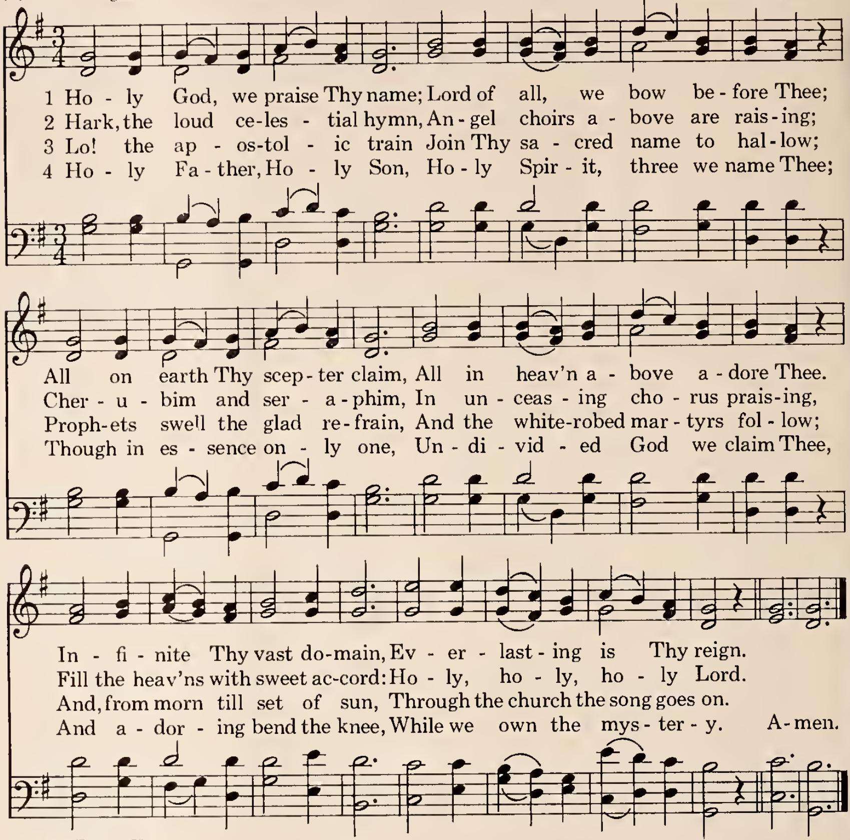
From the Introduction come the following comments: "To the major emphases of previous books this *Hymnal* adds a variety of materials."

HOLY GOD, WE PRAISE THY NAME 1

GROSSER GOTT, WIR LOBEN DICH 7.8.7.8.7.7.

Late 4th century
Te Deum laudamus
Tr. Clarence Augustus Walworth†, 1853

Katholisches Gesangbuch, Vienna, 1776


1 Ho - ly God, we praise Thy name; Lord of all, we bow be - fore Thee;
2 Hark, the loud ce-les - tial hymn, An - gel choirs a - bove are rais - ing;
3 Lo! the ap - os-tol - ic train Join Thy sa - cred name to hal - low;
4 Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it, three we name Thee;
All on earth Thy scep - ter claim, All in heav'n a - bove a - dore Thee.
Cher - u - bim and ser - a - phim, In un - ceas - ing cho - rus prais-ing,
Proph-ets swell the glad re - frain, And the white-robed mar - tyrs fol - low;
Though in es - sence on - ly one, Un - di - vid - ed God we claim Thee,
In - fi - nite Thy vast do-main, Ev - er - last - ing is Thy reign.
Fill the heav'ns with sweet ac-cord: Ho - ly, ho - ly, ho - ly Lord.
And, from morn till set of sun, Through the church the song goes on.
And a - dor - ing bend the knee, While we own the mys - ter - y. A-men.

Tr. Ignaz Franz, 1771

1 Grosser Gott, wir loben dich!
Herr, wir preisen deine Stärke!
Vor dir neigt die Erde sich
und bewundert deine Werke.
Wie du warst vor aller Zeit,
so bleibst du in Ewigkeit.

2 Alles, was dich preisen kann,
Cherubim und Seraphinen,
stimmen dir ein Loblied an,
alle Engel, die dir dienen,
rufen dir stets ohne Ruh:
Heilig, heilig, heilig zu.

3 Auf dem ganzen Erdenkreis
loben Grosse und auch Kleine
dich, Gott Vater; dir zum Preis
singt die heilige Gemeine,
sie verehrt auf seinem Thron
deinen eingebornen Sohn.

4 Stehe denn, o Herr, uns bei,
die wir dich in Demut bitten,
die dein Blut dort machte frei,
als du für uns hast gelitten.
Nimm uns nach vollbrachtem Lauf
zu dir in den Himmel auf.

GOD: ADORATION AND PRAISE

The first hymn in The Mennonite Hymnal. *Copyright 1969 by Faith and Life Press and Herald Press.*

It "offers a more varied group of tunes than previous books." A few texts have been set to new tunes which the joint committee felt expressed the spirit and message of the text more appropriately. In making these changes they considered common usage in Christendom, effectiveness for four-part singing, and vitality of expression for the twentieth century." In some instances, the same words are used with two different tunes.

The Introduction also says, "Music for *The Mennonite Hymnal* has been arranged for four-part singing, with the melody in the soprano voice. Only rarely is unison required, although any congregation may choose to sing many of the tunes in unison."

A new feature is the "Additional Worship Resources" section already referred to. The main purpose of this section of about fifty pages is to provide responsive readings, affirmation of faith, congregational responses, and prayers. These worship resources are intended to encourage greater participation by the congregation in Christian worship. In many congregations, singing is the only corporate expression of worship. This new section will provide new and useful ways for corporate worship.

The Mennonite Hymnal will have 640 pages, eight more than the present *Mennonite Hymnary*. The size will be 5⅝ inches by 8¼ inches, practically the same size as our present *Hymnary*. It will be the same thickness. The paper has been chosen especially for attractiveness and readability. The engraving of the music and words is being done by one of the best engravers in the country. The type was chosen for its legibility and the notes are clear and sharp.

The book will be published in both shaped and round notes and both editions will be available at the same time according to present plans. Single copies will be sold for $3.50 and in quantities of fifty or more at $3.25. A loose-leaf edition will also be available. Orders may be placed now with Faith and Life Bookstores, Rosthern, Saskatchewan; Berne, Indiana; Newton, Kansas.

As the materials were jointly planned and prepared by the General Conference Mennonite Church and the Mennonite Church so it will be jointly published by the Faith and Life Press and the Herald Press. The book will be identical for both Mennonite bodies. This project has been a truly joint one with unusually valuable contributions to music and texts coming from both groups. It will mark a milestone not only in cooperation but also in the production of a hymnal that should satisfy the tastes and worship needs of all congregations. It is our hope and prayer that this new *Hymnal* will bring a revival of interest and enthusiasm in singing and the spirit of worship in our churches. *Ellrose Zook and Maynard Shelly.*

Council asks for taxes on church businesses

Taxes, black economic aspirations, Middle East tensions, and the United States' proposed ABM missile system were uppermost in the minds of churchmen and women of the general board of the National Council of Churches when it met in New York in May.

On taxes, the policymakers for the churches' cooperative agency decided that the time has come to ask the federal government to levy taxes on church income from business enterprises not related to their religious function.

Noting that basic United States' public policy, since the founding of the nation, has been to accord freedom of religion, speech, press, and assembly a preferred position at the head of the Bill of Rights, the board stated that property or income of religious bodies that is genuinely necessary (rather than merely advantageous) to the free exercise of religion, should not be taxed. But such exemption should be confined to the essential facilities of the church and to the voluntary contributions of the faithful.

It further urged that employees—both lay and clergy—of religious organizations should not enjoy special privilege in regard to any type of taxation. "If [a clergyman] receives a cash allowance for housing, that amount should be taxed as part of his income . . . if he owns his own home, he should not enjoy any reduction of property taxes," the statement reads.

On black economic power, the church leaders made a quick response to a Black Manifesto, presented to the board by James Forman of SNCC. He, in the name of the Black Economic Development Council, demanded that churches and synagogues give the black man $500,000,000 as a "modest reparation" for capital taken from him during three hundred years of slavery.

The church leaders said that "they shared the aspirations of the black people of this country" and urged that NCC member communions give serious study to the manifesto.

Specific action by the NCC itself on the demand—received only a few hours before adjournment—will be considered at a special meeting of the executive committee on June 23.

On the Middle East tensions, the board adopted a policy statement that called for a solution to hostilities there designed to meet the human needs of the people in the region.

It rejected either a pro-Arab or pro-Israel stand and asserted that political, military, and national rivalries in the area are secondary to the human person, his society, and peace.

Specifically, the board called attention to two needs: 1) That of the 1,500,000 Palestinian Arab refugees, affected by the establishment of Israel, for a home that is acceptable to them and for a future in which they may discern justice, security, and hope. 2) That of the security of Jews in the area.

With regard to the first need, the board noted that what will constitute a home "acceptable to them" (the refugees) must now be a matter of negotiation in which generosity will be required of many and compromise by all who are directly involved.

As far as security for Jews is concerned, the board warned that until they (the Jews) both within Arab countries and Israel, are assured of safety and of their rights, "there will be no justice or peace in the Middle East."

On the ABM system, the board resolved to oppose its deployment "on the basis of the case now made to its necessity for national security, its effectiveness, its effect on the arms race and disarmament negotiations, generally, its implication for the Nonproliferation Treaty, its cost, and its drain upon national resources."

The paper said the issue raised questions of fundamental importance for the future of United States' foreign policy, security, the use of national resources and the "quality of our society."

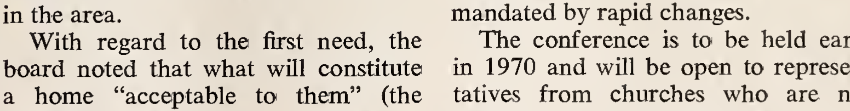
Churchmen and all concerned citizens, "because of the potential consequences of this watershed decision for international peace" were called upon to consider these grave matters and make their conclusions known to people who make the decisions.

To further movement toward Christian unity, the board approved a wide-ranking North American study conference to consider new forms and relationships of the Christian Church, mandated by rapid changes.

The conference is to be held early in 1970 and will be open to representatives from churches who are not members of the interdenominational Protestant and Orthodox body.

James I. McCord, president of Princeton Theological Seminary, said the need for the conference includes the drastic changes that have taken place within the climate of relations between churches in the last decade, as well as changes in society itself.

The "fresh blowing of the Spirit through the churches" in the last ten years, said McCord, has "created an ecumenical miracle . . . a new climate among the churches, a new vision of the unity of mankind."



Dutch Mennonites as some Dutch Mennonites see themselves during a fund-raising effort seems to be reflected in this cartoon published February 8 in the weekly publication of the Dutch Mennonite Conference (*Algemeen Doopsgezind Weekblad*). *Doopsgezind* is the Dutch word for Mennonite.

Seminaries graduate 17
First joint commencement

The first joint commencement service of the Associated Mennonite Biblical Seminaries of Goshen and Elkhart, Indiana, to be held Friday morning, May 30, at ten, at the Chapel of the Sermon on the Mount, Elkhart, has been announced by the office of Dean Ross T. Bender, of the Associated Seminaries. The guest speaker for this significant occasion will be Nelson Litwiller, president emeritus of the Seminario Evangelico Mennonita De Teologia, a similar effort in inter-Mennonite seminary education in Montevideo Uruguay. The graduates of Goshen College Biblical Seminary and Mennonite Biblical Seminary will be presented by the dean, and the degrees will be conferred by the respective presidents, Paul E. Mininger and Erland Waltner.

Such a joint commencement marks another step in this continuing program of inter-Mennonite cooperation in seminary education. This commencement also marks the first time that the master of divinity degree will be granted in place of the former bachelor of divinity degree, in keeping with the trend toward recognizing the graduate level of seminary education.

Also of special significance is the planning of a commissioning service, on May 29, for certain graduating students and others who are leaving for service or study elsewhere. The purpose of this commissioning is to encourage the seminary community to recognize the spiritual gifts or commitment by the student to the work and ministry of Christ and His church, and it is not to be confused with ordination or installation.

The graduates from Goshen College Biblical Seminary include:

Henry Dueck, Brazil; David Helmuth, Puerto Rico: Glenn Musselman, Brazil; Samuel Moyer, Doylestown, Pennsylvania; Leo Miller, Wichita, Kansas; Carl Newswanger, New Holland, Pennsylvania; Marshall Poe, Chambersburg, Pennsylvania; Clifford Quantz, Mishawaka, Indiana; Raul Tadeo, Mathis, Texas; Thien An Vo, Danang, Vietnam; Keith Hostetler, Tofield, Alberta.

The graduates from Mennonite Biblical Seminary, Elkhart, include:

James Arn, Lansdale, Pennsylvania; S. Roy Kaufman, Marion, South Dakota; Donald D. Kaufman, Mt. Lake, Minnesota; John Neufeld, Aldergrove, British Columbia; Floyd Quenzer, Paso Robles, California; Lawrence Yoder, Harrisburg, Pennsylvania.

Meat for Congo hospital

In those regions of the Congo which are affected by the 1967 mercenary-led rebellions, the Mennonite Central Committee, last year, provided a $15,000 grant for the purchase of fresh meat for some sixteen hospitals. The extremely high rate of malnutrition and its subsequent diseases can be explained, in part, by the disappearance of domestic animals from those regions plundered by the rebels. Some protein was available in other regions of the Congo, but needed to be purchased and shipped to the devastated areas. The cash grant for fresh meat helped.

Numerous reports have been made by the hospitals receiving such aid. Recently, Mrs. Elizabeth Wright, at the hospital in the town of Baringa situated on one of the tributaries of the Congo River wrote:

"Almost at once I was able to buy quite a large pig and, amidst great rejoicing, it was jointed and divided out to the TB ward, with each patient receiving a portion. This protein food is a tremendous help, and we cannot fully express our gratitude to you and your churches for making this available. It is, indeed, a joy to see these folks getting something they have been needing for so long.

"At the moment, we have over thirty TB patients and the number is gradually increasing as the news gets around that we have adequate supplies of food and drugs. All this gives opportunities, too, for telling people why we missionaries are here."

Hospitalized children in Congo's Katanga province received a gift of meat.

Volunteer killed in Laos

Another International Voluntary Service worker in Southeast Asia met death, recently. Chandler Edwards, a member of the Church of the Brethren, was killed by rocket fire in Laos. The twenty-three-year-old volunteer is the son of Pastor and Mrs. Ova Edwards, Telford, Tennessee.

The vehicle in which Edwards and several Laotian friends were traveling to a school was fired upon by Pathet Lao guerrillas. In addition to Edwards, two Laotians were killed.

Though the Vietnam war is more in the headlines, military activity is also heavy in Laos. Stepped-up pressures from the communist-led Pathet Lao rebels and from North Vietnamese forces continue to shake the neutralist regime of Prince Souvanna Phouma. However, despite such intensified communist effort, most of the country's territory and population remain in government control.

Several Mennonite young people, as well as Brethren, have found service in the IVS in Laos, as well as elsewhere in Southeast Asia.

Full details surrounding the ambush slaying are not yet available.

Bible conference for 1970

A North American Mennonite faith and life conference is being planned for July 1970. Kansas or Manitoba have been suggested as possible meeting places.

Bible study, both in smaller groups and larger assemblies, will be the central activity of the proposed conference.

The suggestion for the conference came from the Interchurch Relations Committee of the Old Mennonite Church. Representatives from each North American Mennonite group were invited to send representatives to a planning meeting in Chicago in April. Another planning session will be held in Chicago this summer with youth and lay representatives.

J. C. Wenger, Goshen, Indiana, is serving as convener of the planning sessions. No final decisions have been made on date, place, or theme. A suggested date is July 16-19, 1970.

QUESTIONS

What is the best way of giving to General Conference programs?

It depends on who answers this question. The donor may say, "I have a right to say what my money is used for." And he can. But, does a brotherhood have any responsibility to help its members in the use of their money?

The approving of conference programs and budgets is a complicated process. Every need is carefully evaluated by those who are well informed, overseas and at home. Finally, at the annual Council of Commissions in early December the budget is adopted. Properly understood, *the total budget represents the best judgment of the General Board for the division of available resources.*

Each program and budget needs full support. Those who ask that their contributions be prorated or placed in Where Most Needed say, "I believe that all we do is important; I want to see the *entire* program carried out."

How are "Where Most Needed" funds used?

Churches and individuals may give to General Conference in three different ways: 1) Where Most Needed. Such funds are allocated at the end of the year to the seminary and/or commission(s) furthest percentage-wise from meeting their budgets. 2) Prorated. This money is divided according to the budgets of the seminary and commissions. 3) Designated. Gifts may be made for the entire program of a commission or seminary, or to a project within a budget.

Where Most Needed funds help equalize giving for all Conference programs. In 1968, $43,196 was given to this fund, though it was not enough to bring all agencies to the same percentage of their budgets. Ideally, it would be helpful if at least 5 percent of giving to General Conference came in marked Where Most Needed.

FOR ALL YOU LOVE
MAKE A WILL

Why is the Commission on Home Ministries in financial difficulty?

Partly because in implementing the program transfer procedures worked out last fall, the Commission on Home Ministries began the year with a *cash* deficit even though they received sizable assets of property.

In addition, many individuals and churches have not yet adjusted their giving schedule to the new organizational pattern. Churches which have unified offerings for General Conference should divide them as follows:

Commission on Education	7.5%
Commission on Home Ministries	19.7%
Commission on Overseas Mission	63.4%
Mennonite Biblical Seminary	9.4%

Moreover, others are not clear that such items as home missions, American Indian ministries, and radio and TV are now lodged with the Commission on Home Ministries. These items alone account for nearly one half of the budget.

Isn't the job of the missionary to preach the gospel? How, then, are overseas social ministries justified?

It is the task of the Christian church to preach the gospel both overseas, and in North America, including our immediate communities. But this is a talk-and-do gospel. If by *preach* is meant good news that includes healing of body, the introduction of better living conditions, and an education so a person can read instructions for using a new product, then the answer is: this is what is being done. At the same time, however, these persons are being introduced to Jesus Christ as Lord and Savior.

An example is what happens in Congo. At the three-hundred-bed hospital in Tshikapa, the evangelist reports an average of 110-130 conversions *per month.*

RECORD

Calendar

May 30—Elkhart, Ind., Associated Mennonite Biblical Seminaries, Commencement.

June 1—Rosthern (Sask.) Junior College, Graduation.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22 — Northern District Conference, Freeman, S.D.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Canadian

May 18-22 — North Battleford, Sask., evangelism team.

Central

May 20-22—Bethel Church, Pekin, Ill., United Church Women state convention.

Workers

Ronald Heacock, voluntary chaplain's assistant at Kansas State Industrial Reformatory, Hutchinson, Kan., terminated his service May 1. This is a penal institution for male offenders, having among its inmates a wide range of ages and offenses, a situation which poses serious problems in the prison but which could be changed if more funds were available.

John A. Penner, Salem-Zion Church, Freeman, S.D., will begin two years of voluntary service in Philadelphia on June 1. He will participate in community work in the city and will also serve as an orderly at Temple University Hospital. He is the son of Mr. and Mrs. John Penner.

Lois Neiswander Rodabaugh (Mrs. F. D.) has been named dean of students at Bluffton College. A candidate for a master's degree in guidance and counseling at Bowling Green State University, she has been director of medical services for the college, a position she will retain along with her new duties. She succeeds Carl Smucker who after eleven years as dean of students will return to full-time teaching as associate professor of social work.

James M. Siewert will become dean of men at Bluffton College next fall. He will also continue in his present role as assistant football coach.

Jeanne Thiessen (Mrs. Arthur), a missionary serving in India, arrived in Wichita, Kan., on March 28 for the purpose of spending a brief furlough with the Thiessens' youngest daughter Sheila, who will be ten years old this month. Sheila is in the United States for special care because she has the Sjogren-Larrson Syndrome, a rare inherited condition. The syndrome is responsible for partial leg paralysis, scaling skin, partial optic paralysis, and moderate mental deficiency.

Ministers

J. W. Bergen, pastor of Friedenstal Church, Tampa, Kan., retires July 1969. He will make his home in Hillsboro. He has served the Friedenstal Church since 1963.

Sylvester Dirks, of Dalmeny, Sask., has accepted the call of Friedenstal Church, Tampa, Kan., beginning Aug. 1. He comes from the Mennonite Brethren Church and has served Mennonite Brethren churches in Canada. He will attend Tabor College, Hillsboro, Kan., part time during the coming school year.

Edward J. Wiebe, pastor of Mount Olivet Church, Huron, S.D., since 1961, has accepted a call from the Bethel Community Church, Santa Fe Springs, Calif., effective Sept. 1. He previously served the West New Hopedale and Zoar churches in Oklahoma, and the Go Ye Mission, Inc.

Deaths

Sara Buller (Mrs. Tobias B.), Bethel Church, Mountain Lake, Minn., was born Aug. 12, 1880, and died Mar 28.

Helena Kroeker Friesen (Mrs. George H.), Bethesda Church, Henderson, Neb., was born Feb. 27, 1889, and died Apr. 17.

Daniel M. Goossen, Bethesda Church, Henderson, Neb., was born Sept. 14, 1909, and died Apr. 30.

Wesley Dean Harder, Emmaus Church, Whitewater, Kan., was born Aug. 23, 1947, and died May 1.

Joseph J. Hofer, Bethany Church, Freeman, S. D., was born Nov. 9, 1891, and died Apr. 26.

Anna Pankratz, Bethel Church, Mountain Lake, Minn., was born Mar. 10, 1893, and died Apr. 26.

Peter T. Stucky, First Church, Burns, Kan., was born Dec. 4, 1891, and died Mar. 28.

Oliver Zimmerman, First Church, Bluffton, Ohio, was born Feb. 4, 1911, and died Apr. 30.

Marriages

William J. Hoffman, United Methodist Church, Magnolia, Ohio, and *Marla Mae Claassen,* Emmaus Church, Whitewater, Kan., on Apr. 18.

Marlin Jantz, First Church of Christian, and *Betty Lou Stucky,* Hopefield, Church, both of Moundridge, Kan., on May 3.

Donald De Catur, Grace Brethren Church, Temples Hill, Md., and *Lois Ann Quiring,* Bethel Church, Mountain Lake, Minn., on Apr. 5.

Jake Broesky and *Elizabeth Rempel,* both of Bergthaler Church, Steinbach, Man., on Apr. 27.

Dennis Brandt and *Bertha Friesen,* both of Bergthaler Church, Steinbach, Man., on Apr. 7.

Terry Roger Weinsteiger, New Berlinville, Pa., and *Carolyn Diann Zwoyer,* Mertztown, Pa., on Apr. 26. Reported by Hereford Church, Bally, Pa.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan which provides The Mennonite *and* Der Bote *to our churches.*

Recently, our congregation sent a questionnaire to nonresident members asking about *The Mennonite.* With only one exception, they assured us they were reading it and wanted to continue receiving it. This speaks very well for the Every Home Plan, and for the quality of our church paper. *Vernon Lohrentz, Bloomfield, Mont.*

Beatitudes for mothers

Blessed is the mother who seeks God's guidance
and grace for each day; her family will feel the
presence of Christ in their home.
Blessed is the patient mother who, remembering
that she was once young, can overlook some
foolish conduct in her children.
Blessed is the appreciative mother who notices
the special effort her children have made to
please her.
Blessed is the understanding mother with whom
her children can share their joys and sorrows,
their triumphs and their failures.
Blessed is the wise mother who can distinguish
between the important and trivial in her home.
Blessed is the mother who can remain firm, but
not angry, when the situation demands it.
Blessed is the flexible mother who keeps her *cool*
when her day's schedule is ruined by interruptions.
Blessed is the mother who knows how to correct
a child kindly, yet effectively; she will avoid much
bitterness and rebellion.
Blessed is the busy mother who refuses to become
work-centered rather than people-centered.
Blessed is the consistent mother whose everyday
religion matches her Sunday religion.
Blessed is the forgiving mother who will not remind her children of past offenses, for only by
example will they learn the meaning of forgiveness.
Blessed is the mother with a good sense of humor,
for in seeing the lighter side of a situation,
many a frustration will be avoided.
Blessed is the cheerful mother, for she knows that
the chronic complainer will cripple her children's spirit.
Blessed is the courteous mother whose thoughtful
manner will be *caught* rather than taught.
Blessed is the consecrated mother who thanks
God for each challenging day in the greatest of
all vocations—motherhood.
Her children shall rise up and call her blessed.

Naomi Lehman

Material for this page provided by Women's Missionary Association.

LETTERS

Differences on the sexes

Dear Brother Shelly: Your editorial in a recent issue of *The Mennonite* gives me a little trouble. It is the one entitled "The shadow of a female church." Generally I have only appreciation if not excitement for your editorials, but this one struck me wrong.

I agree wholeheartedly with your concern to discover the motivation that has brought about the formation of women's auxiliaries in the churches. There may well be some factors which we men will not like to face, but which we must face if we are to be congregations of Christian integrity.

But I fear that you may have "bought" rather indiscriminately the women's equality bit that has been the cry of the woman's suffrage crusaders from the beginning. The Bible is more discerning than that, and the church had better be, too. Too often in our Mennonite circles, there have arisen evidences of the assumption that the Apostle Paul's declaration in Galatians 3:28 (which you quoted) constitutes a correction, if not a reversal, of Paul's teaching in First Corinthians 11:2-16. In other words, there is a danger that we swing from an abuse of what Paul meant in First Corinthians 11 to a repudiation of it and jump to the conclusion that Paul was giving the more basic principle in Galatians. The fact is that verses 11, 12 in First Corinthians 11 assert precisely the same thing as the Galatians text, and both are significant so far as spiritual need and eligibility are concerned but quite irrelevant to the issue of God-ordained order and function between the sexes.

Helmut Thielicke, the German theologian and preacher, says in his 1964 English edition of *The Ethics of Sex*:

"In First Corinthians 11:2 ff. his concern is to argue against the putting of the sexes on the same level, or stated positively, to provide a Christological basis for the man's position as the head of the woman. . . . His essential intention is to combat the idea that there is no difference between the sexes, argued erroneously on the basis of the solidarity of all men before God, regardless of sex. . . . The differentiation between the sexes which is the point that Paul is here stating, is just as important for *us* today as it was then." (Italics his.)

Your editorial may still have a point, but in the light of this possible interpretation, it pretty largely points us in a direction that I feel we do not want to go if we are convinced of the soundness of the New Testament's teaching for this modern day. *Gerald C. Studer, Scottdale, Pa.*

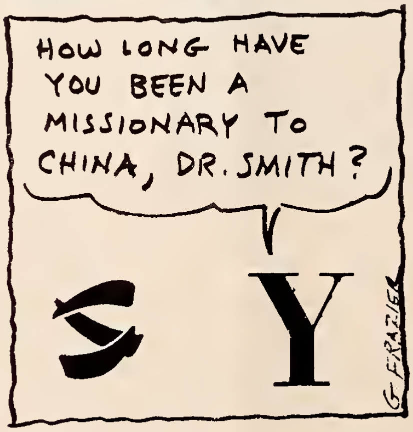
For Christ in totality

To the Editor: Even ". . . living and loving . . ." a lot doesn't always do it. I'm referring to your superb editorial of April 15 (Get the clang out). I find your characterization of Christ most pertinent. "Christ is not words. The gospel is being—it is Jesus Christ, a person. He is not a captive of words." I, too, try so hard to represent Christ in totality. Sometimes, a glorious victory results—sometimes, only a truce, or even a defeat follows. I'm thinking of two recent cases. In the one, joy and hope rekindled to nearness. But in the other situation the response was, "Well, Dick, all your visits seem to have been useless." It didn't help any for me to counter, "Perhaps it's not my help but your response that's faulty."

As a preacher I receive too much (I believe) praise from "my" congregation. Yet there lurks a hunger beneath all of our skins for more than praise. We hit a recent doldrum of not one invitation for nearly three months. (Conversely, there are people in our congregation whom we haven't yet invited or visited in almost three years.) My service suffers from both of these failures. I could spend my seven-day week on the road—and I'd love that. But the need to read and to prepare and to study also tear at my time. Thus, I tend to do neither too capably.

Must ministers be dogged by a perpetual sense of frustration and failure with regard to saying and doing? I am, and that's what seems to keep me going "for Christ's sake." *Dick Rempel, Rt. 4, Inman, Kan. 67546.*

CHURCH LETTERS


HOW LONG HAVE YOU BEEN A MISSIONARY TO CHINA, DR. SMITH?
G. FRAZIER

About idolizing generals

Dear Mr. Shelly: We were told that our country had to fight World War I to end war.

We were also told that she had to fight and win World War II to win a just-and-lasting peace.

Since our country was victorious in both wars and yet failed to create the promised state of lasting peace, it is obvious that it could be classified as a false prophet.

Furthermore, it also proves that we as a nation like to pose as a great promoter and preserver of world peace.

When one considers this fact, it seems rather superficial and inconsistent for us to always be so eager and ready to bestow homage and praise on our citizens, who were or are efficient and effective in the art of waging war.

The homage and praise recently bestowed on General Eisenhower at his funeral is a typical example.

When one observes the worshipful atmosphere and lengthy duration of such events, one has to wonder where praise and homage terminate, and where idolization and false worship begin.

Perhaps this is a case where we may be guilty of worshiping the creature instead of the Creator, an idolatry Scripture plainly tells us to avoid. *Vernon Stucky, Hesston, Kan. 67062.*

L. C. Lemons

Someday he'll be sorry

"SOMEDAY HE WILL be sorry," remarked my friend as we drove to work one morning.

"Sorry for what?" I asked.

"Didn't you see that young boy back at that school bus stop lighting up a cigarette?" I had not. "He does not know it, but he already is hooked and someday he will wish desperately that he never had lighted the first cigarette. I know!"

After a pause during which neither of us spoke, he continued, "You do not have to tell me. I know my breath is strong and that my clothes smell of tobacco. I wish I had the guts to quit, but thus far I haven't succeeded. But, every time I see a young boy or girl with a cigarette I want to shout, 'Stop now, before it is too late!' "

This brought to mind the words of a business executive who had stopped smoking, "Because," he said, "I got tired of having my breath and mouth taste like the bottom of a chicken coop." One evening he sat beside a smoker at a dinner. I watched him repeatedly wipe his watering eyes which were being irritated by the smoke. But, he bore it without complaint, perhaps remembering the many times he may have caused similar discomfort to others.

And there was the little girl who loved her daddy but would sit on his lap only a few seconds then jump down and go elsewhere. Because the daddy was very fond of his daughter, he mentioned this to his wife. So, one day she said to her daughter, "Why don't you go sit on Daddy's lap and let him read you a story?" To this, the little girl replied in two memorable words, "Daddy tinks." This motivation caused that daddy to give up smoking.

Each time I board a plane, it is with a prayer, not that I am afraid for my safety, because I like to fly and have flown more than a quarter of a million miles, but each time I am hoping that I will not be seated beside a smoker. Usually I lose! A few whiffs of second-hand smoke and my head begins to ache.

On a nonstop flight from Los Angeles to Philadelphia, we were no sooner off the ground than a woman near me lighted a cigarette. If a plane is not full, occasionally I can do a little seat-hopping and get away from it, but luck was against me that day. Five hours, twenty-four hundred miles, and six Anacin later, I still had a splitting headache. On that same day, a Philadelphia paper headlined an article: "AIR POLLUTANTS DEPOSIT 230 TONS PER SQUARE MILE"

It didn't impress me in the least, because, it was not until I was off the plane and could breathe deeply of that *polluted* Philadelphia air that I began to get relief from the headache. Anywhere, anytime—home, office, plane, train—when I am trapped in a tobacco-smoke atmosphere, a headache is inevitable, no matter how well I felt upon entering.

Sometimes I have mustered courage to mention to a seatmate that tobacco smoke gives me a bad headache. One may respond graciously such as, "I smoke too much, anyway. This will give me a good chance to exert some willpower." Another may react as though I were trying to rob him of his freedom to smoke. It seems not to occur to him that he is robbing me of my freedom *not* to breathe tobacco smoke. Very few smokers seem to give any consideration to the rights of the nonsmoker. At times, I have left my seat and stood up in the plane, but if the "fasten seat belt" sign is on, that is not possible.

Doctors of medicine form the largest group who have stopped smoking. Knowing this, I asked a doctor who had stopped, "What do you medical men know about the harmful effects of smoking that the rest of us do not know?"

"Not a thing!" he replied. "The problem is that our counsel is no match for the hundreds of millions of dollars spent, annually, by the tobacco industry advertising cigarettes."

"But," I insisted, "the former Surgeon General of the United States said in 1965 that three hundred thousand persons would die that year from 'causes related to cigarette smoking.' *That is 822 deaths a day!* Even in an escalated Vietnam war, it takes several weeks to kill as many Americans as cigarettes kill in one day! Surely, facts like that should be sobering."

"Few people are fully aware of the facts," he replied, "because we do not have the money for a continuous campaign to counteract the money spent trying to make smoking seem glamorous and desirable."

"Then, is there anything especially wrong with me? Can you give me something to counteract the effects of cigarette smoke on me?" I persisted. "No," he said, "but if it is any consolation, you are not alone with this problem. Thousands of persons suffer from the smoke of others."

A teacher I know, quite regularly misses school the day following a faculty meeting in a smoke-filled room; or she manages to drag through the next day with a severe headache which no amount of medication seems to relieve. Up to the maximum of her annual sick leave, this costs the taxpayers of the district close to $300 a year for substitutes. After that, it costs the nonsmoking teacher for someone else's smoking pleasure. Either way, someone has to pay a heavy price in suffering and dollars.

A young executive stated that he had stopped smoking sixteen years before, after hearing a youth speaker say: "It requires no intelligence to smoke. Drunken derelicts and prostitutes on skid row can smoke. So can mentally-retarded boys and girls. But *it does require intelligence to face the facts* and make a decision against smoking, in spite of the advertising publicity and pressures of the crowd." That was the motivation which changed him, but there are far too few speakers who "speak up" on the subject.

Few magazines, newspapers, and TV stations are willing to risk the loss of tobacco advertising income by carrying articles on the dangers of smoking. *Reader's Digest* is an exception with such articles as "Our Fastest Growing Health Menace" (January 1967), dealing with emphysema, and "Light Up A Cancer" (July 1967).

It is always a mystery why an attractive, neatly-dressed girl or woman who is meticulous about her hair, skin, nails, car, house, and *almost* everything else, will puff on cigarettes and go about smelling strong of tobacco. Some do attempt to cover up with a heavy perfume, mouth wash, or gum, but the combination usually results in a nauseating mixture, with a tobacco odor that is repulsive to many people. Not only that, but their homes and cars reek with stale tobacco odors lodged permanently in drapes, carpets, upholstery, wallpaper, and clothes closets.

What smokers seem to overlook is that each person becomes insensitive to his own odors, whether it is bad breath, body odor, or something equally obnoxious to others. It is a mistake to assume that all people love the odor of tobacco. Furthermore, the smoker, with the inevitable hacking cough may hardly be conscious of that which has become a routine part of his everyday life. Yet even though that cough is an annoyance to others and a concern to a loved one, he may pass it off as unimportant or blame the cause on something other than smoking.

Every pack of cigarettes is required to carry these words (probably read by few): "CAUTION. CIGARETTE SMOKING MAY BE HAZARDOUS TO YOUR HEALTH."

Personally, I would like to add, "AND TO THE HEALTH OF NONSMOKERS NEAR YOU."

MEDITATION

A new commandment

A GROUP OF military men in a military chapel sang out: "Onward, Christian soldiers,/ Marching as to war,/ With the Cross of Jesus going on before;/ Christ the royal Master leads against the foe,/ Forward into battle/ See His banners go."

Young men who have been forced from their jobs, education, and home communities are in preparation to go into battle. They are trained to hate and to kill and to destroy without feeling guilty.

A Christian young man is forced to the battlefields of Vietnam. He would rather do anything else but he has been forced to believe that this is his Christian duty to go and stop the aggression of the communists on the battlefield. Therefore, he sings heartily, "With the Cross of Jesus going on before;/ Christ the royal Master leads against the foe."

"You have heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your father who is in heaven" (Mt. 5:43-45a).

The young man is sent to the front lines. He and his unit have an encounter with the enemy. As he lets his machine gun roll out the bullets—ack, ack, ack—he begins to sing, "Are you washed in the blood? Boy, it sure feels good—ack, ack, ack—to know you are a Christian and you have been washed in the blood of the Lamb." Ack, ack, ack.

The fighting stops. They go and view the scene. "Ah, that many less that will come and try to destroy America."

"OK. Hold your ears shut; this will be a terrific boom. When that shell will hit there will be a lot of damage. Here is another one. Now, one more. This should take care of the enemy in that village."

The shelling is over. They go to the village and they find it totally destroyed. Shudder, shudder! "Boy, we sure did a good job on this one. You know this is just like the Bible said we should do. 'Now go and utterly destroy all that they have; do not spare them, kill both man and woman, infant and suckling, ox and sheep.' "

"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another" (Jn. 13:34).

"We sure love one another here in our unit. We would be willing to lay down our lives for one another. This is the reason we are here. We love the people of America so much that we are going to win this war and make our country safe from communistic aggression."

"But Jesus said, Love one another, even as I have loved you."

Does this mean only the men of our unit? Only the people of America? Or did He mean these poor, innocent people we slaughtered with this artillery barrage?

"Come to think about it, we haven't done one bit of good in showing these people that we want peace."

"Love one another; by this all men will know you are my disciples."

"I believe if we want to say we are *Christians*, then we should do something positive. How about during our next leave we go and help these poor people rebuild their homes and . . . ." There is a terrific explosion. A hand grenade had been thrown into the group. The young man, who was beginning to see the light, is dead.

The parents receive the high honors—son killed in active duty. Medals, flag, and other honors come to their home. The son, who was forced to leave home; who was forced to go to the battlefront; who was forced to kill, was never able to make the words of Jesus come true in his life in Vietnam. "Love one another—by this they will know that I am His disciple."

Gerhard Peters

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COVER

Pentecost recalls the church's first Holy Spirit experience.

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Quench not the Spirit

Henry Poettcker

PENTECOST REMINDS US, periodically, that the acts of God in history are to be taken seriously. When Jesus left His disciples, He told them that the Holy Spirit, the Comforter, would come who would guide them.

The 1967 session of the Eighth Mennonite World Conference gave its full attention to the witness of the Holy Spirit. The question is still being asked whether we heard the voice of the Spirit at that gathering. The answers are varied.

Is the period of the year, Pentecost, when we commemorate the coming of the Spirit, the time to ask whether we are hearing the Spirit? Are we feeling His presence? Do we experience His power in our lives?

Some people confess His presence as they reflect on their spiritual condition. They know themselves in right relationship to God because His Spirit bears witness with man's spirit that he is a child of God.

Some people confess His presence and healing power as they plumb the depths of prayer. They experience with Paul that the Spirit can intercede where words fail and where man has come to the end of his tether.

Others confess His presence as they suddenly find the solution to a serious problem which they confronted. For them, the Spirit gave the answer.

There is a real sense in which the Christian lives in tension as he relates to the Spirit. On the one hand, God does grant the Spirit. This is His gift, or His Messenger, or His Agent. Yet, on the other hand, man is told by Paul not to quench the Spirit. In some sense, this reflects what man faces when he accepts salvation. He must trust God for it, for God works the new birth—He re-creates. But, at the same time, man is to apply himself as if everything depended on him. "Work out your own salvation with fear and trembling."

There is a danger of overemphasizing the admonition, not to quench the Spirit. It can happen that we may get the idea that we can turn Him on or off. That's introducing a thrust which is hardly permissible.

If the Book of Acts teaches us anything about the Spirit, it is that He blows where He will, acts as He deems best, and refuses to be put into a mold. This may be illustrated by the several ways in which the gift of tongues was given to several groups in those formative years of Christianity's birth. No two of those several incidents was the same.

What may it mean that the Spirit works as He wills in our "serious sixties"? We believe that He is doing a number of things in and through the church. Innovation and change are not necessarily good, just because they happen; but when they jolt us back out of our lethargy to face reality, and to be about the Father's business of ministering to the needs of men, they are good. Some such changes are happening. Do we see them—in new forms of worship; in new ways of outreach; in new ways of practicing brotherhood? Do we see them in communities as those who are called by Christ's name learn to worship and work together?

We believe God works in the church, with His church. Do we also believe that He works outside the church? This is harder to grant, for we ofttimes tend to be as paternalistic and exclusive about our unique role as were the Jews in Jesus' day, as they measured themselves against the other peoples of the world. Even the disciples thought they had an exclusive monopoly on serving Christ—they forbade another to cast out demons in Jesus' name because he didn't have a union card! The Master chided them for their attitude and action.

If the Spirit works where He wills, ought we to be more ready to see His working in many places? Remember, Jesus said that the Father could raise up children from stones for Abraham. Is the Spirit working beyond the structures of the established church, in the raw of life, where we have hesitated to soil our hands?

We are to test the spirits. Let us, however, not quench the Spirit.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:21 MAY 27, 1969

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are funerals dying out?

Robert J. Hastings

THE MOORE FUNERAL Home in Tulsa, Oklahoma, has added a chaplain to its staff. He is Charlie Martin, an Assemblies of God minister, who will be available for bereaved families without a church affiliation. He will also double as a counselor to any family.

In St. Louis, a luncheon and all-games party was held at the Diplomat Motel on North Kingshighway last January in honor of a recently deceased person. Proceeds went to a medical center in California which does research in cancer and heart diseases.

Elwyn Gipson of the National Selected Morticians says that funerals are attended by fewer people today. "That's partly because the average person has fewer friends. Most of our acquaintances are business contacts these days. Our original friends are scattered throughout the world and the nation."

He also said funerals are becoming more depersonalized and shorter. "Modern ministers are more concerned with comforting the family than in preaching the gospel," he added.

Gipson, who operates a funeral home in Lufkin, Texas, said wakes are being eliminated partly because many people do not want to travel long distances and face heavy traffic. "Funeral processions to cemeteries are becoming impossible, in the face of traffic," he added.

A reader writes to Ann Landers: "In the large city where I live, a funeral procession passes our office almost every day. I have seen small children make faces at the mourners in the cars. I have seen impatient motorists honk their horns and cut in front of a hearse. No respect. No consideration. No kindness. Are people changing?"

Robert Fulton, professor of sociology at the University of Minnesota, made a year-long survey of thirty-five hundred undertakers. The survey showed that Americans are changing their attitudes toward funerals. The shift, particularly in cities on the east and west coasts, is toward simpler, nonreligious, and less expensive funerals.

In rural areas, particularly in the middle west and south, the preference is still for the traditional funeral with the public viewing of the body. But many Americans in metropolitan areas evidently consider the funeral a utilitarian necessity. "The funeral has become, for some, merely a means of disposing of the dead," Fulton concluded.

Berniece Neal describes a funeral home in St. Louis where she heard mourners discussing the stock market. Some women wore mod clothes, wild colors, and were bareheaded. At small-town funerals, she says, she has heard visitors chattering about relatives and movies and television shows as if they had just met at the grocery.

Who is to blame for this secular trend? It is easy to blame the times and I suppose this is largely correct. Others blame the morticians.

But I'm going to make a bold statement here, which will include myself as a minister. It is: Too many of us who are ministers have retreated from the true function of a Christian funeral and been too content to go along with the times.

The purpose of a Christian funeral is not to hold a one-day revival or to say a few pretty words or to listen to sentimental, syrupy funeral music. The purpose is Christian worship. The goal is to focus attention on the greatness and goodness and everlasting nature of God. Congregation and mourners alike are to be caught up in a great worship experience that transcends time and space, that strengthens and undergirds.

This is easier said than done. How can it be accomplished?

1. Pastors must arrive at a conviction as to the kind of funerals they believe in, and discuss such with their congregations before the need arises.

2. Plan a true worship service, rather than a see-saw affair of a song and a Scripture and a song and a mini-talk and another song. Utilize the great hymns of the church, the same as at a Sunday service. Involve the congregation and the family in the worship through congregational singing, responsive readings, the Lord's Prayer.

The trend is to shield the family, to place them off in a side room at the funeral home. But why should a family be shielded? Is there sin in shedding a few tears, and being seen? The family that shares in Christian worship is far better strengthened than the family that sits passively by, where they often cannot even see the minister, let alone hear what is being said.

3. Select music that focuses attention on God ("A Mighty Fortress") rather than on the deceased ("Tell Mother I'll Be There"). Today, some families request no singing at all. Does this mean that in the hour of greatest need, we are to be denied the emotional support of the world's universal language, that of music?

If there is ever a time for a Christian to sing, it is in the face of death. To say we cannot stand music at a funeral is to say we have nothing to sing about! Yet I do not blame the family, at this point. I blame the use of sentimental songs, in the past, that have turned the average person against funeral music of any type.

4. In most cases, have the service in the church. A frequent excuse is that a church funeral is too much bother. Bother for whom? The mortician? That's what he is being paid for, and what he is equipped to do. There does not need to be the long processional and pallbearers. Let the mortician move the body and the flowers to the church the morning of the funeral. This can be done without fanfare. Then the family and friends simply gather at the church.

Most ministers feel out of place leading Christian worship in a funeral home. Or, at least, I do. At best, a funeral home is artificial. Acoustics are sometimes bad. Not everyone can see the minister. And no hymnbooks are available if you plan a true worship service.

5. Encourage the family to view the body before the service, not after. Again, this can be done the morning of the funeral. Friends should not attend a funeral service out of morbid interest in how the family takes the death, or in counting the number of flowers. Let the final viewing be apart from the service of Christian worship. Then the benefits of the worship service will not be annulled by the emotional strain of a final viewing, but will abide on the worshipers as a lingering benediction.

6. Encourage more friends to attend a funeral of Christian worship. Sometimes, friends spend all their energy arranging flowers, preparing food, making telephone calls, and the like, so that no energy is left for the service. The funeral becomes an eighteen-minute anticlimax, and a poor one at that, with only a handful present. In metropolitan areas, the processional to the cemetery may need to be eliminated.

7. Ministers should share their ideas freely with their local morticians. Most morticians want to please the family, as well as the minister. They are willing to cooperate. Often, they may make unwise suggestions, simply because no one else has a better one to make. In turn, the mortician should consult the minister before the time and place is set. Too often, the minister is the last person called, after all details are set.

8. And one more suggestion. Don't hide the pulpit or altar with a bank of flowers. It might be better to arrange the flowers tastefully in the hallways, foyer, or narthex of the church. Place a simple spray atop the casket at the altar.

More and more churches are following the custom of using a funeral pall. And why not? Again, the focus of attention is on God and His everlasting arms, not the floral pieces.

In the fall, when the leaves turn a thousand hues, it is death that causes the blinding show of color. But it is a fierce and flaming death. So let our final rites for the Christian dead be a flaming and glorious experience of corporate worship—not a colorless, sentimental ditty.

Decline of Vietnam war only an illusion

"CONDITIONS IN VIETNAM are worse today than they have ever been. An entire nation is being physically, morally, and spiritually destroyed and the tempo of destruction has increased, not decreased, since the beginning of the Paris talks and the bombing halt."

That is the seasoned assessment by the Quakers of the present Vietnam war situation. And that conviction caused the Board of Directors of the American Friends Service Committee, meeting in Philadelphia last month to approve, for the first time in its fifty-two-year history, a corporate public witness and fast.

On May 5, the Quakers and others sympathetic to the stated views on the Vietnam war held a silent vigil at the White House.

"Our firsthand experience in Vietnam gives us a horrifying view of the ferocity of continued fighting, the enormity of the physical destruction, and the terrible carnage among civilians. This American-led holocaust must come to an end," wrote Gilbert White, chairman of the AFSC board of directors, and Bronson Clark, executive secretary, in a letter calling the AFSC family to join in the public vigil.

Earlier in the day, the thirteen hundred vigil-keepers met at a Friends' meetinghouse for worship. While only a few hundred could actually get into the meetinghouse to participate in "meaningful worship," as the Quakers are so fond of saying, the hundreds of others sat about silently under trees in the mottled-green shade shot through with the strong Washington sunlight.

Speakers at this meeting gave recent reports from their workers in Quang Ngai, Vietnam, on the continued destruction and suffering.

After being exposed to a steady press and televised diet of campus violence, it was refreshing to see thirteen hundred disciplined people file silently through the streets from the meetinghouse to the White House. The silent walk occurred during the lunch hour when thousands of Washingtonians were in the streets.

The participants, more youthful and elderly than middle aged, walked with a solemnity that was neither affected nor self-conscious. Placards carried by Friends read: Stop the War, Start the Reconstruction; Quaker Witness Against the War; and Cut the War, Not the Job Corps.

Even so, those onlookers who showed any sign other than apathy wore puzzlement. The eyes of a few seemed to say, "Who's dragging out the Vietnam war now to protest? It's all over with."

But it is just such an illusion that the Quakers underscored heavily in their "White Paper on Ending the War," which they released on the occasion of the vigil.

Using figures provided by the Pentagon's Southeast Asia news desk, the Quakers' White Paper shows that there are more United States' troops in Vietnam today than there have ever been since the war began, that the number of battalion-sized operations initiated by the Allies and in progress during each month has grown steadily since the bombing halt, that despite the cessation of missions over the North, the total tonnage of bombs dropped on Vietnam has increased nearly every month since then, and that the United States' battle deaths show a rise every month since the bombing halt.

At midafternoon, five Quaker leaders met at the White House for over an hour with Henry A. Kissinger, the President's adviser on national security affairs. Outside, the Quakers continued their silent vigil on streets fronting the executive mansion, and by the Department of the Treasury Building.

At the end of the vigil, the participants gathered on a grassy stretch below the Treasury Building to hear a report from the delegation visiting with Kissinger.

"It was not a satisfactory interview," Clark reported. "Kissinger spent most of his time appealing for more time, so that the Administration might not be stampeded into anything."

Others of the delegation reported that, apparently, Kissinger had read their White Paper advanced to him earlier, and had checked it out, for he challenged some of the statements. They stated that Kissinger seemed startled by the reports of the Quaker field workers in Vietnam which told of the intensity of the war and human suffering increasing while negotiations are under way.

While the Quakers got little if anything from the White House visit, they did get an invitation to return in two months, July 7. By that time, Kissinger said, there would be more basis for discussion with the Quakers because of some movement on the stalemate of the Vietnam war and the ensuing peace talks.

In a leaflet distributed at the vigil to interested passersby, the following answer is given to the question: What can the United States do? "Immediately, cease all offensive military action. Withdraw all American troops to port areas for prompt repatriation to the United States. Leave to the Vietnamese the business of negotiating their own political future. Commit the United States to join with other nations in an international program of reconstruction, in the event that after these bitter years an invitation to do so is extended by the Vietnamese."

And what is to be gained by that?

The leaflet goes on to state: "Respect at home for ending the unhappiest foreign military venture in our country's history. Respect around the world for having the courage to admit a mistake and get out—as the French did in Algeria. Save American and Vietnamese lives. Enable billions of American tax dollars now committed to the Vietnam war to be free to at-

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tack poverty at home and abroad."

And that is AFSC's newest statement on Vietnam which the Quakers mean to draw to the attention of the public and the press. And in it one sees again that the Quakers have a deep compassion, if an undefined theology. And observing the thirteen hundred vigil-keepers, one is also struck again that the Quakers have style, if not quantity. *Omar Eby.*

Crafts in Appalachia Part of self-help goal

"The traditional crafts must be brought to the public's attention and preserved, or they will be lost forever. It is important for all Letcher Countians to know and to see what is being made in their county," explain Glen and Katherine Yost, coordinators of the second annual Letcher County Arts and Crafts Show, held in April in Whitesburg, Kentucky. The show was cosponsored by the Mennonite Central Committee and the local Jaycees.

Twenty-seven local craftsmen displayed their products, which included: ceramics, quilts, afghans, hooked and crocheted rugs, cornshuck dolls, woodworking, Kentucky Long Rifles, dulcimers, and violins. Over five hundred people visited the display.

The Yosts, family service workers with MCC's volunteer unit in Whitesburg, have devoted much of their time to developing a crafts program. The MCC self-help program provides a market for cornshuck dolls and rag dolls.

In addition to crafts, the family services workers offer agricultural training, general counseling, and some tutoring. The aim of this program is to help individual families achieve self-improvement in terms of economics, social and family adjustment, emotional and spiritual development.

Other volunteers in the Whitesburg area are involved in education and health services. One is a school health nurse, three are nurses in the Appalachia Regional Hospital, and one doctor serves as a general practitioner at the Daniel Boone Clinic.

U.S. draft being tested Boston court takes action

According to a recent decision of the Chief Judge of the United States District Court in Boston, the present draft act is unconstitutional in the section which exempts religious conscientious objection. The case has been widely publicized and if upheld by the Supreme Court may well become a landmark decision. Even though courts outside Judge Wyzanski's district are not bound to his holding, reaction has extended to the level of Capitol Hill.

The draft act exempts only those conscientious objectors who are sincerely opposed to war in any form and whose position is based on religious training and belief. This being the case, defendent John Heffron Sisson, Jr., did not even complete the conscientious objector Form 150 because he concluded that his objection was not within the administrative and statutory definitions incorporated in the form. Sisson never claimed that he was a religious conscientious objector in the statutory sense.

The judge also concluded that Sis-

Cornshuck and rag dolls are the first items in a self-help program for North American citizens in Appalachia and also a native art.

son did not meet the 1967 congressional definition of religion, "nor does he meet the dictionary definition of religion." Sission established his sincerity, but based his conscientious objection on moral and ethical values.

The most important issue in the case involved the application of the first amendment of the Constitution of the United States to the present draft act. The Constitution says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The defendant's first contention rested on the "free exercise" phrase, claiming that the law cannot require combat service of a conscientious objector whose principles are either religious or akin thereto because such would violate the free exercise of religion.

The second and more narrow contention was based on the "establishment" phrase, claiming that the 1967 draft act invalidly discriminates in favor of certain types of religious objectors and, thus, Sisson, a nonreligious objector, was prejudiced against.

Apparently Judge Wyzanski laid great emphasis upon the sincerity of conviction, for he said "It is not the ancestry but the authenticity of the sense of duty which creates constitutional legitimacy." The judge discussed to some extent the general power of Congress to raise and support armies and then concluded by saying that "This court in the following discussion assumes that a conscientious objector, religious or otherwise, may be conscripted for some kind of service in peace or in war. This court further assumes that in time of declared war or in the defense of the homeland against invasion, all persons may be conscripted even for combat service."

It is clear from this conclusion, that even Judge Wyzanski might look at a case such as the Sission one differently in the event of a declared war or in the defense of the homeland against invasion.

What is not entirely clear throughout the opinion is the meaning of "noncombat service." The Judge said that "It does not follow from a judicial decision that Sisson cannot be conscripted to kill in Vietnam, that he cannot be conscripted for noncombat service there or elsewhere. . . . There are many tasks, technically and economically, that relate to the prosecution of a war, to which a religious or conscientious objector might be constitutionally assigned."

The court made it plain that it had not ruled that the government in a defense of the homeland has no power to conscript for combat service anyone it sees fit or that the government has no power to conscript conscientious objectors for noncombat service. The court assumed that the government could do just that. The holding states, "All this court decides is that a sincere conscientious objector cannot constitutionally be subjected to military orders which may require him to kill in the Vietnam conflict."

The press and many draft counselors have acclaimed the case rather highly, since at first glance it appears to broaden the conscientious objector provision to include almost anyone who is sincere. Such a broadening was clearly *not* the intention of Congress when it enacted the present draft law.

General Hershey (director of Selective Service) indicated, and probably not unrealistically, that sooner than go along with such a broadening of the conscientious objector provision, the Congress would remove the exemption entirely or find some way to circumvent the court's holding should the Supreme Court hear the case and agree with Judge Wyzanski's ruling.

The Justice Department has decided to take an appeal to the United States Supreme Court. The case will be argued next fall, and a decision would come down by spring, which would bear upon all courts in the country. Congress could, of course, act independently in the meantime by altering the present law, anticipating court action or in an effort to implement its own intention as to conscientious objectors—which was to keep the exemption more narrow. *Emmett R. Lehman.*

Church growth in Japan Group conversions studied

Now that a number of denominations have been engaged in evangelistic work in Japan over a number of years, a study of what has actually been going on could be extremely instructive and interesting.

A new publication, *Experiments in Church Growth: Japan*, does just this. Two of its most interesting ideas are the importance of the group in conversion and witness. The book is an interim report rushed into paperback form in time for last November's Asia-South Pacific Congress on Evangelism in Singapore. The authors are General Conference missionary Paul D. Boschman, who will leave Japan in June for a furlough in Saskatoon, Takashi Yamada, pastor of the Kobayashi Mennonite Christian Church, and Neil Braun, missionary of the Christian Advent Mission.

Published by the Japan Church Growth Research Association, the paperback includes a forward by Donald McGavran, dean of the School of World Mission, Pasadena.

The authors analyzed and compared data on church growth, discussing factors that have helped or hindered evangelism in Japan. They looked for answers to the questions of why churches do not grow more rapidly and why a number of individuals later drop out. Boschman suggests that the traditional individualistic approach may not always be as sound as a group approach because of both human nature and existing social patterns and pressures.

In lessons learned from the Laymen's Bible School in Kobayashi, Yamada says that the most effective Christian education takes place in Japan in the local church with resources available, and that these resources include not only laymen within the church but other Christians performing meaningful service both in and out of the church. Above all, it should contribute to, not suppress, fellowship and witness.

Persons interested in obtaining a copy of the book may write to: Commission on Overseas Mission, Box 347, Newton, Kansas 67114. Cost of the book is $1.30, postpaid.

Medicine takes to the hills of Taiwan

The past year marked the twentieth anniversary of Mennonite mobile clinic work in Taiwan.

It was exactly twenty years ago, in 1948, that James Dickson of the Canadian Presbyterian Mission, which had been working in Taiwan for about one hundred years, made a trip to Shanghai to invite the Mennonite Central Committee relief workers stationed there to come to Taiwan to help in the medical relief work among the aboriginal tribes in the mountains.

After a preliminary survey was made by MCC, the invitation was accepted and plans were formulated to begin a mobile medical program.

People who have worked as part of the mobile clinic team have had many rewarding experiences. Mrs. Lillian Dickson, one of the pioneers in the work with mountain people in Taiwan, relates in her book, *These My People,* some of the experiences she had when accompanying the mobile clinic team. She writes: "The first time I went with them, we went by truck to the center at the foot of the mountain, where they kept their medical supplies. . . . Before we could leave in the morning, mothers with sick babies had arrived from the mountains, probably having walked for hours. . . . As soon as they were taken care of, we climbed into the big truck. The truck lumbered over impossible roads, through deep-rutted, narrow passes, avoided wayward boulders, and splashed through at least three mountain streams. . . . Deep in the mountains, the truck finally had to stop, and sturdy mountain men arrived who divided the medicines into baskets and bundles to be carried up the mountainside. From then on the way was walking. . . . It took us eight hours to reach our destination. The next morning, still weary from our climb, we wondered, "Are there any sick people here, was it worthwhile to have come so far?" . . . The next three days left me in a sort of daze. I had never seen so much open misery before. The people came crowding in, about five hundred a day, having walked long distances, and one's heart was torn with pity for them. Great open sores, deep infections, untended wounds, bronchitis, pneumonia, tuberculosis, scabies, every misery known to man seemed to be here in its most distressing form. Three times a day we had worship services with the people, morning, noon, and night, teaching them our Christian songs with the accordions, and telling them the gospel of love in the simplest language. Of far greater impact than our songs and messages, however, was the feeling that went forth from our hearts to their hearts, telling them that we loved them. . . . What if we had not come? And I felt sick at the thought."

Among the first mobile-clinic workers were June M. Straite and Dr. Robert Hess. As many of the mountain people were located along the East Coast, a house in downtown Hwalien was selected as a base from which to carry out mobile clinic operations. The organizational structure and work of the clinics was begun and gradually developed. In January 1950, Glen Graber, who had been working on the China Mainland prior to 1949, arrived to take charge of the program.

In these early years of work, doctors from the National Taiwan University Hospital served as mobile-clinic doctors as well as Dr. Harold Engle, who worked in Taiwan from 1950 until the end of 1952.

In addition to the doctors, other members of the team included nurses, a dentist, an evangelist, and Glen Graber, clinic coordinator.

The team attempted to provide balance and completeness to its program by introducing the basic principles of public health and telling the story of Christ to the people through handing out of Bibles and Christian literature, discussing problems with church leaders and laymen, and holding worship services in each village visited.

As the work of mobile clinic continued, it was soon seen that the medical needs of the people could not be met solely by carrying supplies into the mountains, so a permanent clinic location was started in Meilun, a suburb of Hwalien, to reinforce the work being done on the clinic trips.

In 1953, medical work was accelerated on all fronts. A second mobile clinic team was organized for a more

A dentist has been a member of the mobile-clinic team which has visited mountain villages in Taiwan for twenty years.

comprehensive coverage of Taiwan.

The goal of these teams was to reach every aboriginal village in Taiwan at least once each year. For many of these villages, the clinic provided the people with their first contact with Western medicine as well as their first introduction to Occidentals.

During this time, association was also made with the American Foundation for Overseas Blind and the Taiwan Committee for the Blind to combat the spreading and blinding disease called trachoma. Besides the clinic at Hwalien, eye clinics were opened in Taitung, Pingtung, and Jutung. All of these were supervised by MCC personnel.

Later in 1953, Dr. Roland Brown arrived in Taiwan. Now the Hwalien Clinic was expanded and a hospital was begun in rented quarters. Before long it became apparent that a new hospital with more space and facilities would be needed if the work was to expand. As a result, in 1954, a new hospital was planned and constructed to provide a more effective base for the mobile clinic operations and to serve the mountain people from the East Coast with better medical care.

Urgent medical needs in Vietnam in 1955 required the transfer of personnel from Taiwan to that location. At this time, other mission groups in Taiwan were also beginning to develop medical facilities on the West Coast to provide more care for the mountain people. These developments, together with the increasing pressures of work at the new hospital, resulted in disbanding of one mobile clinic team and restricting the activities of the remaining team to one- or two-day trips per week along the East Coast and its geographical range.

The work of the mobile clinic continued along this general pattern for a number of years. In 1958, Dr. Alvin Friesen joined the staff at the hospital and began taking an active part in the work of the mobile clinic. In 1962, a decision was reached to change the emphasis of mobile clinic from a system in which an attempt was made to reach every village to a program whereby only strategically located areas were visited.

This plan enabled the clinic team to return to the villages at regular intervals rather than seeing them only once or twice a year. The new method of operation permitted greater follow-up of patients and gave a more sustained impact to the total program in all areas concerned — medicine, public health, and religious education.

As indicated in Mrs. Dickson's account, the mobile clinic has had an important part in the growth of the Christian church among the mountain people. Although it was not conceived with direct evangelism as its main thrust, its threefold purpose of healing disease and relieving suffering, presenting Christ as Savior, and deeply and sincerely loving all who were met, resulted in a strong witness for Christ. It has been said that the mobile clinic played an indirect part in the establishment of the four hundred mountain churches in Taiwan. *Kenneth Graber.*

Memorial for other soldiers

Americans seem to consider freedom one of their most valued possessions. In fact, it is so highly prized that anyone who is thought to have tried to attain or preserve it is made into a national hero. The list of heroes, therefore, is quite long, but still exclusive. It includes, mainly, soldiers or military officers who have fought in wars, such as the Revolutionary War, Civil War, Korean War, and the Vietnam war. The exclusiveness of the National Hero list is illustrated by most of the national holidays—Washington's birthday, Lincoln's birthday, Fourth of July, Veterans Day, Memorial Day—all of which honor men because of their heroic ideals and their brave sacrifices in the battles for freedom.

Is it possible that the battles for freedom could be carried on in ways other than wars? If so, shouldn't the people that have tried to attain or preserve freedom in these other ways also be recognized and considered heroes? What about Martin Luther King, Jr., who worked for freedom for black Americans? Or even the radical black-power advocates? What about the author of *The Grapes of Wrath,* John Steinbeck, who used a novel as a means of promoting freedom for the migrant? Or Cesar Chavez, using fasting and striking for the same end? What about Arthur Laurents, author of the book from which "West Side Story" was taken. He worked for freedom from hatred and prejudices that simmer within our own America. What about Peter, Paul, and Mary; Joan Baez; or Simon and Garfunkel: folksingers, trying, through songs, to gain more mutual understanding and freedom for us Americans? And what about the masses of teachers, authors, parents, film directors and producers, demonstrators, composers, preachers, students, congressmen, news reporters, presidents, employers, youth, actors, singers, workers, and all of us who, in our own way, try to attain and preserve freedom for those around us and our country? Aren't sacrifices being made by these? Haven't people other than soldiers died for the sake of America's freedom? It seems as though our country has yet to realize and appreciate all the devotion and love for freedom working right *now* within its own citizens at home, that attain and preserve America's freedom. *Shelly Weaver*

The writer of the above essay is a member of the First Church, Bluffton, Ohio, and a high school sophomore.

RECORD

Calendar

May 30—Elkhart, Ind., Associated Mennonite Biblical Seminaries, Commencement.

June 1—Rosthern (Sask.) Junior College, Graduation.

June 1 — Bethel College, North Newton, Kan., Commencement.

June 2—Bluffton (Ohio) College, Commencement.

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S. D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Canadian

June 16-20—Winnipeg, Man., institute on evangelism.

Deaths

Clara Rand Overton, Zion Church Donnellson, Iowa, was born Feb. 14, 1892, and died Apr. 30. She was the mother of Howard Raid, president of Freeman Junior College.

Charles Peters, Olivet Church, Clearbrook, B.C., was born Aug. 30, 1917, and died May 6.

Agathe Andres Regier (Mrs. B. C.), First Church, Newton, Kan., was born Sept. 14, 1890, and died May 1.

Josephine Schmidt, Bergthal Church, Great Bend, Kan., was born May 21, 1878, and died Apr. 30.

Anna Unruh, Bergthal Church, Great Bend, Kan., was born Nov. 16, 1882, and died Apr. 4.

Dietrich Wiebe, Alexanderwohl Church, Goessel, Kan., was born Jan. 15, 1889, and died May 6.

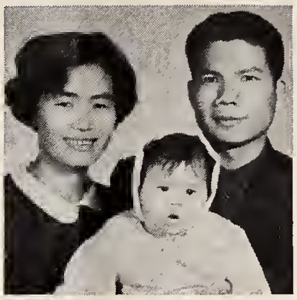
David M. Yoder, First Church, Bluffton, Ohio, was born Dec. 5, 1943, and died in an automobile accident in Fresno, Calif., on May 11. He was the son of Mr. and Mrs. Harry Yoder.

Ministers

James Arn, senior at Mennonite Biblical Seminary, Elkhart, Ind., became the pastor of Apostolic Church, Trenton, Ohio, on May 18. He will commute from Elkhart until June 15, when he and his wife Rosemary will move to Trenton. He has served churches in Indiana and Oregon as part-time or summer assistant. Russell Schnell, pastor of Apostolic Church since 1964, terminated his ministry there May 11 and began serving Bethel Church, Hammon, Okla., May 18.

Arn

Wesley Ellis was ordained as elder in the Alberta Community Church, Portland, Ore., on May 4. He is serving as assistant to the pastor, Nobel Sack.



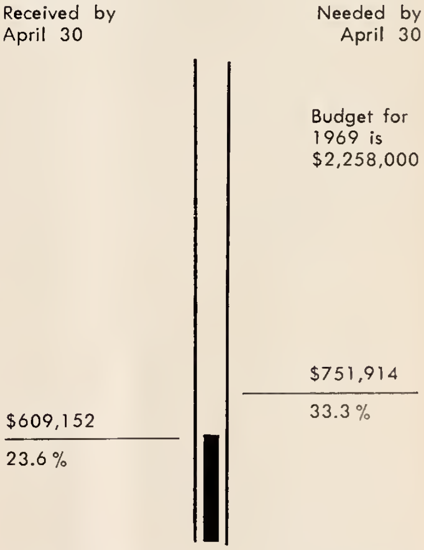
Mr. and Mrs. Lu Kung-Tso

Lu Kung-Tso, serving the Lin Shen Road Mennonite Church of Taichung, Taiwan, was ordained on Mar. 12, on the fourteenth anniversary of his church, He has served the church for three years and was ordained at the request of his congregation. Because of the death of his father when Lu was four, a Christian uncle and older brothers sacrificed for his education. He was baptized on graduation from high school and felt called by God into the ministry. He is a graduate of Taiwan Theological College and was called by his home church.

Ernest Porzelius, pastor of Zion (Iowa) Church since 1963, has accepted the pastorate of First Church, McPherson, Kan., beginning in September. He is a graduate of Bluffton College and Mennonite Biblical Seminary, and has taken work at the University of Iowa.

Conference budget

April budget receipts totaled $216,758 as compared with $145,333 in April of last year. This is, indeed, encouraging. The January to April total is $609,152 as compared with $473,706 during the same period in 1968. Budgetwise, we are 3.1 percent ahead of last year. Our problem however has not been resolved and that is balance between commissions. One commission has 32.8 percent of its budgeted amount while another has only 11.6 percent. One way to equalize this is to designate Where Most Needed when you mail in your contribution. *Wm. L. Friesen, Conference Treasurer.*



	Budget	April Receipts	Jan.-Apr. Receipts	Percent	Needed by April 30
Overseas Mission	$1,350,000	$146,301	$442,984	32.8	$449,550
Home Ministries	548,000	46,906	98,455	18.0	182,484
Education	160,000	5,931	18,594	11.6	53,280
Seminary	200,000	10,592	29,678	14.8	66,600
Where Most Needed		7,028	19,441		
	$2,258,000	$216,758	$609,152	23.6	$751,914

Note: April receipts in 1968 were $145,333, making the January to April receipts for that year, $473,706 for a percentage of 23.9.

Baptisms

Bethel Church, Inman, Kan., on May 25: Jane Neufeld, Stanley Neufeld, Ted Neufeld, Shirley Pauls, Bonnie Regehr, Judy Regehr, Donna Schierling, Debra Suderman.

Workers wanted

Mississippi. Would you like to live in a neat house rent free from early July to late August? A delightful summer vacation involving service, learning, and fun on the Gulf Coast could be your vacation. If you would be interested in spending six weeks rent free in a comfortable small home in North Gulfport, contact Orlo Kaufman, Route 1, Box 382, Gulfport, Miss. 39501.

Six 1-W men are needed to serve in the large Methodist hospital in Peoria, Ill., and to relate to the service areas of the local Mennonite church. Gospel Church, Peoria, has a spacious apartment which the men may occupy during their time of alternate service. A couple who could serve as houseparents for the group is also needed. Interested persons may apply to: Commission on Home Ministries, Box 347, 722 Main Street, Newton, Kan. 67114, and may write: Walter H. Regier, 718 East Corrington, Peoria, Ill. 61603.

Six volunteers are needed to teach in summer Bible school in the Houston, Tex., Church, from June 2 to 13. Anyone who will be a senior in high school or older is welcome. Write to Twila Wiens, 1506 Monarch Oaks, Houston, Tex. 77055.

A couple is needed for a voluntary service assignment in Liberal, beginning this summer. Preferred is a person with training and/or experience in preschool work to teach in a daycare center. There are opportunities for a man at the center and in youth work in the community. At this time, it would be desirable for one member of the couple to be employed so that they could be self-supporting. There are potential openings in social work and the educational field. Write to: Willard Stucky, 831 S. New York, Liberal, Kansas 67901, or Fred Unruh, Box 347, Newton, Kansas 67114.

Workers

Carol Bixler, Salem Church, Kidron, Ohio, will serve as a community volunteer in Philadelphia. She will begin in July.

James Chroust, Pittsburg, Kan., has been appointed basketball coach and instructor in physical education at Bethel College. A 1966 graduate of Kansas State College of Pittsburg, he has been assistant basketball coach there and has taught in the physical education department. In 1968, he completed his master of science degree in physical education. In 1965-66, he was named All-American in the NAIA, and in 1967-68, was outstanding AAU athlete in MVAAU.

Friesen

Jacob T. Friesen, admissions director, Bluffton College, was elected Central District Conference minister during annual sessions at Bluffton. He will assume his new duties in September. A graduate of Bethel College and New York Biblical Seminary, he has served churches at Beatrice, Neb., and Bluffton, Ohio; has filled positions on various district and conference committees and boards; and is vice-president of the General Conference.

Gary Jantz, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment at Stormont Vail Hospital, Topeka, Kan.

Frances Rahn, First Church, Pretty Prairie, Kan., will begin in June as a community volunteer in the Philadelphia voluntary service unit. Her parents are Pastor and Mrs. Ben Rahn.

Allen Schmidt, Valley Center, Kan., has been named instructor in German at Bethel College. He completed his masters degree in German at the University of Nebraska, Lincoln, at the end of the first semester of the current year and is teaching in Valley Center. He has taught at Salina and Wichita Southeast high schools. A 1958 Bethel College graduate in business, he is a native of Marion, S.D. Practical use in both German and French form part of his experience. In 1959, he lived in Paris, working as secretary, under UNESCO, with the International Voluntary Work Camps. The following year, he served as secretary under the Mennonite Central Committee in Frankfurt, Germany.

Leona Schrag, Ritzville, Wash., General Conference Mennonite missionary arrived in Bogota, Colombia, Apr. 21, and has left for her assignment in La Mesa, Colombia. She completed a year of language study in San Jose, Costa Rica, and will teach in La Mesa's grade school, the Colegio Menno. She taught for almost two years at the Hopi Mission School, Oraibi, Ariz.

Ira Don Schroeder, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment at Colorado Medical Center.

Dr. Vijendra A. Tirkey, MBBS, was appointed as staff doctor of Christian Hospital, Champa, beginning in April. He will also assist General Conference missionary Arthur D. Thiessen at the Bethesda Leprosy Hospital. Tirkey's father was B. J. Tirkey, teacher at Janzen Memorial Higher Secondary School, Jagdeeshpur, and treasurer of the conference at the time of his death by drowning some years ago. Tirkey's mother has been a staff nurse at Sewa Bhawan Hospital, Jagdeeshpur, for many years.

Menno Wiebe, secretary for the Conference of Mennonites in Canada, will conduct a four-month study in Bloodvein River Indian community this summer. He is currently on a two-year study leave taking graduate studies in anthropology at the University of Manitoba. This study will be carried out with advisory assistance of the anthropology department. Bloodvein River is about 140 miles north of Winnipeg. This community of about 275 is the site of one of the Mennonite Pioneer Mission outposts on Lake Winnipeg.

LETTERS

No more publish or perish

Dear Editor: I have just read the letter by Donald Steelberg in the April 22 issue of *The Mennonite*. In his letter, he suggested the need for revision of approach in our adult curriculum materials. I fully concur and I would like to see discussion of this issue continued.

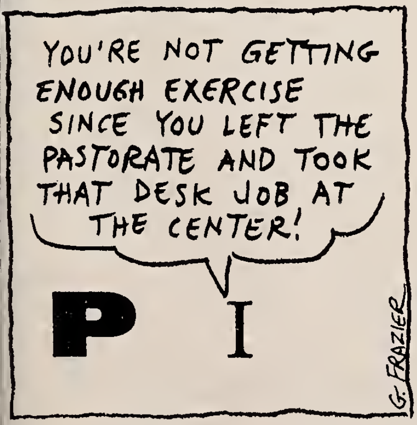
In theory, what we are now seeking to do is to study the Bible and, secondly, to find ways of making it relevant to life. In fact, our present curriculum does neither. It is "neither fish nor fowl," but, rather, serves as a technique which allows for the grand evasion of both the world of the Bible, as well as the twentieth-century world in which we live.

The situation now calls for a drastic change of direction (repentance). Perhaps the best hope for renewal in adult education comes from the growing number of congregations which are offering elective courses in place of the outdated Uniform approach. I would hope that the Department of Christian Education would encourage and offer guidance to such experiments.

Why must we be caught in the denominational publish-or-perish race? I would suggest that we ought to write and publish our own materials only when other material is not available or obviously inferior. We ought to make our education as ecumenical as is our hymnal.

What I have said in terms of adult education is equally true of our present materials for children and youth. Revision of the present Faith and Life curriculum is inadequate for the changes needed. On this level, also, we need to look to adventuresome congregations to inject a new degree of excitement and integrity to education in the church. *John A. Esau, 600 Shaftesbury Blvd., Winnipeg.*

CHURCH LETTERS


YOU'RE NOT GETTING ENOUGH EXERCISE SINCE YOU LEFT THE PASTORATE AND TOOK THAT DESK JOB AT THE CENTER!
P
I
G. FRAZIER

Legally drunk laws

To the Editor: Christian action and concern could save some fifteen thousand lives that will be killed on our nation's highways this year—by implementing the Highway Safety Bureau requested legislation in every state to determine which drivers are legally drunk. This standard establishes a blood-alcohol concentration of .10 percent as legally drunk, and requires suspected drunk drivers to submit to clinical tests. Numerous editorials and requests are appearing nationwide requesting enforcement of the Federal Highway Safety Act of 1966, by the local state. Kansas, among other states, stands to lose federal funds for refusal to legislate .10 percent alcohol concentration as legally drunk.

A recent editorial by Radio Station KMBC in Kansas City, states: "In England a new Road Safety Act rigidly controls drinking drivers . . . few are willing to risk its punishment . . . the fatality rate has been cut to almost nil. We need such laws here . . . to get them, we must make our wishes known in Jefferson City, and Topeka. Consider this: Five ounces of alcohol will reduce a person's reaction time by 50 percent. That same five ounces of alcohol would place your blood level at about .10 percent. It's up to us to press our state lawmakers for tougher laws against drunken driving. We're pleased to see ads urging action by our legislatures. They will help, but letters to the lawmakers themselves will do even more."

Passage of Bill (S.B. 347) before the Kansas Legislature would provide .10 percent by weight the amount of alcohol that can be in a person's blood before he is considered intoxicated—drunk. The bill is before the Senate Transportation and Utilities Committee, Senator Ernest Strahan, chairman. If the Senate reconvenes, this and other important legislation might well be considered. Lowering the level is not unique. Colonel Allan Rush, assistant superintendent of the Kansas Highway Patrol, said, "Nearly half the states use a one tenth of one percent standard." In addition, Canada, Great Britain, and the Scandinavian countries use a .08 percent law—harsh by U.S. standards. The National Safety Council and the American Medical Association suggest the one tenth of a percent to be applied to determine intoxication. Will we help save the lives of the projected fifteen thousand who may die on our nation's highways in accidents involving drunk driving? *John F. Enns, Box 3353, Kansas City, Kan. 66103.*

Let's debalm ourselves

Dear Mr. Shelly: Christ is dead. I am sure of it. His death occurred on Good Friday and instead of being risen on Easter Sunday, the hearse came and picked Him up and His body was transformed to a new location, heaven. We put Him in His heavenly tomb so that we don't have to touch Him.

Christ is dead because the church or the continuation of His life juice has ceased to intoxicate. The alcoholic content of His spirits has evaporated and we can no longer inebriate ourselves.

What was Christ? He used to be the man in the ghetto who needed deworming. He was also the man in the middle-class slum who needed a brain overhaul but was avoided. Christ has ceased functioning because His actions that must be carried on by other people have stopped.

Christ has not been resurrected because we have not resurrected ourselves. Our spirit and life are Christ. Our positive action toward people is Christ. Let's debalm ourselves and let Christ out. *Jonathan W. Sprunger, Box 1013, Bluffton, Ohio 45817.*

Western District

Men's retreat year's highlight

THE HIGHLIGHT OF the year for Western District Men is the men's retreat which is held the last weekend in April at Camp Mennoscah, the conference retreat grounds. By Saturday evening, fifty tents and campers are parked on the grounds, besides one hundred or more who stay in the cabins. At the evening meeting, awards are given for winners in the fishing derby held during the day. The evening program has been varied over the years, sometimes related to the main Sunday theme, sometimes church-related, and sometimes not. This year, Levi Keidel talked about the satisfactions and dangers of literature distribution in the Congo. Another year, a report by one of our men of a summer spent collecting bird specimens above the Arctic Circle under the midnight sun.

The pattern for the Sunday meetings has, usually, been a speaker in the morning, with a panel discussing the implications in the afternoon. Topics the past four years have been: "The Christian in Politics," "Should the Church Stay in Higher Education —Can It?" "Mennonites Look at the City," and "The Offender."

Offerings are received, which go toward the budget of the district organization and in payment of the debt on the shelterhouse.

This year, the program for the boys was strengthened by adding a separate devotional service for the boys to the Sunday school period and, in the afternoon, an intensive athletic program directed by a coach from Bethel College with the help of college athletes.

Many different persons are involved in making the retreat a success. One men's brotherhood operates the refreshment stand on Saturday, using the profits to provide the prizes for the fishing derby. One group gets planks and sets them up for benches, another gets the canvas sides for the shelterhouse and attaches them. (The shelterhouse, thirty-five by ninety-six feet, was built by the men several years ago instead of renting a tent each year and erecting it.) One men's group serves Sunday breakfast to four or five hundred men; another group serves dinner at noon, when over a thousand have gone through the line in less than an hour.

Besides considering pertinent issues, the retreat is a real force in strengthening the tie of Christian fellowship among the men of the church who may not see each other the rest of the year.

Another activity which contributed to knowing each other, but which has dwindled in influence, is the workshops. In the years a decade ago, a smaller school with a gym was rented for a twenty-four-hour session beginning Saturday afternoon and ending Sunday noon. The men not only ate and studied together but played and slept together. But attendance by one person at all the sessions dropped off so that the Sunday morning group was not the same as the Saturday afternoon group. Then a four-hour workshop Saturday afternoon and evening was well attended for a number of years, but that, too, has lost its drawing power. Some of the many topics examined are: higher education, planning the year ahead in the local brotherhood, duties of church trustees, our responsibility to the parolee, close fellowship groups in the church, and Vietnam.

The programs dealing with the offender have grown out of interest and participation in the Upper Room Fellowship at the Kansas State Industrial Reformatory in Hutchinson. The program is sponsored by the Protestant chaplain and is entirely voluntary, by inmates as well as outside men. Of the thirteen hundred registered in the last five years, at least three fourths have been Mennonites of the various branches in central Kansas. The weekly activity consists of an open-discussion meeting and the opportunity for personal visiting. Outside activities have included meetings with parolees, various kinds of help to parolees including sponsorship, financial and other aid for family members to visit the relative in the reformatory, and aid to the chaplain for the purchase of Scriptures and Christian literature. The blessings of this program have probably been greater to the men from the outside.

Activities in Mennonite Disaster Service are, no doubt, typical of that in other districts. The men have begun to help in the reconstruction of substandard housing in Wichita, a program in which they are feeling their way as they learn.

One year, a school for ushers was sponsored by the district organization, conducted by a Baptist minister from Wichita.

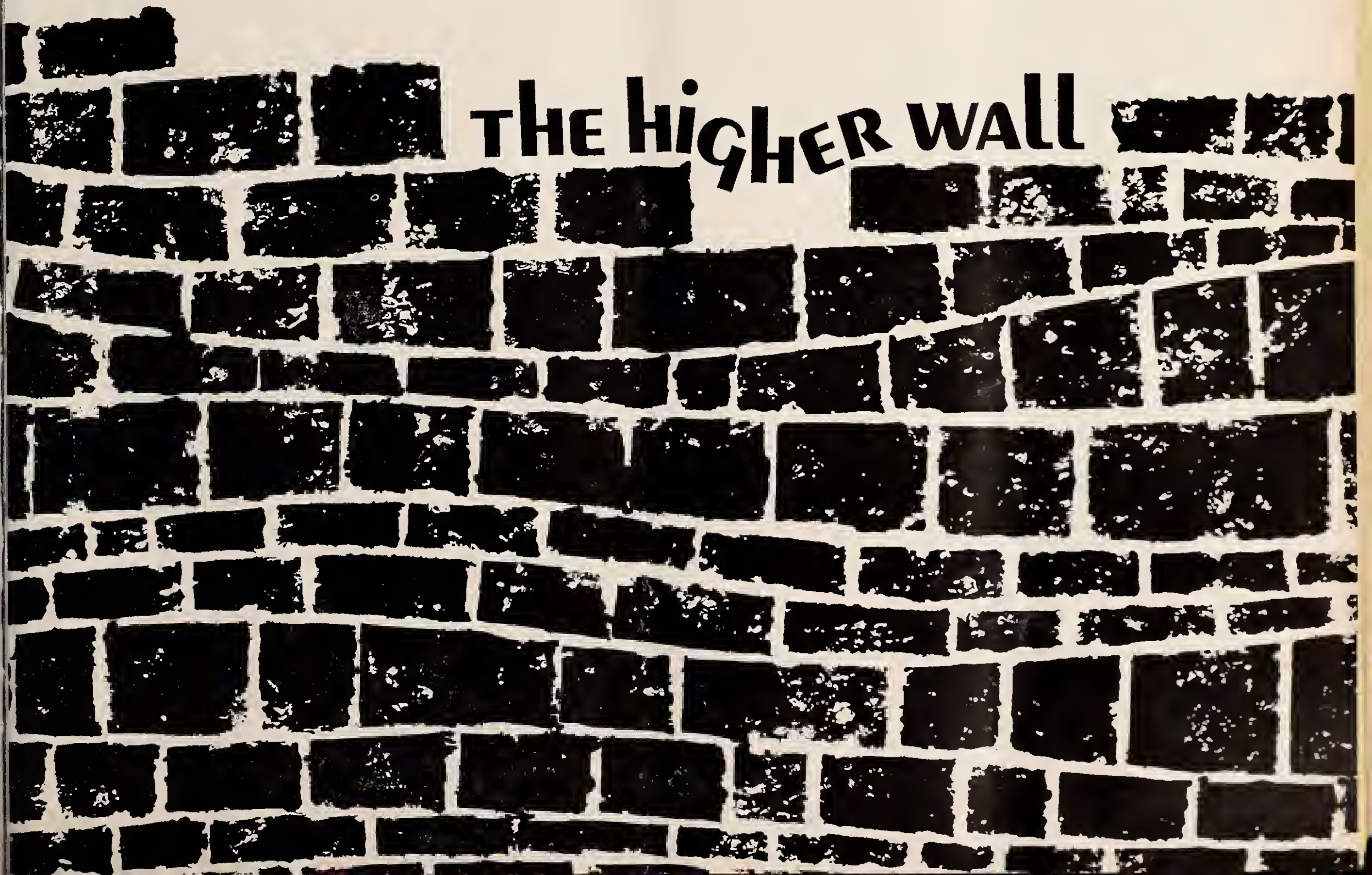
News of activities, announcements of events, financial and annual reports are published in the *Western District News* which is inserted monthly in *The Mennonite*. This is far superior to maintaining our own mailing list, which was done for many years.

Financially, the organization has raised a budget of over $4000, yearly, for such items as Camp Mennoscah operation, building the shelterhouse, support of General Conference Mennonite Men, a ministerial scholarship of $300, annually, sponsorship of a week of Faith and Life Broadcast, in which laymen participated, as well as the retreat and workshop expenses. *Willard Unruh.*

Editor, Willard Unruh, North Newton, Kan.

I. Merle Good

THE HIGHER WALL



THE TRAFFIC WEAVED in and out, splashing its way downtown in the late summer evening. Headlights glared in the water as the puddles ran off the sidewalks onto the streets. The sound of screeching brakes and honking horns was, periodically, drowned as the thunder raced the lightning across the city's skyline. And the strong breeze that had accompanied the downpour only helped to complicate matters for the city dwellers.

Joan stood by the window, disgustedly watching as she sipped a cup of tea. It would *have* to rain. In one way, the miserable weather was in her favor. Jim would hardly come tonight. But what if Theodore didn't come, either?

She turned from the window and glanced once more at the postcard on her desk. Jim had always had good penmanship. The "Dear Joan" seemed to have been written with special care. Said he was coming to the city sometime this week to visit her. Would arrive in the evening, hoping she'd be off duty. That was all it said.

Joan turned back to the window. The rain reminded her of the first time she had met Jim, four years ago. He had been a junior in college then and she had been wrapping up her last year in nurse's training. They had dated two years, spending their last year together as she secured her bachelor of science degree at the same college he was attending. And they had seemed very happy and content in each other's friendship.

It had rained the last time she had seen him, she remembered. It had been a humid evening, the day after grad, as the fine drizzle fell quietly on the hungry lawns of the nearly deserted campus. Jim was going to Canada for summer voluntary service and was uncertain of the future. He said he had sincerely appreciated their friendship but was not ready to settle down, yet. They had parted in the rain, on the steps of the college library where they had first met. It had been a sad good-bye.

The mission board had suggested that Joan come to the city to help boost the voluntary service center here. She liked her work in the hospital and she liked the voluntary service setup fairly well, too. But something in her heart seemed empty. Maybe it was that longing for companionship.

She had hoped, so much, that Jim would write that first summer. But she had never heard from him in these two years—except for that card she had gotten last week. A girl friend of hers had told her last spring that Jim had entered seminary and had dated several college girls. Apparently nothing serious, though. That was all she knew.

As Joan set her cup on the table, she heard the doorbell gong in the hallway below. A moment later, Dick, the unit leader, called up to her to

Andy

People are crying, he said. Take notice.
People are dying, he said. Take notice.
He called it methodical mind erosion,
systematic destruction of spirit and body.
You're trying to kill me, he said, and he spoke
of cell-eating hunger, starvation of souls.
He came, not always, but usually.
(groping for some understanding).
Take notice; take notice; take notice
he warned us. He challenged our hearts but somehow
found wanting the stuff of which we were made.
Desperate people do desperate things
he intoned. Violence was your gift to me.
Choose sides, he prodded, don't stand in the middle.
Timid speak-gooders get caught in the cross fire.
But today—too late, he shouted.
Get your gun, baby, you'd better,
'Cause that's where it's at, and I'm coming.

Sandy Flickner

say she had company. She held her breath and glanced once more at the street. Was it Jim or was it Theodore?

It was Jim. He stood by the door, taller than ever. In one hand he held a dripping umbrella, in the other a Bible. Looks like a real seminary student, she thought. His smile was casual, almost hesitant.

"It's good to see you," he said simply.

"That's quite the weather tonight, isn't it," she smiled, avoiding a direct reply. He nodded, and then set his umbrella in the corner.

She took him to the unit's living room. It was everyone's home and it looked like it, too. Fortunately, Dick, sensing the situation, had scared the other volunteers to their rooms and had set things in order a bit. Joan invited Jim to have a seat and tried to find some music for the old record player in the corner. Then she took the chair opposite him and waited.

"How do you like it here?" he asked.

She told him it was fine. He asked about her work and soon they were lost in conversation. There seemed to be something magnetic about Jim. And, yet, she fought it off. Her decision had been made.

"You know, Joan," he said at length, "there's been a wall separating us. We hardly know each other anymore."

He paused. She merely listened. He continued.

"Most of it is my fault. I honestly wasn't ready to settle down. But, now, I wish we could tear that wall down, once and for always."

Again, he paused and, again, she listened.

"That's why I've come here tonight," he said.

She turned her head away. She wanted to think. There was something attractive about this fellow and deep down she knew she liked him. But there were scars in her heart—from wounds that had pained her for many months as the wall had grown higher and higher. She had cherished their friendship—and Jim said he had, too. But he had dropped it so unexpectedly. So, maybe he was not worthy of her love and loyalty, anyhow. Maybe Jim needed to learn a few things.

And, besides, there was Theodore who had promised to come over later in the evening to chat. She had met him first ten days ago. He was doing graduate work at the university. Theodore had a warm personality and was quite intelligent. And he seemed to have had a real contact with the Lord, too, even though he came from a different church. After all, a doctor may make a better husband than a preacher.

Jim waited as she thought.

"Some walls are too high to be torn down," she said.

"Is this one?" he asked softly.

"I think so," she said, then added with finality, "I'm sure of it."

He rose abruptly, forcing a smile. And Joan was sure the wall was higher than ever. She knew he was hurt but the selfish part of her wanted to rejoice. Jim had left her to date other girls. Maybe he had been sincere. But now she could choose her fellow, and he would have to struggle.

The telephone rang as they reached the hallway. Jim picked up his umbrella, stepped to the door, and looked back at her.

"I'm sorry to butt in tonight," he said. "And I'm sorry about the wall. Good night."

Dick stuck his head around the corner as the door closed behind Jim. "Telephone for you, Joan."

The voice was that of a middle-aged woman. "Hello. Is this Joan Stoltzfus? Do you know Theodore Ludwig?"

"Oh, yes!"

"Well, you see, Joan, Theodore's been staying at my home. He said to call you and say he can't come over tonight. He left the city for Betty's home this afternoon because Betty's father is in the hospital."

"Oh, uh-huh." Joan was as confused as the raindrops that splattered against the pane.

"Betty is Theodore's fiancee, you know . . . good-bye."

The click at the other end of the line was as final as a carpenter's hammer clinching a nail. And, suddenly, Joan realized that there were two walls, and the second was higher than the first.

MEDITATION

Place of the open Bible

ONE OF THE pastor's major responsibilities is to encourage people to *think* theologically, to think God-wise. Now the touchstone of this endeavor is the Scripture, and as Anabaptist-Protestants we revere the symbol and the concept of the open Bible. What does this mean, or what should this mean?

The open Bible silently affirms that we *believe* in the higher, more-excellent way revealed throughout its pages; that we are a Bible-believing people who *trust* in the One who inspired this miracle of literature which is more than literature.

The open Bible says subtly that we *study* this Book of books diligently because our faith and life are built upon its light; that we give heed to the eyewitnesses of faith who long before us walked the perilous paths of life; that we confess we are not adequately prepared to walk the road now before us, until we *know* the way ordained by God for the children of faith to live. As food nourishes only by properly preparing it and eating it, so it is with the spiritual diet contained in Sacred Writ. This is why we use Sunday-school quarterlies and other aids—to help us interpret, understand, and make relevant for our day the timeless truth of the Eternal. To be Christ-centered, we need to be biblical students.

The open Bible speaks significantly in a haughty, scientific age that we recognize ourselves as mortals who *test* our character and living by the Word of the Immortal; that in the mirror of this Word we discover how God sees us and how He wants us to be, then *apply* what we have seen to check our personal morals and practices, also our church's traditions and present status. Conference and congregational officers, pastors as well as other members, *everyone* is subject to the concerned testing of a searching brotherhood (even as each one checks himself). We are not to accept every preachment as a baby bird unthinkingly receives the worm from its mother; rather, to "test the spirits [one's own and the others'] to see whether they are of God" or not. For no matter how knowledgeable, only as possessed by the Holy Spirit can men truly be God-honoring.

The open Bible is to reside, first of all, upon the altars *of our hearts*. Its message must go through us as we go through it. To think God's way and so live, we must know His Word. *Harry Spaeth.*

* * *

Dying—the old-fashioned way. The octogenarian had been ill and bedfast in the daughter's home for some weeks. Now, it was only a matter of days. The doctor suggested she be taken to the hospital, where she would be given oxygen and intravenous feeding. But, no, the family knew she would not want her life prolonged, artificially, for a few more weeks or months—and, so, she passed away in her sleep. It is a very difficult decision to make in behalf of a loved one. One wonders whether God wants us to prolong the life of a loved one so she can live in pain and agony or, maybe, in unconsciousness for a few more weeks, when there is no hope of actual recovery.

Ward W. Shelly

* * *

Lord save the world:
Beginning with me, if you can;
In spite of me, if you must.

Melvin D. Schmidt

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*Supplemental reading for the Sunday school lesson of June 1, "Literary Forms of the Bible."

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In need of ideas

We don't amaze people often. But once in awhile we do a few things that are out of the ordinary—for us, that is. And then some kind soul is pleased and in an effort to give us some praise, he will say, "Where do you get all your ideas?"

Modestly, we mumble a few meaningless syllables. We're coy about sharing our professional secrets. But today we're ready to make a partial confession.

We get many good ideas from our readers. Like everyone else, we don't always recognize a good idea when we see one, but once in awhile a ray of light penetrates the darkest corner.

Take this suggestion from a brave reader in Oklahoma: "Could we add a supplement to the Old Mennonite's *Gospel Herald* and use this for our church paper?"

My first response was, "Why can't the Old Mennonites add a supplement to *The Mennonite* and use that for their church paper?"

See how easy it is to miss the point and discard a gem. For the idea contains a seed that deserves to be planted.

While we let it grow, let's turn our attention to another unlikely source of new ideas: Conference resolutions.

The Conference of Mennonites in Canada met in Winnipeg in 1966. They noted the rising cost of publishing newspapers. They have a special interest in *Der Bote,* which is the General Conference German-language publication. So they resolved "that the editorial committee of *Der Bote* and the editorial committee of the General Conference Board of Education and Publication seek to enter into conversation with the editorial board of *Die Mennonitische Rundschau* about the establishment of one Mennonite German-language periodical in Canada." The *Rundschau* is a publication of the Mennonite Brethren Church.

We applaud the idea of a *Boteschau,* or whatever a single paper might be called. We know the problems of such a union are many, but the problems of living separately make them appear smaller each year.

And we are willing to accept for ourselves the manner of life we propose for others. This does not mean that we are in this moment offering marriage to the *Gospel Herald* or other Mennonite periodicals, either singly or communally. But we feel that the time has come to think about the future of this church paper, if not all church papers.

The cost of living, of course, continues to rise. This makes the prices go up for everything, including our church papers. Rising costs have brought our circulation growth almost to a standstill.

But the work to be done by church papers multiplies as well and the resources to do the extra work continues the same as always. For example, the space in our church paper today is exactly the same as it was at the turn of the century—the equivalent of sixteen small pages. Back in those days, the Conference was much smaller and its work of witness comparatively limited. Remember that in those days there wasn't even a Mennonite Central Committee. Missionaries and voluntary service workers were few. Today we have so many volunteers in Conference witness that we don't have space to give even one line to each in a list of summer volunteers. So many things are happening in each of our communities that we have resigned ourselves to missing some of them. And the interest in what other Christians are doing has exploded in just the last decade so that we could give half our space to what non-Mennonite churches are doing. Fifty years ago, most of our people probably didn't know the name of the world leader of the Roman Catholic Church and had little interest in what he did or said.

We try to provide the best coverage that we can with our shrinking resources. Sometimes we feel like the Israelites who had to provide their own straw to make those Egyptian bricks.

A few weeks ago, editors of some of the Brethren, Friends, and Mennonite papers met in Chicago. It would be good if the historic peace churches could pool their resources, but that seems a long way off. And efforts at union could well cost more than going it alone costs now.

We will be taking time during the next year to evaluate our present program. We know we need our church papers and we know we need all the help we can get.

THE MENNONITE

84:22 JUNE 3, 1969

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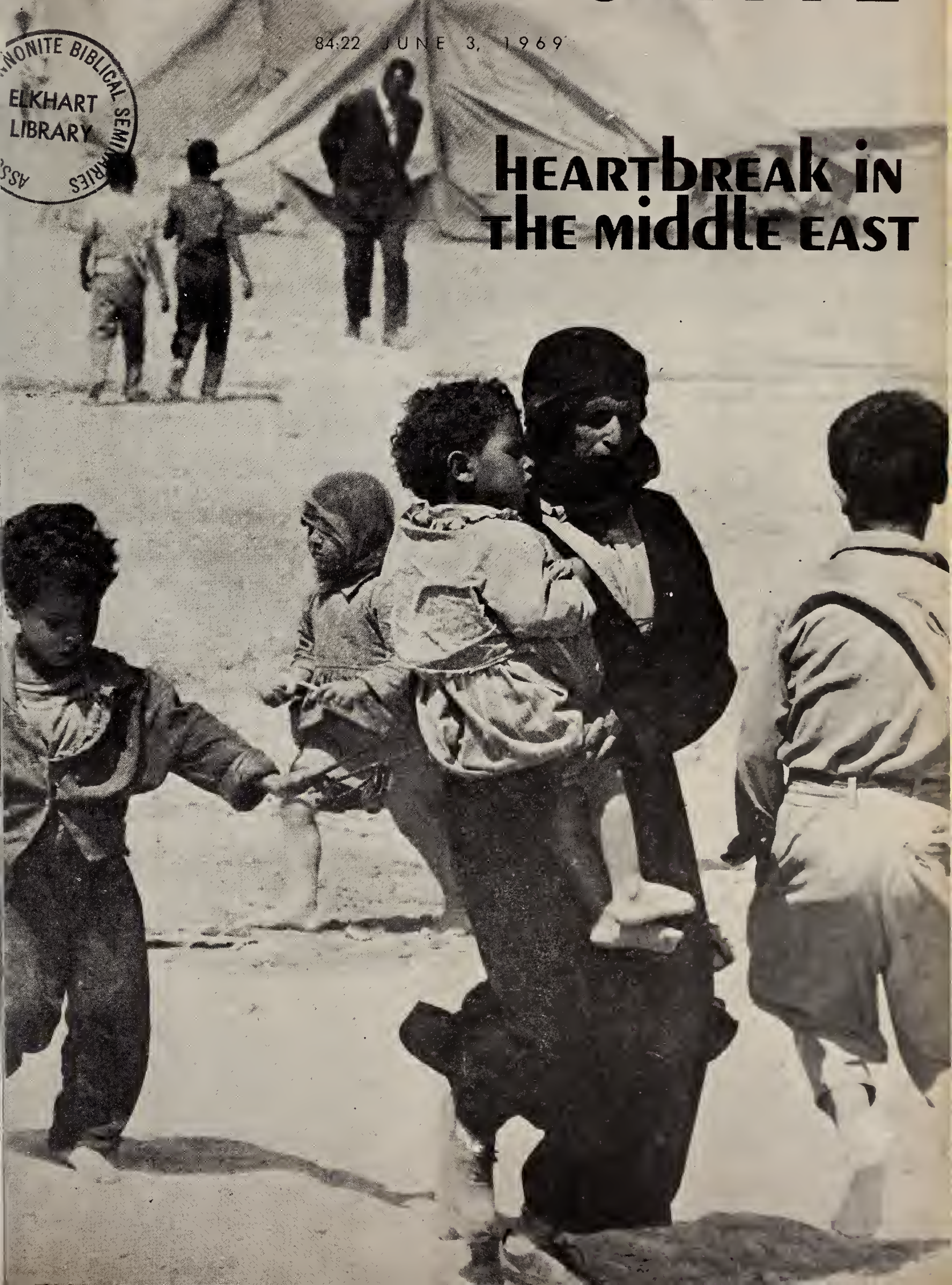
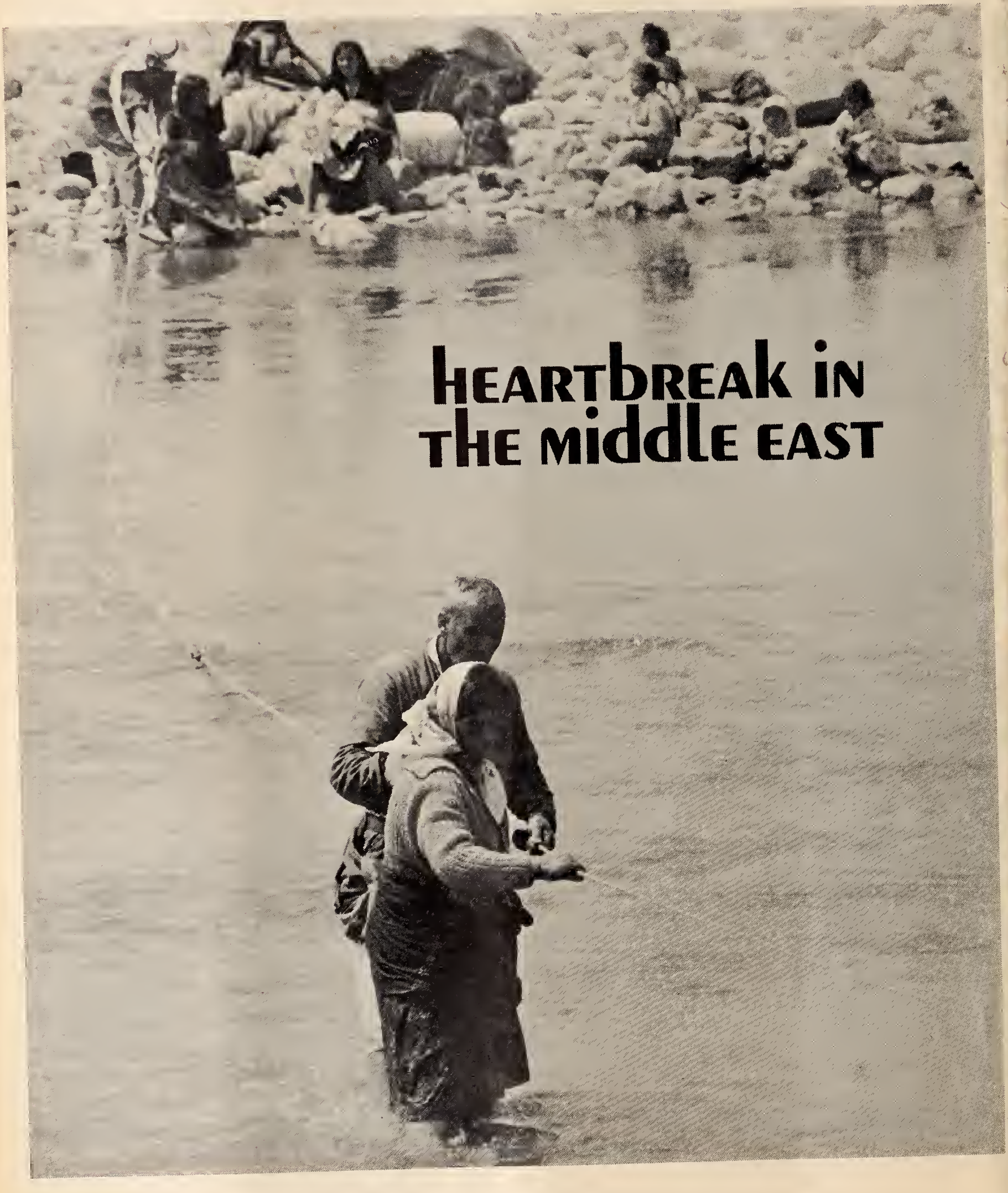
HEARTBREAK IN THE MIDDLE EAST



A. C. Forrest

Whatever way you cut out the cloth . . . this is an inescapable fact: great numbers of innocent people are suffering. . . . The scales of justice can never be completely balanced, the pages of history cannot be turned back.

HEARTBREAK IN THE MIDDLE EAST



For a dozen years, now, I have traveled in and out of this unholy Holy Land. I've always gone to both sides, where the arrogance and violence of some, the suffering of others, the bitterness and the blindness of many have always made it a heart-rending, frustrating experience.

I am convinced that we in the churches of North America and Europe could be much more helpful than we have been: but we have been led into misunderstanding by indifference and by propaganda; and failing to understand, we have failed to act. A first priority for Christians should be, I believe, a serious attempt on the part of pastors and leaders to understand and inform our people.

Christians have a very special concern for the Holy Land, although no more so than Jews and Muslims. It is the birthplace of the three great monotheistic religions, and much of its historical interest and sacred geography are common to us all.

The Holy City of Jerusalem, the little town of Bethlehem, the fair, green hills of Galilee, and the busy streets of Nazareth seem to belong to us all. Yet, for many years, this land has been divided by hatred, its frontiers are marked by barbed wire and no-man's-lands, and on its cease-fire lines the sporadic sounds of gunfire are often heard.

This is our first concern as Christians: a just and peaceful settlement.

And the Middle East is of tremendous significance to the peace of the world. Not only did the great religions have their birth here. This is the meeting place of three continents, where the ancient trade routes crossed and where the great powers still confront. It is more significant, by far, to future peace than Vietnam.

I don't like to bring up the anti-communist bogey, but you can't live here, travel to Cairo, Syria, and Jordan and not notice who's there and what's happening. "The west is handing us over to the communists on a platter," I was told by desperately concerned Arabs.

There is truth as well as fear in that charge. When America announces more *Phantom* jets for the Israeli army, the Arabs feel forced to turn to Russia for weapons, communist threat or not. They believe Israel intends to expand further, even as Israel believes the Arabs would throw them into the sea, if they could. The Middle East oil men know that whatever controls Middle East oil has a hand at the throat of Europe. Whoever is the military ally of the Arabs has a foot in the door of Africa.

And while we may know it isn't quite true, almost every Arab believes these three things: The Zionists control North American mass media. The American Mideast policy is based not on what is good for America or the world but on the Jewish vote. And that all that needs to be done is for an American President to tell the Israeli prime minister to do what the United Nations says, and peace and justice could be restored.

In late November 1968, some of the top Roman Catholic, Orthodox, Anglican, and Protestant leaders of the Christian churches here issued a statement "to the Christians of the world," in which they said they were afraid that war would break out again, and if it does, it will bring "disaster to the nations of the Middle East, and it may bring confrontation between the great powers and explode into a world conflict." To help bring a promise of peace rather than a threat of war is, for Christians, a primary responsibility.

Our next concern is for the refugees. Christians have demonstrated their concern, again and again, these past twenty years. But the sad thing is that the situation is now worse than it has ever been. We treated the symptoms but neglected the cure. When Palestine was partitioned in 1948, and the Arab peoples refused to accept the division of their ancient land, they were defeated by the Israeli. Three quarters of a million of them lost their lands and homes and became refugees in the tents and camps of Jordan, Syria, and Lebanon.

By 1967, refugee numbers had increased through a large birthrate to over one million, three hundred thousand. Then came the June war. About one hundred thirty thousand of those who fled were refugees from 1948; they took to the tents again, homeless for the second time. But another two hundred and twenty thousand were newly displaced in Jordan, Syria, and Egypt. Since then, another four hundred thousand Egyptians have become displaced from their homes on the banks of the Suez Canal, and are scattered all over Egypt. There are now over two million refugees.

The main task of feeding, sheltering, and educating them through the years has been performed by the United Nations through UNRWA (United Nations Relief and Works Administration).

Recently displaced persons in Syria and Egypt are provided for by their own governments. And 61 percent of the Palestine refugees don't live in camps. One way or another, they have managed to get along with some assistance, on their own, in caves, in hovels, and accommodations shared with relatives. And, of course, great numbers of the refugees have made it to a new life in one or another of the Arab countries or abroad.

When I came to see these camps in July 1967, they were still rather chaotic after the June war. I was appalled at the tragedy and the suffering. They were still trudging along the dusty roads carrying their beds and babies—some delivering their premature infants along the way.

Away up near Alexandria, one day, I visited a camp housing about thirteen thousand people from Gaza who had, somehow, gotten across the Sinai Peninsula and the Suez or had taken to the sea and were washed up in Egypt. Many of them had been separated from their families.

One little boy, about ten or twelve, plucked at my sleeve, thinking I was a Red Cross representative come to help. "If you go to Gaza," he said, "would you tell my mother I didn't get killed?"

Well, I took the name and address and I made contact with the Red Cross, but there were many thousands of such cases, and workers were few and censorship was strict, and other things came first. So I carried that little boy's note—and some others—in my pocketbook and on my conscience all year. And, when I came back, I went to that camp and to the hut where the boy was last year, and found out that he is now in Alexandria with his father, although his mother is still in Gaza. At least, she now knows he didn't get killed.

But that is only one of a hundred stories I could tell of human tragedy, tragedy that can be abated by the skillful dedicated work of the church, YMCA, UNRWA, and other persons among these people.

There are a number of serious misconceptions about the refugees.

One is that they fled of their own accord, or because Arab governments told them to get out to make way for their armies. Numerous competent and informed writers have laid low that tale, but one of the most authoritative is John H. Davis, former Commissioner-General of UNRWA, who says in his new book *The Evasive Peace*: "Panic and bewilderment thus played decisive parts in the flight. But the extent to which the refugees were savagely driven out by the Israelis as part of a deliberate master plan has been insufficiently recognized."

Exhaustive research has destroyed the persistent myth that they fled of their own accord or were ordered to do so, but I. F. Stone, the Jewish intellectual, pointed out in *The New York Review of Books,* August 3, 1967: "That argument not only rests on a myth but is irrelevant. Have refugees no right to return? Have German Jews no right to recover their property, because they fled?"

This, of course, is one of the greatest—perhaps the greatest—cause of bitterness in the Middle East, today. The people who fled from their homes, or just happened to be away when war broke out have received no compensation, no rent, nothing of any sort, through all the years, despite the fact that the United Nations says every year that they should either be allowed to return to their homes or be compensated for their losses.

Another myth is that they are lazy and would rather live in idleness in the camps than work. Davis says: "By nature the Palestinian Arabs are a friendly and an orderly people. They are also an innately industrious people." There were and are grave economic and social reasons why the refugees, most of them peasants, could not be employed usefully after they lost their own fields. But, as a matter of fact, by June 1967, about half of them were making a go of it. John Reddaway, UNRWA official, says: "For the first few years, some were stagnating in enforced idleness . . . but by 1967, seven hundred and twenty thousand, representing over half of the whole refugee population, were rapidly achieving the capacity to support themselves."

Actually, UNRWA's expenditures on the refugees average about ten cents a day—seven cents for rations and medical services and three cents for education and vocational training. The refugee receives basic ration of dry foods providing fifteen hundred calories a day in the summer and sixteen hundred in the winter.

There are many other myths—that the host countries could settle the refugees, that the Arabs have spent nothing on them—they have contributed over one hundred million dollars—that they are being kept in their poverty for propaganda purposes, that it is just an ethnic exchange, the Israeli receiving Jewish immigrants from Arab countries and the Arabs ought to absorb the Palestine refugees.

The fact is, whatever the faults of the Arabs, and they are numerous, most Palestinians don't want to emigrate to America or be settled in Iraq, they want to go back to their homes and lands in Palestine. And this is one thing on which the Arab nations are united, probably more strongly now than twenty years ago. "We will see justice done for the Palestinians if it takes one hundred years."

Of course, many Arabs are still in Palestine, and many are Israeli citizens with the vote, the right to sit in Parliament, and many other rights of citizens. But they claim—and there is evidence for it—that they are second-class citizens in their own land. Since June 1967, the Israeli have occupied all of Jerusalem and Jordan west of the River and a big piece of Syria, the Gaza Strip, and the Sinai Peninsula, conquered in the six-day war. There is evidence they intend to keep it, and Israeli hawks keep threatening to keep on going till the ancient biblical prophecy is fulfilled and they have it all from the Nile to the Euphrates.

Stone says of this basic problem: "Stripped of propaganda and sentiment, the Palestine problem is, simply, the struggle of two different peoples for the same strip of land. For the Jews, the establishment of Israel was a Return with all its mystical significance the capital *R* implies. For the Arabs, it was another invasion. This has led to three wars between them, in twenty years. Each has been a victory for the Jews. With each victory, the size of Israel has grown. So has the number of Arab homeless."

I asked Schlomo Hillel, an Israeli official, about the great, empty camps in Jericho where there are homes, schools, hospitals, clinics—excellent UNRWA facilities built up over twenty years at Jericho. UNRWA keeps repeating that the refugees should be returned to their homes. "Why didn't the Israeli permit the wretched people living in tents on the other side to come back?" I asked. The United Nations had voted, ninety-one to one, on December 12, 1968, to "take effective and immediate steps for their return."

"The difference between you and me is that I have responsibility for the security of my people, and you

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haven't," he said. But the Arabs say this is all a calculated plan to rid Palestine of Arabs to make it a Jewish state.

And the Israeli feel threatened and are threatened. They respond by blowing up houses, making arrests, expulsions, and reprisal raids on the other side. And the commandos infiltrate and set off bombs in marketplaces. And on it goes.

I was in Jerusalem right after twelve persons had been killed when an Arab bomb went off in the marketplace. Then, a few days later, I was in the Jordan village of Kafar Assad right after an Israeli air raid had leveled half the houses and killed fourteen and injured many more, including several small children in an air-raid shelter.

The bitterness on both sides, in both places, was intense. There was no sign that the commando raids were frightening the Israeli into a settlement or withdrawing from the territory it had occupied or agreeing to a U. N. settlement. There was no sign in Jordan that the air raid was going to frighten the villagers to abandon their border outpost. You could feel the hatred in the Muslim Sabbath air of Kafar Assad as the men went to the mosque to pray and hear a sermon, "not from the Koran but on the events of the week."

"You can tell the world we're not leaving our homes, this time," the village headman said.

Many responsible persons are on both sides. But I get the feeling here that in Israel the hawks are in command; that there is no intention of withdrawing from occupied territory or permitting refugees to return or responding to U. N. demands. In the Arab countries, I find that responsible elements in Jordan and Egypt and Lebanon are still in control—but they could lose control. The common people are with the commandos, whom they look upon as the French looked upon the resistance fighters twenty-five years ago. They want a settlement on the basis of the November 22, 1967, resolution of the Security Council.

"If there is not a settlement soon, there will be war," I have been told repeatedly by men whose judgment I respect.

It is rather generally assumed that Israel would win again, occupy more territory, and drive out more Arabs to be refugees.

When you say that, even to a responsible Arab, he will say, "Maybe. But we have lots of time. If it takes one hundred years, we will have justice."

What can churchmen do?

In my opinion, the most important task is to seek to understand. There are excellent sources of information. I trust U. N. reports and such writers as Stone and Davis—and others whom they quote. If you take a trip to Israel, go to Jordan, too—or vice versa.

I don't think anyone will disagree with the generalization that the Israeli and Zionists are skillful propagandists, or Stone's assertion: "The U. S. press is so overwhelmingly pro-Zionist." I don't think anyone will disagree that the Arabs are terribly inexpert at their public relations, and that their hyperbole, "We'll drive them into the sea," has done incalculable harm. Churches should have good study books, and our people should be encouraged to study this matter very carefully. And home churches should listen to what their fellow churchmen and missionaries in the Middle East say.

I believe, too, that we should continue to support, generously, our own denominational appeals for world service and refugee work. The agencies are helping the refugees do a good job. The people need the help. And we should support our governments and urge them to contribute even more generously to UNRWA.

But I am remembering what a young American churchman said after he had been on the job a few months in Jerusalem. "I think we should take some of the money and use some of the effort now expended on the refugee projects and press hard for a solution of this problem."

And a young refugee girl in Jordan said to me, "Appeals, appeals, charity, charity. I'm sick of it. What we want is justice." Church councils need to do more.

Whatever way you cut out the cloth, whatever analysis you make of the whole matter, however you interpret or misinterpret the prophecies of the Scriptures, this is an inescapable fact: great numbers of innocent people are suffering. Great numbers of innocent people have lost the homes where their fathers had lived for over thirteen centuries. A great injustice has been done the Palestinian people. The scales of justice can never be completely balanced; the pages of history cannot be turned back.

But an attempt to right the wrongs must be made.

In their November 22 letter, the Middle East churchmen said: "We have seen hope among our people give way to hopelessness, and sorrow turn to despair. We have seen anger turn to hatred, and we are deeply grieved. Our young men have been taught to hate injustice, but it is so easy for them to learn to hate the hand by which injustice comes. Yet, we Christians believe that only more pain will come from further violence, and that there is a better way."

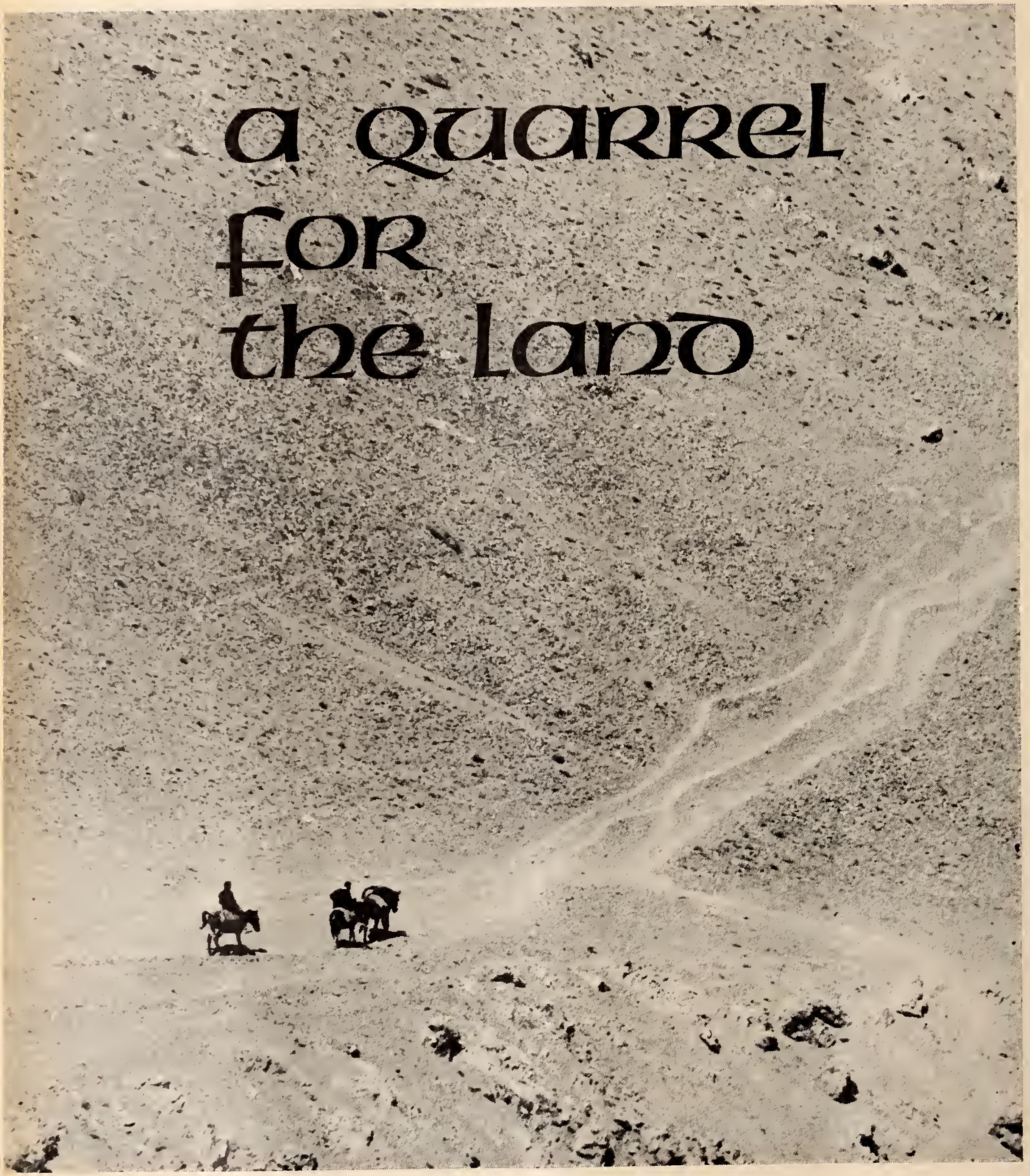
One way a group of Middle East statesmen, all educated in American universities and committed to the democratic principles and high ideals of the West, warn is communism. "If it is a choice between Zionism and communism, we will take communism," they told President Nixon's envoy, William Scranton.

Another way warned I. F. Stone: "If enmity deepens and tension rises between Israel and the Arab states, both sides will, by one way or another, obtain nuclear weapons for the next round."

There is a third and best way in which the churches may help. There should be a massive and sustained effort—mounted by informed and honest people—to bring a settlement based on justice, now. The November 22, 1967, resolution of the United Nations provides the basis for such a settlement.

The State of Israel and its Jewish citizens want peace and security. . . . The Palestinian Arabs, on the other hand, want peace and justice.

a quarrel for the land



Frank H. Epp

THE CONFLICT IN the Middle East is a quarrel over land. Palestine is claimed, on the one hand, by the Palestinian Arabs supported by the surrounding Arab states, and, on the other hand, by the State of Israel supported by the world Zionist movement.

The problem is complicated by the involvement of outside countries, notably the United States and the Soviet Union. Such external interference has been part of the Palestinian problem ever since the ancient kingdoms of the Nile and the Euphrates marched their armies across this "middle of the earth."

With the marching of armies came, also, the migration of peoples, and this is one of the reasons why the land-ownership question in Palestine has, throughout history, been muddled. In any event, both of the present contenders have claims that go way, way back.

The Arabs say that they are descendants, at least in part, of the original Canaanites of recorded history. The Jews, likewise, have an old claim, and their historians seek to push the date of Abraham's descent into Canaan as far back into history as possible.

Through Abraham, Isaac, Jacob (also known as Israel). Joseph, Moses, and Joshua; the children of Israel developed a unique claim on Palestine. They saw themselves as a chosen people, called of God to conquer, inhabit, and develop the land and, thereby, to become a blessing to all the peoples of the earth.

The patriarchs, as well as the later prophets, saw the possession of the land as a covenant with God, which, if the covenant was broken, made the promises null and void. Thus the disintegration of the Hebrew kingdom and the eventual dispersion of most of its people was seen as a judgment for not keeping the covenant.

The children of Israel were not the only descendants of Abraham. He also had a large family through Ishmael who, like Jacob, had twelve sons. This family eventually became identified with the Arab world.

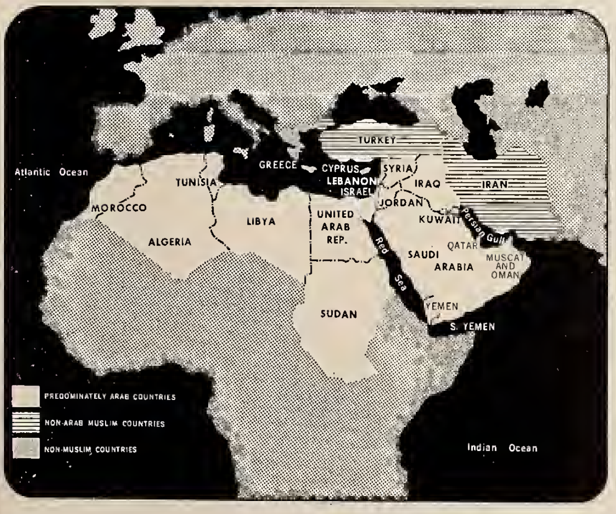
Following the rise of the Prophet Mohammed and the spread of his new Islamic religion, the Arab world developed an even stronger link with Abraham, and built in Jerusalem its own holy place—the Dome of the Rock, where Abraham allegedly prepared to offer up Isaac, his son.

Meanwhile, Christianity had also been born and became a force in the Middle East and in the world, but real claims on Palestine did not come until many years later. The founder, Jesus of Nazareth, had told His followers to worship Him in spirit and in truth rather than in this or that holy place. Besides, the early Christians, like the Jews, were also persecuted and dispersed.

It was through the Crusades, first of all, followed by the pilgrimages and the latter-day tourist trade that Christians developed an attachment to the Holy Land and the holy places. And out of this attachment came a theological outlook which saw end-time fulfillment being achieved if and when there was a literal return to Palestine of Jews in the diaspora.

This theological view, strongly promoted by some Christians, was a great help to the Jews, when nineteenth- and twentieth-century persecutions in Europe restored in them the desire for their own homeland, preferably Palestine. This hope became a concrete plan with the birth of the Zionist movement at a convention in Basel, Switzerland, in 1897.

The Zionist movement sought sup-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MUSCAT AND OMAN
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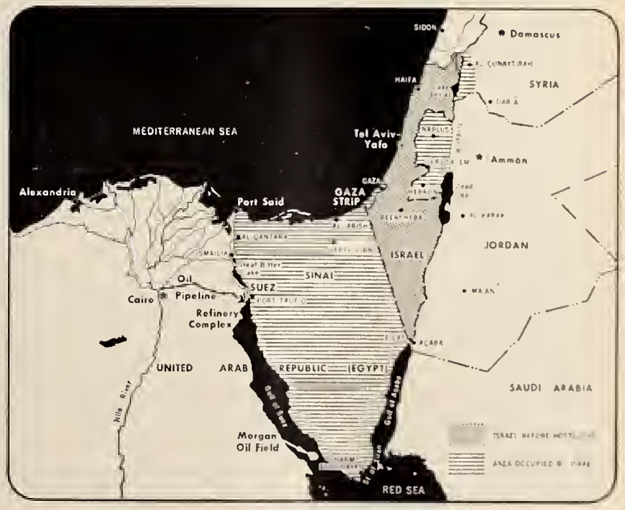
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JORDAN
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Cairo
Pipeline
SUEZ
PORT TAUFIQ
MA'AN
Refinery Complex
AQABA
UNITED ARAB REPUBLIC (EGYPT)
SAUDI ARABIA
Nile River
Gulf of Suez
Gulf of Aqaba
Morgan Oil Field
RED SEA

With the marching armies came also the migration of peoples, and this is one of the reasons why the land-ownership question in Palestine has throughout history been muddled. In any event, both of the present contenders have claims that go way, way back.

In the June War of 1967, Israel gained more territory.

port for its plan to establish a national homeland from the Turkish sultan, who then controlled Palestine, and with German leaders allied to the Turks. But it was the British who finally turned a sympathetic ear, not least of all because they were interested in Middle East oil, and later, during World War I, in Jewish support for ousting the Turks from Palestine.

The Balfour Declaration of 1917 gave official British support to Zionist aspirations. A Jewish agency was immediately formed to assist the British in the administration of the conquered areas and to accelerate immigration of Jews to Palestine, whose population in 1918 was sixty-five thousand.

There were, however, also some six hundred and fifty thousand Arabs in Palestine at the time, and they had, for many years. been waiting for the day of liberation from the Turks. Thus, the British also found it possible to win their support in return for promises of self-determination and independence.

It was inevitable that the promises to both Arabs and Jews should clash, although both of the latter read more into the British commitments than they themselves apparently ever intended.

In the struggle that ensued, the Zionists gradually gained the upper hand, since their Jewish agency was, in close cooperation with the British (League of Nations) Mandate Government, bringing in many immigrants, securing more land, occupying administrative posts, and building up police and defense forces.

The Arabs, who under four centuries of Turkish domination, had never developed any diplomatic or political expertise, remained relatively helpless, but in 1936 they managed to stage a six-month general nationwide strike, which was accompanied and followed by violence. In that struggle, the British became convinced that their promises to the Zionists had been more than fulfilled, and they have sought to curb Zionist ambitions since 1939.

Then came the Second World War and more Jewish persecution and more legal and illegal immigration to Palestine. The Zionists were, more than ever, determined to achieve their national homeland, and the years immediately after the War were characterized by more violence as armed Zionists, Arabs, and British clashed with each other,

The British finally came to the conclusion that their Mandate position was intolerable and turned the problem over to the United Nations. After much study and debate, the United Nations agreed to a partition of Palestine, one part to be controlled by the Jews and the other part by the Arabs. The UN, however, did not specify exactly how peaceful partition was to be achieved.

While the Zionists were happy about the plan, the Arabs could not accept it, mainly because they again saw their land being handed over to foreigners at their expense, without them having any say in it.

The Zionists proclaimed the State of Israel in May 1948. Thereafter, and before, there was an armed struggle between Arabs and Jews, with the Palestinian Arabs, increasingly, being supported by the surrounding Arab States.

In the Palestinian War of 1948, followed by the Sinai War of 1956 and the June War of 1967, the State of Israel gained more territory than had been assigned in the original plan. And in every round, also, more Palestinian Arabs were displaced from their homes, with the result that there are now nearly two million Palestinian Arabs seeking a return to their home.

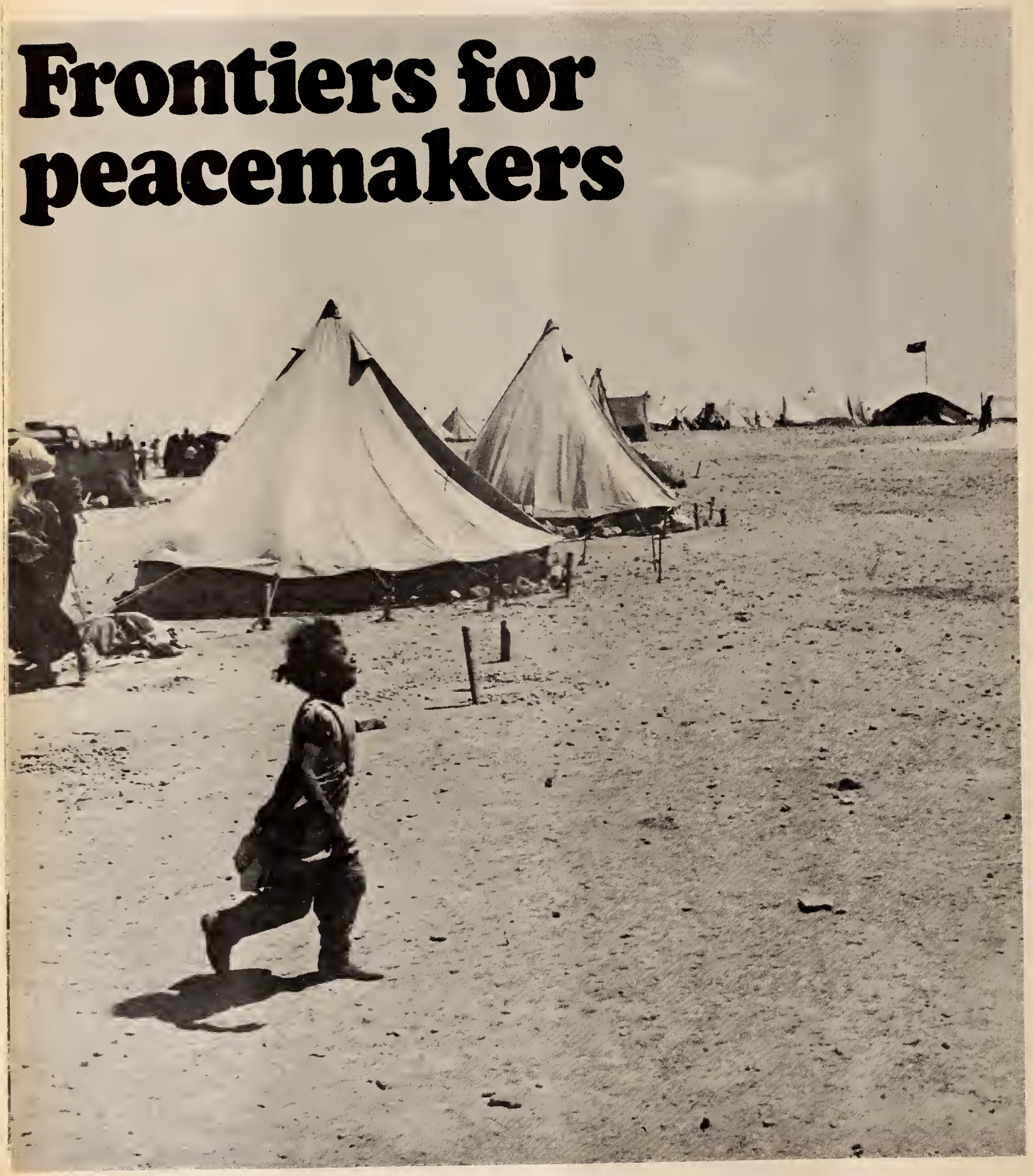
Since 1967, these refugees have become more and more convinced that Israel will not allow them to come back, and that the UN, the big powers, and the Arab states cannot help them, and that they must take their cause into their own hands. That is why they are now rapidly developing their guerrilla forces in order to destroy the State of Israel (not necessarily the Jews), and to return to their homeland.

The State of Israel and its Jewish citizens want peace with security and, as far as they are concerned, these guerrillas are terrorists. The Palestinian Arabs, on the other hand, want peace with justice, and as far as they are concerned the guerrillas are liberators. In the clash of these two views and their claims lies the heart of the current Middle East problem.

In every round, more Palestinians were displaced from their homes.

In all our activity and planning for the future, uppermost in our minds is the concern for peace and reconciliation. Our workers engage in discussions at various levels, seeking to find a solution to the problems in the Middle East through their presence there.

Frontiers for peacemakers



Vern Preheim

SINCE THE EARLY nineteen fifties, the Mennonite Central Committee has expanded and contracted its efforts in the Middle East, in keeping with the varying intensity of the hostilities and the subsequent human suffering.

Always our efforts have been concentrated on Jordan though, for the past three years, nurse Margaret Dyck has been serving at the Nazareth Christian Hospital in Israel.

Currently, we are in an expansion phase of the program, with the five workers in the Jordan soon to be expanded to seven; on the West Bank of the Jordan River, there are seven volunteers plus one in Israel. In addition, a considerable number of Arabs are hired to carry out the program.

Relief. The relief distribution program was in the process of phase out when the June 1967 war took place. The uprooting and movement of large numbers of people, refugees and others, during the 1967 war called for resumption of the distribution of clothing and blankets; in keeping with the focus of greatest need, distributions were resumed in Jordan in the refugee camps. The distribution program is carried out in close cooperation with the United Nations Relief and Works Agency and other voluntary agencies operating in Jordan. Since the last war, MCC has shipped 320 tons of bedding, clothing, and Christmas bundles to Jordan.

Daily, fresh Arab bread and some simple, hot meal is served to seven hundred children, preschool and school age, in the feeding center at Jericho operated in cooperation with the local municipality. Meat canned in the Mennonite communities, while not served every day, adds flavor and much-needed protein. We have hired four Arabs to run the center and provide funds to purchase local foods to supplement the United States Government-donated foods received through other agencies and the MCC meat.

Relief work is necessary under certain circumstances. We have, long ago, learned the lesson that handouts should be terminated as soon as possible and self-help projects substituted in their place. The self-help projects include education, needlework program, women's activity centers, and kindergartens. On the West Bank, the projects which had been well established prior to June 1967 have been continued and upgraded and, in some cases, expanded. In what remains of Jordan, new projects of this type have been launched.

Education. Across the valley from Bethlehem, near the top of the windward side of the hill, lies the Mennonite School for Boys. The school, with a capacity for ninety boarding and twenty-five day students, was started as a preparatory or junior high school. A secondary curriculum featuring commercial subjects and the arts is being added with the first class completing its first year next month. Local Arabs staff the school except for the director, Joe Haines, and two Paxmen. It is financed through funds generated from the sponsorship program, as each student has a sponsor in North America. The school tries not only to offer good education but to leave a distinctive Christian witness. It seeks to relate to the local Evangelical Church and community.

To share the pleasant summer breezes and the shade of the pine trees at the school during the hot summer months, it was decided to operate camps. This has been a tangible way to cooperate with the local churches and to promote the school. The Israeli Government has invited MCC and, specifically, the Beit Jala staff and students to cooperate with it in a summer camping program near Haifa, which would seek to bring together Israeli and Arab youth from both Israel and the West Bank to explore their common heritage in an attempt to promote better understanding each for the other. Hopefully, this attempt this summer will be successful.

In Jordan, today, we are helping some of the Gaza refugees obtain vocational training. We are involved in other educational work there, but it is with women and children.

When a kindergarten was first started in the Marka Camp, the idea was not only to give these children some training to prepare them for elementary schools but to take them out of their depressing tent situations and to instill within them some measure of hope and self-dignity. The experience was so favorable that, for this school year, we started a kindergarten in Camp Talbiyeh and we are now experimenting with a plan to expand facilities and run shifts, so that it would be possible for all of the children five years of age in the two camps to attend our kindergartens. Other agencies have started similar kindergartens in other camps. It seemed appropriate to do some upgrading of the kindergarten staff, thus training sessions are being arranged for them.

The mothers needed to get away from the tent situations as much as the children and, in an effort to teach them something valuable for homemaking such as sewing and to provide for them a social outlet, women's activity centers were started. More than seventy-five women are taught sewing, child care, health, and sanitation by locally hired teachers, many of them refugees, themselves, who are certified by the Jordanian Government.

At Surif, located on the picturesque hills of olive trees near Hebron, a sewing center was established for young girls. They not only learn sewing but other facets of housekeeping as well. It is, in fact, a school for girls.

Crafts. Approximately two thirds of the six hundred women and girls who are employed part time by MCC in the needlework project live in Surif. The needlework project actually began in the Ein Sultan refugee camp located in the outskirts of Jericho. There, a small group of Arab women were taught how to do cross-stitch embroidery. This camp is no longer in existence. as all of these people fled and scattered into the various camps of Jordan in June of 1967. The economy on the West Bank suffered greatly as the result of the war; therefore, there were many women in the village of Surif. who wanted to work in the needlework project. The women are given cloth and thread and instructions as to which design is to be used. They are paid on the piecework basis, at a rate which takes into consideration the intricacy of the design and the amount of thread which is to be used. The gross value of the needlework produced on the West Bank in 1969 will be in excess of $40,000. Approximately half of this will be sold in the Jerusalem shop and other outlets in Israel, to Israelis and foreign tourists. The other half is sent to the United States and Canada and sold in Mennonite communities and at various relief sales.

When Harry Martens first visited a refugee camp in Jordan, he spotted a lady with some needlework which he recognized as being of the type which Mennonites had been producing on the West Bank. On investigation it turned out that this lady had, indeed, been employed in the MCC needlework project. This stimulated the MCC team in Jordan to search out other such ladies. They have now found more than fifty of them and have started a needlework project to respond to the local market, mostly foreigners attached to the embassies of the various countries represented in Amman. Our dream is to expand substantially the outlet of needlework within Israel and, at the same time, to expand the production of needlework in Jordan, so that eventually most of the orders

MCC started a needlework project to respond to the local market.

in North America could be filled from Jordan and most of the needlework produced on the West Bank be sold within Israel.

Reconstruction. While destruction continues to take place in the Middle East, there must also be construction. The village of Irbid was one of those heavily damaged during the June 1967 war. Mennonite Central Committee, with other voluntary agencies, helped provide funds to enable some of the families to repair and build where necessary. When it became evident that the people in the tents located in the hills around Amman, Jordan, would need to spend the winter 1968-69 in their tents, a campaign was launched to provide temporary shelters for as many of these people as possible. The various church agencies operating in Jordan made it possible for nearly sixteen hundred familes living in the camp of Sorif to have temporary shelters. The contributions of MCC to this project was $50,000. Today, at least another six thousand Arab families are living in tents in Jordan and eight thousand in tents in Syria. They survived this past winter, but what will happen to them next year?

Refugees from West Bank crossing the King Hussein Bridge.

Frontiers. How we all long for the kind of stability that would enable us to launch community-development and economic-development projects. This does not seem to be forthcoming and, yet, there are little things that one can do. In recent months, the team in Jordan has started a work on a social casework basis, with individuals and families, to find ways to provide them with either the financial means or materials necessary for them to better themselves. Though it takes a lot of staff time, with a bit of creativity and a lot of hard work, some very worthwhile things can be done even within the present situation.

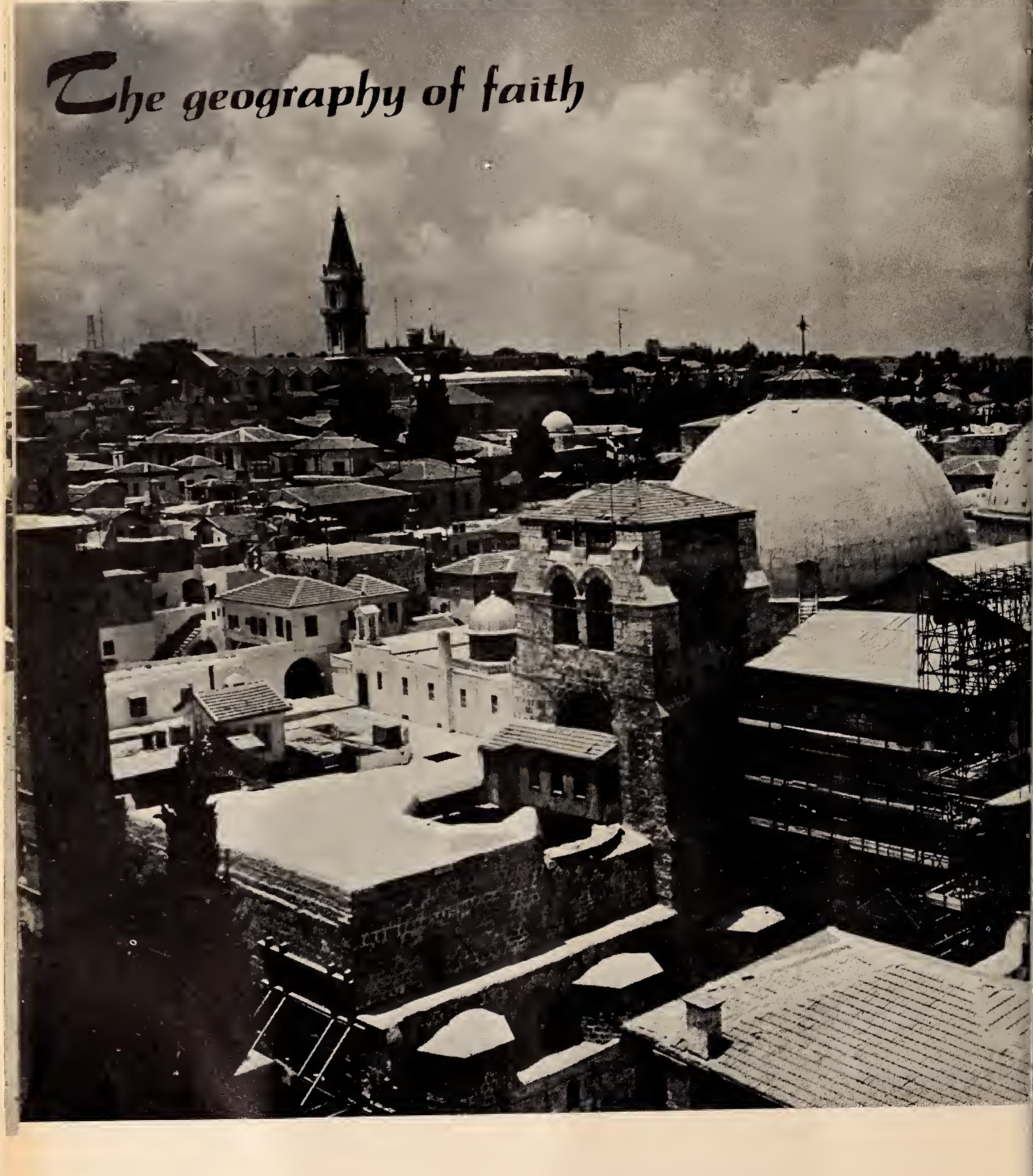
Constantly, we are seeking for new frontiers in projects, dreaming dreams and exploring possibilities, all in a search to make Christ's love for these people real to them and to bring to them a ministry of compassion and assistance. Some day, these refugees will need to be settled or repatriated. Is there anything that could be done now? How? These and other questions keep flashing across the minds of our workers in the Middle East.

In all of our activity and planning for the future, uppermost in our minds is the concern for peace and reconciliation. Our workers engage in discussions at various levels, seeking to find a solution to the problems in the Middle East through their presence there. Particularly on the West Bank, conversations are taking place with Mennonite missionaries, other missionaries, Arab Christians, Arab Muslims, Israeli Government officials, Orthodox Jews, and others.

Compared to the needs in the Middle East, our efforts are rather meager. Our task is not finished; it has just begun. It is a difficult mission but extremely challenging. We are seeking to be obedient to Jesus Christ and to serve there in His name.

Modern Palestine, with the Israeli State, can claim only historical, not theological continuity, with the Old Testament.

The geography of faith



Waldemar Janzen

THERE CAN BE no doubt that the faith of Old Testament Israel was geographically anchored. God's promise to Abraham, restated several times and echoed throughout the Old Testament, was twofold:

"To your *descendants* I give this *land*" (Gen. 15:18; cf. 12:1-3; 17:8).

The story of the Old Testament, from there on, can be surveyed under the theme of the land: the patriarchs are sojourners in it; Moses leads Israel out of Egyptian captivity toward it; Joshua begins its conquest, and David completes it by capturing Jerusalem-Zion. The land is Israel's "heritage" from the Lord, the concrete, tangible expression of the covenant relationship to God. A covenant-breaking people eventually loses the land and has to go into the Babylonian captivity; but through God's continuing grace Israel is allowed to return.

The *land* is always a specific one, the land of Canaan, the geographical region of Palestine. Modern Jews have retained, to a greater or lesser extent, a sense of the importance of the geographical area of Palestine for their faith, They have refused, for example, to build a temple anywhere else in the world. Some Jews stress the importance of gaining political control of that area. The Zionist movement, which generated the establishment of the modern Israeli state, is a mixture of such theological claims, with the search of persecuted ethnic Jewry for a place of refuge.

Christians have, on the whole, stressed the universal nature of their faith, opposing the Jewish claims with the Word of Jesus, "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth" (Jn. 4:23), rather than in Jerusalem or on Mount Gerizim.

What Christians have denied with respect to themselves, they have, at times, continued to maintain for the Jews, however. Resorting to a literalism of Bible interpretation that is neither characteristic of the New Testament nor of Christian approaches to other issues, they interpret certain Bible passages in such a way as to link the present and the future of the Jews to that particular geographical area which was the scene of its significance in the past.

We hold this insistence on an ongoing special theological importance of the area of Palestine to be inconsistent with New Testament teaching. In the Old Testament, the "land of Canaan," the land of Promise as contrasted to geographical Palestine, and Zion, the place of the presence of God as contrasted with the municipality Jerusalem, become inner realities which, though never detached from their geographical associations, cease to be completely identified with the latter.

In the New Testament, this differentiation is realized fully. The gospel of Jesus Christ goes out from Jerusalem and the Jews, but extends to all the world and all peoples. The specific geographical names and terms of the Old Testament are retained, but filled with universal meaning; Israel are all those who believe; Jerusalem-Zion is the place of the presence of God, wherever that may be; Gog and Magog are the enemies of God from the four corners of the earth; to be strangers and exiles on the earth, who seek the city whose builder and maker is God, describes the Christian's existence in the world and his pursuit of eternal life.

To retrace this New Testament proclamation and to hold to a continuing significance of these terms in a specific geographical sense is a denial of Christianity; it is asking circumcision of the Gentiles, as it were. To hold both the New Testament's universal claims and specific geographical expectations, side by side, is an untenable inconsistency of Bible interpretation.

Modern Palestine, with the Israeli state, can claim only historical, not theological continuity, with the Old Testament. We will always have special feelings of reverence toward that spot of the globe, just as the Apostle Paul gave a place of honor and pre-eminence to the Jewish home of Christianity and the Jerusalem Church; but we cannot see our faith to be tied in any special way to the present or future fate of that geographical area.

This affirmation should not be mistaken for a call for a geographically disembodied existence of Christianity. Just as one cannot and must not dissociate the church from real people and make it into an altogether invisible entity, one must not detach it from geography. The church is always *somewhere*; it has its geography. The Christian has his ties to various spots on the map. His history with God has taken place on farms and in cities, in counties, countries, and continents. The land of Canaan, flowing with milk and honey, Zion, the beautiful city of God, but also the great and terrible wilderness, are still theological terms of deepest meaning, but they become reality for the Christian today not in geographical Palestine, but in that geographical setting where he experiences God's leading.

Modern Palestine, with its Arabs and its Israelis, its sacred history and its present human need, is an open wound in the body of humanity, and as such it claims our attention, our help and our prayer, but not our ultimate hopes and fears for the destiny of mankind.

An Israeli pacifist proposes a solution.

Federation in the Middle East

Joseph W. Abileah

IN THE COURSE of the past year, I have been active in reconciliation work proposing the following solution:

1. Confederation of three states, viz. Jordan, Arab Palestine (West Bank), and Israel with a federal capital in Jerusalem.
2. The federal government should deal, for now. only with foreign policy and economic integration.
3. The economic integration will enable us to solve the refugee problem almost without help.
4. The help of the UNO is required for an immediate irrigation system in the Syrian desert, with the waters of the Euphrates and the Tigris, in order to put irrigated land at the disposal of Iraqi and Syrian soldiers, so that they can leave Jordan and return to their families.
5. The pressure put on Jordan by the Egyptian Government can be lessened by a scheme of economic recovery in which we will share and which will enable the Egyptians to shake off their obligations toward the Russians.
6. A religious council, which will form a second house in the federal parliament, should be composed of representatives of all faiths and religious communities in the area. The ethical principles contained in the code of each religion, which have so many points in common, will eventually form a basis for a constitution.
7. The Federation should be open for any other country in the Middle East to join and is formed with a view to create a United States of the Middle East which, though welcoming trade with other countries, will be able to refuse serving the power blocks.

The above points evolved from a former proposal which visualized a common government on both banks of the Jordan (the original Mandatory area) and which goes back as far as 1947 when it was submitted by me in the form of a memorandum to the UNSCOP (U.N. Special Committee on Palestine). This opposed the partition plan and the erection of a Jewish State with national sovereignty, limiting, at the same time, Arab national aspirations. The underlying idea is that, viewing the matter geopolitically, Jordan cannot develop without a way to the Mediterranean and the West Bank, while Israel cannot live without the hinterland of Trans-Jordan. Besides, the Jordan River is common to both territories, essential for irrigation of deserts.

Another factor which repeated itself in history is the desert population around the whole area which lacks water and was and is always a threat to settled nations. These people have to be accommodated with irrigated land in the Syrian desert creating the basis of a Middle East federation in the future. Egypt, in order to shake off obligations toward the Russians, could turn to the West for financial help. But then they are again subjugated. However, in a Middle East integrated economy they will find their place and cooperate willingly. If we have to think about a federal army to defend ourselves against surrounding Arab countries, the whole plan is not feasible. It is only if our neighbors are interested in the federation with a view to join later that it can be started. It will create a wave which might lead to world federation and world peace.

On the local level, I have been propagating the idea through press, radio, public interviews, and lectures. I am also called to participate in symposiums and discussions. I cannot say that public opinion has been changed but, at least, a public discussion which is of importance in view of the coming election year has taken place. Moreover, I have started some social work in Arab areas which, for lack of initial funds has not developed. These encompass help in education and rehabilitation of a village damaged in the war of June 1967.

On a European lecture tour in March 1968, I met with success and am now planning to go to the United States in summer 1969. This will bring me, again, through Europe and possibly also to England. A movement for federation is in the process of being formed in which I will join, provided it is a nonviolent movement. Arabs on the West Bank are still reluctant to join, lacking the nonviolent conviction and fearing pressure.

Mass media cuts denominational lines

Mennonites need not be apologetic about the quality of some of their broadcasting, but they should definitely feel embarrassed about their multi-denominational approach to the mass media.

This, in effect, was the message or conclusion of a two-day radio and television seminar sponsored in Toronto in April, by the Mennonite Council on Mass Communications and attended by about two dozen Mennonites representing three denominations and at least seven broadcasting organizations.

The embarrassment part of the message came through in at least two different ways, both of them through the mediation of Inter-Church (Anglican, Catholic, United) Broadcasting (ICB) staff, who were the seminar's resource leaders.

First was the reported development of interchurch broadcasting in Canada itself, reviewed by chief seminar leader Keith Woollard of the United Church's Berkeley Studios.

The cooperation of Canada's three major denominations began with broadcast training workshops ten years ago, and gradually but surely evolved to the point where the three communions approach the media together though there still are indedependent productions.

The programming emphasis, however, is not on institutional material but rather on relevant themes. Woollard's own words: "It seemed nonsensical for us to maintain, on the air, divisions and labels which history had given us, and we literally became careless about our denominations."

"The Holy Spirit pushed us into cooperation," Woollard concluded, "though we didn't recognize the Spirit until the industry pushed us. We are together out of necessity."

Second was the reported development in the mass media themselves, given by Roy Bonisteel, ICB's executive radio producer, who is in constant conversation with CBC and CRTC (Canadian Radio and Television Commission) officials and is producer of the popular CBC *Man Alive* show.

Bonisteel noted at least three trends of significance to religious broadcasters, including CRTC rulings on Canadian content, reduced religious programming by stations generally, and station aversion to denominational broadcasting in particular.

He suggested that the 3½-minute *Choice* spots being offered for free use to hundreds of Canadian stations by Faith and Life Communications in Winnipeg would be used by many more than ten stations if the distribution had been done by Inter-Church Broadcasting.

The same would be true for the sixty-second Family Life TV spots, produced in color by Mennonite Broadcasts, Inc., and Faith and Life Radio and Television, and released for free use in May and June.

The "public service spots-with-a-smile for the married folks in your audience" were actually produced with the help of Inter-Church Broadcasting, whose executive producer for television (Religious Television Associates), Des McCalmont, met several times with Mennonite planners in the preparation of the TV spots.

Both he and Bonisteel gave high ratings to the noted Mennonite productions and welcomed further participation in Inter-Church Broadcasting at any level and to any degree that Mennonites chose to work together but encouraged such representation on a coordinated basis.

It was Bonisteel who said: "You should be embarrassed about your denominational splintering, but you need not be embarrassed about some of your broadcasting."

There was general enthusiasm for a more cooperative approach, and one Mennonite pastor present, Isaac A. Tiessen, felt that the Mennonite link to Inter-Church Broadcasting should be MCC (Canada).

Some exciting examples of the results of regional cooperation in religious broadcasting were provided by Arnold Gingrich, chairman of the Radio and Television Committee of the Ecumenical Commission and the Council of Churches in London, Ontario, and Arnold Regier, radio and TV adviser to the Wichita Council of Churches, Kansas.

Gingrich introduced a half-hour production, *No Man Is an Island,* on the subject of suicide, and Regier presented three television samples including the *Wonderful World of Books* featuring Newton (Kan.) librarian Glenda Penner.

About four hours were spent viewing and evaluating various radio and TV productions, and the seminar group also toured Berkeley Studios and the television facilities of the Ryerson Polytechnical Institute.

Sample broadcasts directed to young people were presented by Jake Schmidt of the *Gospel Light Hour* and Bernie Wiebe of Faith and Life Communications, both of Winnipeg. The seminar agreed that teen broadcasts presented a particular challenge to Mennonites. Wiebe and Schmidt also led the seminar's Bible studios.

The seminar concluded with the annual meeting of the Mass Communications Council. Arnold Regier and Arnold Gingrich were elected as vice-president and secretary for two-year terms. President Kenneth J. Weaver, the executive director of Mennonite Broadcasts, Inc., has another year to serve. Jake Schmidt was also elected to the executive committee.

Membership in the Council includes individuals, broadcasting congregations, independent and denominational broadcasters. *Frank H. Epp.*

Churches growing in Cuba Regulated by government

"Cuba's evangelical churches are not losing out," according to an article in *Whitened Harvest* (April), published by the West Indies Mission. The churches "are full and growing," says writer Max Inglis.

Lloyd Cross, the West Indies Mission's Canadian secretary, recently visited Cuba, the article reported. He spoke twenty-one times in eleven churches during his visit. Churches were filled for the services.

Cross reported that seventy-five churches are operating under the Evangelical Association, which is the group of churches brought into being by the West Indies Mission.

When the churches comply with the restrictions placed upon them by the Cuban Government, they are allowed to function. A church operating independently from a group of churches is usually shut down by the authorities.

When a pastor moves from one church to another church, he must leave only when a new pastor has moved into his house and been placed on his ration card. No person is allowed to preach in a church unless he is ordained, licensed, or granted special rights by the government in consultation with the church.

All churches are required to be registered with the government, and meetings of the official board of the denomination (both national and provincial) must submit copies of their business transactions.

The Evangelical Association has nine students in its Bible school and six in its seminary.

Cross said that conversions were reported in a number of places. One pastor told him that forty persons had confessed Christ, during the previous two months.

Some of the problems confronting the churches were also pointed out. In his New Year's speech to the nation, Fidel Castro said, "In 1969, we will do away with the celebration of Christmas. Instead, I am calling upon the people of Cuba to join me in bringing in a 10 million ton sugar harvest, and from now on, July 26 [the anniversary of the revolution] will be the day of celebration."

A reliable Christian who reached Miami recently as a refugee stated that the sugar industry has dropped from a peak production of 7 million tons in prerevolution days to 5 million tons today. Each Cuban is allotted six pounds per month of the sugar that is not exported.

Inglis reports that while open persecution against Christians is not general, harassment and tactics of embarrassment are quite common. One pastor was given a four-day jail sentence when accused of housing a Cuban youth who was fleeing.

Black group asks $500 million in reparations

A five-page Black Manifesto calling on American churches and synagogues to give $500 million in reparations for various black projects is now being presented to denominational executives and prominent local churches.

Adopted by the first National Black Economic Development Conference attended by seven hundred blacks in Detroit April 25-27, the manifesto warns that blacks will "disrupt" the activities of "racist" churches and synagogues and seize selected religious agencies if the demand is not met.

The nationwide program of disruption began May 4 when James Forman, director of international affairs for the Student Nonviolent Coordinating Committee, disrupted the Sunday morning service at interdenominational Riverside Church here to read a list of demands. These included rent-free office space in the church for the National Black Economic Development Conference, unrestricted use of the church's phones, radio station, and classrooms, and 60 percent of the church's income from stock and real estate. He gave the congregation until May 11 to meet the demands.

Earlier, Forman had presented the manifesto to two national officers of the Episcopal Church, bishops Stephen Bayne and Brooke Mosley. Presiding Bishop John Hines was out of the country.

Bishop Bayne said, "We believe in the demands presented to us; we have supported some of them. I don't question the morality of reparations . . . I'm not even questioning the $500 million figure; black people are probably entitled to a lot more."

But he told Mr. Forman and Lucius Walker, Jr., chairman of the Detroit conference who accompanied him, that it was "unreasonable to think this is the way to go about raising this amount of money from the church.

"We are a powerless institution utterly dependent on the contributions of people, and this kind of confrontation tactic will accomplish nothing at all," he said.

The Black Manifesto specifies a number of projects for which the $500 million in reparations would be used. They include a Southern Land Bank to help poor people to buy land; four major black publishing and printing industries; four cable-television networks; a research-skills center for blacks; a national black labor strike and defense fund; and a black university; a black antidefamation league; and a United Black Appeal similar to the United Jewish Appeal.

Vincent Harding, Atlanta, was one of twenty-four people named to a steering committee to direct the above projects.

In the manifesto, white persons are asked to show the same "patience, tolerance and nonviolence" that they had expected from the blacks. At the same time, the manifesto warns that blacks are "not opposed to violence and are not opposed to force."

"We were kept in bondage and political servitude and forced to work as slaves by the military machinery and the Christian church working hand in hand," it declared.

Planning for the Detroit conference was coordinated by the Interreligious Foundation for Community Organization (IFCO), a coalition of national religious agencies and local community groups. About twenty other groups were involved in the process.

Press reports said the vote in favor of the manifesto was 187 to sixty-three with numerous abstentions. However, Walker termed it an "official document from the conference and said he "personally supports" it and "will seek its endorsement by the IFCO board." The board was asked to provide staff and money for implementing the conference demands.

Days of terror in Hue Story told in paperback

During the February 1968 Tet offensive in Vietnam, seven young Americans serving with the Vietnam Christian Service in Hue lived through eight days of terror. Stranded in their unit headquarters located across the street from a supply depot set up by the North Vietnamese, they witnessed death and destruction on every side as the battle for Hue raged.

Through a slit in their drawn drapes, they saw American government officials led away captive, and North Vietnamese soldiers searching many dwellings. Allowing themselves only two or three swallows of water daily from a small supply, the seven waited—for what, they did not know.

The account of these days in Hue is told in *A House in Hue,* a paperback book recently published by Herald Press, Scottdale, Pennsylvania.

The story is told entirely through the eyes of June Sauder, a trained home economist who worked with war refugees in Hue. The long days of waiting provide occasion for June to reflect on her work of the past months and allows the story to take on depth, so that it is more than just an account of the eight-days' siege in Hue.

Three weeks after the seven workers fled Hue, two of the team returned. They not only wanted to discover the extent of damage to their houses and a training center where they worked but to also assess the refugee situation and learn how their own Vietnamese colleagues fared during the offensive. Finding their Vietnamese co-workers alive and ready to build again was a joyous experience. It was also humbling, for they knew that they, as well as each member of the team —Vietnamese and American alike—had been allotted a few more years of life for some purpose.

During a short vacation, it became evident to June that she should not think of returning to any other assignment in Vietnam. In Hue, she was well known. In other villages she would be a stranger. And it was not the time to be moving as a stranger among new villages. After a few months of rest and rehabilitation at her home in Lancaster, Pennsylvania, she left for Brazil to begin a new assignment under the Mennonite Central Committee.

The book is written by Omar Eby, secretary of Information Services, the Mennonite Central Committee.

French Mennonites change End leaders' life tenure

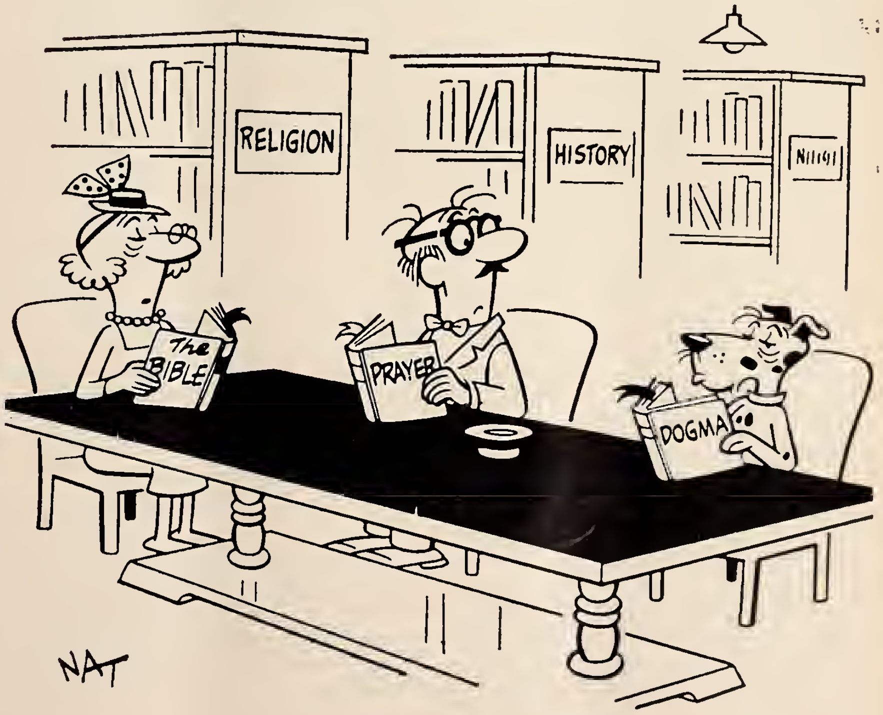
Important changes were made in the Conference of French-speaking Mennonite Churches (of France and Belgium) in a semiannual meeting of delegates April 6, at Valdoie, France. Membership on the Committee of the Conference will now be elected for five years, rather than for life as had previously been true. Reelection may occur.

The Committee president, Jean-Baptist Muller, farmer, and elder of the congregation of Toul, resigned for reasons of health after serving in that office for twenty-three years. He was succeeded by Pierre Sommer, who is a public schoolteacher and elder in the Montbeliard congregation. Sommer had previously been treasurer of the Committee.

The new president is a son of the late Pierre Sommer (1874-1952), a pillar in the earlier days of the French Mennonite Conference. Sommer has been replaced in his post as treasurer by Michel Widmer, a young professor from Bethoncourt, near Montbeliard. He is the son of Paul Widmer, an evangelist who formerly served in Oran, Algeria.

Another long-time member of the Committee who has also resigned is Pierre Widmer, who served for more than twenty years as secretary. He was replaced by a younger person, Daniel Muller-Freidinger, teacher in Thill (Aube). Pierre Widmer is still serving the French Mennonite churches in various capacities: president of the French Mennonite Mission Committee, president of the French Mennonite Mission, professor in the European Mennonite Bible School at Bienenberg, Switzerland, and elder in the Mennonite church at Montbeliard.

Andre Graber, farmer, and elder in the Belfort congregation, will continue to serve as vice-president of the Committee, an office he has held for twenty-three years.



New officers at Bluffton

The board of trustees at Bluffton College has designated three staff members as vice-presidents in their respective areas.

Named to vice-presidencies are Carl Lehman for business affairs, Mark Houshower for academic affairs, and John H. (Jack) Purves for development.

In a statement released through President Robert S. Kreider, the new positions were explained:

"Growth at Bluffton College means more students, more faculty, a greater variety of programs, an increase in financial needs. It means more staff members.

"To assist the president in giving leadership at this important stage of growth, the board of trustees has approved the appointment of three vice-presidents in three major areas of the college program.

"Although titles are not of undue importance, these three new positions help to clarify the lines of responsibility in a growing college."

Lehman has been business manager and treasurer at the college since 1946. A 1952 graduate of the college, he previously had attended Indiana University and Goshen College. He also has done graduate study at the University of Omaha and Michigan State University.

Houshower, a Bluffton graduate of 1942, returned in 1964 as associate professor of education and speech, audiovisual coordinator, and director of placement. He has been director of teacher education, a position he resumes for 1969. He also is director of summer school.

In 1966, he assumed the position of academic dean and he recently was promoted to professor of education. His previous college teaching experience was at Arizona State University.

Purves came to Bluffton in 1958 as admissions counselor and has served in public relations and development capacities since 1965. His most recent position was assistant to the president and associate director of development.

During 1967-68, he was executive secretary of the National Professional Advisory Board to Mary Holmes College and he divided his time between the Mississippi school and Bluffton.

A 1942 graduate of Oberlin College, he also received a masters degree from Oberlin and was dean of men there for one year.

New nurses in Vietnam
First class from Nha Trang

Eight assistant nurses completed their final examinations, participated in commencement exercises in March, and stepped into new careers. They were the first graduates of the Nha Trang Evangelical Hospital Nursing Program. Vietnam Christian Service, the Vietnamese Protestant Church, and the Ministry of Health cooperate in this project.

Early in the morning, with Health Ministry officials looking on, the girls completed written exams and demonstrated the practical skills they had learned. The afternoon graduation ceremonies stressed the idea of service-oriented work. Hospital director Dr. Harold Kraybill challenged the graduates to remember that though their hands were skilled their spirits must also stand ready to serve.

The girls, from various religious backgrounds, expressed their understanding of the Christian idea of service through a group presentation of: "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me" (Mt. 25:40).

Dressed in white uniforms and caps for the first time, the graduates proudly accepted their certificates from Miss Cuc, Vietnamese codirector of the nursing program. The codirector, Ruth Yoder, who has been with the program since it's beginning in 1966, received two lacquerware picture from the hospital staff.

Where will the girls go from here? Two girls will take positions with the Mennonite Mission in Saigon and Asian Christian Service. Six, with special skills needed by the Evangelical Hospital, will remain there. One of them, a twenty-three-old mother of three, will work at the hospital until the arrival of her fourth child. Her specialty—pediatrics, of course.

A GREAT MOMENT OF FAMILY LIFE can be the time spent in singing songs together. As the children learn to worship with singing in Sunday school and church, the experience can be made doubly valuable when the family uses the songs together in worship.

For families with young children, **The Children's Hymnary** can help provide such experience. Planned for kindergarten-and primary-age children, it also has many hymns for the junior age. It is a hymnbook with singable tunes and simple accompaniments. Included are carols, folk tunes, and great hymns of the church. A worship section in **The Children's Hymnary** includes table graces, offertories, closing prayers, and calls to worship.

Edited by Arlene Hartzler and John Gaeddert, the book contains 213 hymns, 20 illustrations in two colors, page size 8½ x 11 inches. $3.50 in the U.S.; $3.85 in Canada.

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QUESTIONS

Does the Commission on Home Ministries have the same assignments as the former Board of Christian Service?

The Commission on Home Ministries retained *only one third* of the programs, budget-wise, formerly assigned to the Board of Christian Service. Voluntary Service — both short term and long term — in the United States and Canada, administration of the 1-W program, peace education, and North American social ministries were retained. All overseas programs in relief, Pax, and community development were transferred to the Commission on Overseas Mission.

New programs under CHM are: support of new churches, radio and TV, Indian American work, evangelism, and concerns related to city churches, and the ministry.

The Commission on Home Ministries is a brand new entity, not the old Board of Christian Service with a new name.

Does General Conference still carry on home mission work?

Yes, definitely so! All home mission projects of the former Board of Missions are continuing, in fact, some are expanding. With the new organizational pattern put into effect on January 1, home missions was transferred to the Commission on Home Ministries. This includes Indian American work ($100,000 in 1969); city churches ($85,000); radio and TV ($45,000); and evangelism ($13,000). Evangelism and planting the church are also important in North America. Churches are encouraged to support home missions, generously.

What is the primary focus of the Commission on Home Ministries' program?

The local congregation. Helping the local church discover a missionary style of life has highest priority. This task may take several different forms.

Sometimes, CHM speaks of "mobilizing the church," or at other times about "the local church in mission." Ministry as an authentic word-and-deed witness in its community must be central if the church is to live.

RECORD

Calendar

June 5-8—Pacific District Conference, Salem, Ore.

June 19-22—Northern District Conference, Freeman, S.D.

July 5-9—Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

June 16-20—Winnipeg, Man., institute on evangelism.

Marriages

Ed Lundblade and *Marilyn Riesen,* Trinity Church, Hillsboro, Kan., on Apr. 28.

John Schmidt, Good Shepherd Church, Sioux Falls, S.D., and *Pamela Parrish,* Baptist Church, May 4.

Workers

Mr. and Mrs. Marvin Linscheid, schoolteachers from First Church, Aberdeen, Idaho, have accepted a voluntary service assignment with the Christian Academy, Tokyo, a school for missionary children. This is a combination teaching-houseparent role of two or more years.

Franklin H. Littell, an authority on interreligious campus work and president of Iowa Wesleyan College, will join Temple University's faculty in September as professor of religion.

Robert L. Ramseyer was among the students receiving doctor of philosophy degrees at the University of Michigan on May 3. A 1950 graduate of Bluffton College, he also has a masters degree in Far Eastern Studies from Michigan. His doctor of philosophy degree was in anthropology. Having completed eleven years of missionary work in Japan, the Ramseyer family plans to return there in July. Research for his doctoral dissertation was completed in a mountain village on the island of Kyushu, Japan.

Leonard Wiebe, pastor of Maplewood Church, Fort Wayne, Ind., and president of the Central District of the General Conference, was recently awarded a $3000 scholarship for advanced pastoral studies. The scholarship comes from the new Parish Ministers Fellowship Program, sponsored by the Fund for Theological Education, established in 1938 by John D. Rockefeller, Jr. Wiebe was nominated for this grant by the faculty of Mennonite Biblical Seminary last December. He plans to attend Union Theological Seminary in New York the coming school year, in a program focusing on urban ministries and church renewal, then will return to Fort Wayne to continue his ministry there. He plans to continue many of his district repsonsibilities while in New York.

HEARTBREAK IN THE MIDDLE EAST

Extra copies of this issue of *The Mennonite* on the human crisis in the Middle East are available for distribution in congregations and for use by discussion groups at the rate of five cents per copy ($5.00 per hundred).

Please send us ________ copies of "Heartbreak in the Middle East," the June 3 issue of *The Mennonite.*

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LETTERS

Feels a lot better now

My Dear Sir: Your April 22 editorial "The shadow of a female church," leaves me somewhat—shook. After all these years (from 20-27) I'm finally willing to *let* the men have priority in the church's "inner circle of control" and now you say women should be allowed to enter? Please, Mr. Shelly, don't confuse me!

Hey! That's it—the problem is, we have got to start realizing that we should fill a position according to qualifications rather than sex. That's what you're saying isn't it? Boy, I sure feel a lot better now. That's how I feel, too.

In case you're wondering about the abrupt change between paragraph one and paragraph two, it took me about three pages of handwritten struggling to get to the point that I could put the words in the proper sequential positions and they would come out meaning what I wanted them to mean. It also took me that long to decide what you were saying —boy! Am I slow.

Nothing, but nothing, irks me more than to feel that I'm as well qualified as a man to fill a position, but he gets it, just because he is a man. I take that back, there is one thing that irks me more—to feel that I'm better qualified for a position than a man and he still gets it, just because he's a man.

Yes, well, your editorial certainly did make me do some thinking and I put some of those thoughts on paper —maybe someday I'll write an article with what I thought. *Bonnie Hackel, 21 S. 12 St., Akron, Pa. 17501.*

Year a little brighter

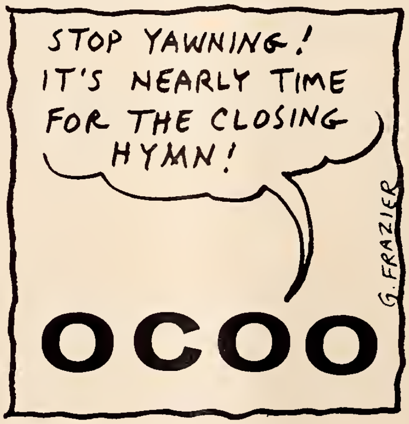
Sir: Thanks so much for sending *The Mennonite* to me this year. The last few issues have been very interesting and enjoyable. For a while, I was a little troubled by the emphasis of your articles, but am finding them more Christ-oriented. Thanks again for making this already bright year a little brighter. *Alan Klaassen, 1800 Engel Rd., Lawrence, Kan. 66044.*

Values of Low German

To the Editor: A letter that appeared in *The Mennonite* of April 22 impressed me somewhat strangely. The writer of the letter [*Review* seen as subversive], apparently feels oppressed by the thought that he belongs to the Bergthalers. There was a time when he "was convinced that there was really only our kind of Mennonite, the Bergthalers." My father and his family came with the Bergthaler group to this country in 1874. That identifies me. I have never felt this as a limitation. To me, Bergthaler is a label that has geographical and historical meaning. I have never been under the illusion that only Bergthalers were Mennonites. Being a so-called Bergthaler has not kept me from knowing of the other groups and other historical developments. But I would not want to disown my heritage, nor would I want to think or speak lightly of its chance household customs, culinary or special.

Apparently, too, the writer felt that he raised his status when he ceased to speak Low German. This correspondent has spent years in the study of English, and I know something about the language and its value. But I know something about the Bergthaler Low German, too, and speak it freely. Low German is a language in its own right. It is much older than English, which is of Low German heritage. Philological science classifies English as a Low German form of speech. It was developed by peoples who spoke a Low German tongue. Low German is a convenient and valuable tool for the study of English. It is the key to it, as the British scientist Thomas Huxley put it. It need not be relegated to the scrapbag. *J. John Friesen, Butterfield, Minn. 56120.*

CHURCH LETTERS


STOP YAWNING! IT'S NEARLY TIME FOR THE CLOSING HYMN!
OCOO
G. FRAZIER

Criticism as one talent

Dear Editor: We, too, are deeply concerned for our Christian Faith. Is not this why our forefathers came to America so they could truly worship God?

Our hearts truly were blessed when, during our morning worship service, a quartet sang (from the *Mennonite Hymnary*) "O brother man fold to thy heart thy brother, For where love dwells the peace of God is there."

When concern for Christ's love in our churches becomes so great, haven't many of us experienced nights when sleep will not come? This brings to mind words that were spoken by our dear minister some years ago. He said, in the stillness and darkness of night, God's presence can be felt more keenly, so thank Him for His nearness and tell Him all your troubles. God promises in Jeremiah 33:3, "Call unto me and I will answer thee and show thee great and mighty things which they knowest not." Do we trust Him as we should? Are we strong when our churches are divided? Doesn't loving fellowship unite and unity make strong?

In the devotional booklet *Our Daily Bread*, Henry G. Bosch tells of a man who said to the minister "I'm afraid I am of little use because I have but one talent." "That need not discourage you if it is a good one," said the minister. "My talent is criticism," was the reply. "Then do with it what Christ said the man with the one talent did," was the minister's answer. I pray that we may not be a stumbling block to anyone. Is our criticism helpful or harmful? . . . *Mr. and Mrs. Sam Ratzloff, Rt. 1, Box 197, Custer, Wash. 98240.*

MEDITATION

Is love ever a backhanded thing?

No! LOVE IS direct and sincere; depending, of course, if it's real.

Recently, a member of my adult church membership class brought in a picture which had appeared in *Life* magazine last summer. It showed three young people with their backs to the camera. The fellow at the center had his right arm around the girl sitting to his right. Behind his back, this girl was holding the hand of a fellow seated on center boy's left.

Underneath, were the words, "Love is a backhanded thing." I remembered the picture, and wondered why he had brought it to me.

"Do you know what this picture says to me?" Jake Friedli asked.

"Well, what does it mean to you?" I asked in return.

"I see the Lord Jesus with his arm around his bride—the church—while right along she is flirting with the world."

Face to face, she assures her lover, "I love you truly, truly, dear," but behind his back she writes, "Dear Abby: It isn't wrong, is it, for me to carry on with two fellows at one time? Don't tell me I'm wrong! [Signed] Miserable."

Victor Hugo once wrote, "The greatest happiness is the conviction that we are loved—loved for ourselves, or rather, loved in spite of ourselves." It is then that the expulsive power of a new affection helps us openly and wholeheartedly to settle for one real lover.

This applies very directly now to our personal, congregational, and Conference levels of faith and life. I mean faith, as we speak of it: also life, as we try to live it. Years ago, Abraham Cowley, in a rather oversimplified form, compared faith and life in this way: "His faith, perhaps, in some nice tenets might/ Be wrong; his life, I'm sure, was in the right."

Some years later Alexander Pope, an English poet, noted: "For modes of faith let graceless zealots fight;/ His can't be wrong whose life is in the right./ In faith and hope the world will disagree,/ But all mankind's concern is charity."

If this applies to the world at large, how much more to the Christian church. Our Lord said, "As I have loved you, so you must love one another. If you have love for one another, then all will know that you are my disciples" (Jn. 13:34-35 TEV). In the March 18 issue of *The Mennonite* (p. 194), Mrs. Homer Goering referred to fellow-Christians belittling each others' work and flaunting victories before each other. She detected atrocities being committed on both sides of the issues involved, and adds, "I find such attitudes shaping themselves inside of *me*." I, too, am concerned about trends in our General Conference.

The Committee of Christian Concerns has listed some trends on which we will need to keep a watchful eye. As four pastors in the Freeman area have pointed out, "We all happen to be very human and very fallible." We need, as a religious leader said recently, ". . . to be lovingly *critical*; but always critical *lovers* (within the church)."

Love is never a backhanded thing! Truth makes men free, indeed!

We hope to read soon that the five brethren of the Committee of Christian Concerns and representatives of the General Board of the General Conference will have met for open and frank discussions.

I hope that misunderstandings will be explained, errors corrected, and the basic Christian faith will be applied and lived out in a broken world. Unitedly and within the General Conference, we want to go forward. But who gets the credit? "After all, who is Apollos? And who is Paul? We are simply God's servants, by whom you were led to believe. . . . It is God who matters, for He makes the plant to grow."

Walter H. Dyck

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COVER

A refugee camp in Palestine where many Arabs have lived for over twenty years.

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Mennonite presence in the Mideast

Two years ago, the world was stunned by the Six-day War in the Middle East, because when it began we didn't know whether it would last six days or six years, or whether the world would last much longer. The war ended as a military victory for Israel but with peace for no one. Two years later, little improvement has been made and much has grown worse.

If peace is to come to the Middle East, it will have to be in response to a groundswell of world desire for peace and we all have a part in this effort. The first thing we can do is to inform ourselves on the nature of the problem so that we can pray for peace more intelligently and work more diligently. With the encouragement and participation of the Peace Section of the Mennonite Central Committee, we have produced this special issue. We hope this will contribute to your personal study and to your group discussions. *Editor.*

* * *

"Forecast for Mideast: no war, no peace," is a recent report from Thomas Ross, foreign correspondent. Another Mideast correspondent, Flora Lewis, reports from Cairo, quoting a local citizen saying ". . . let it [war] blow one way or the other. This is intolerable. It's got to end, whatever happens."

Most of the Arab refugee freedom fighters or guerrillas have known nothing but life in tents and dirty camps. Having found no honor, self-respect, purpose, or opportunity in life, they are now prepared to find it in death.

One of the most serious, horrible, and utterly shameful conditions in our world today is the plight of the Arab refugees. Above all, the fact that these conditions have existed for more than twenty years and still no answer in sight, is what makes this intolerable. We have allowed the spirit of a generation of people to be virtually destroyed. The endlessness of the problem has created a hopelessness leading to desperation, the result of which could set the world aflame. A Mennonite presence is needed.

The work of the United Nations through its relief agency (UNRWA) is most commendable but, as a peace force, has become virtually ineffective. We want to fully cooperate in their excellent relief ministry and give encouragement to their peace effort but something needs to be added. For the past twenty-one years, the UN has passed dozens of reasonable resolutions that have been totally ignored for lack of means of enforcement.

"No war, no peace" and "This is intolerable. It's got to end whatever happens," summarizes well the Mideast situation. Few other areas of the world so desperately yearn for a formula for reconciliation and peace. A Mennonite presence is needed to join the forces in research for peace.

It is for the very deplorable conditions, as they exist in the Mideast that Jesus Christ was born, that the Christian church, the Mennonite church, we were born.

In a peculiar way, the Mennonite church should be qualified and feel called to a peace ministry in this area of conflict. It does not say in Holy Scripture, blessed are the peace marchers, walkers, talkers, or peace demonstrators but it says, "blessed are the peacemakers." This does not condemn or even hold fruitless the efforts of those who march, walk, talk, or demonstrate, but it does imply that more is necessary.

With deep conviction, I wish to testify that the most forceful, meaningful, and acceptable way of serving as a peacemaker is to serve and witness as a Christian volunteer. Yes, by getting under the load of those who are suffering as a result of conflict and war, who have a burden too heavy to bear alone. In this manner, one identifies himself with their problems and aids them in their search for peace. This provides an opportunity to talk, walk, and to work with them.

"The most important thing about any civilization is not what its people argue about, but what they take for granted," says Arnold Toynbee. Let us not take for granted that our witness is to no avail in the complex Mideast struggle and in their search for peace. This situation calls for a Mennonite presence at the various levels that are now open to us. *Harry E. Martens*

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The Lovers—Pablo Picasso

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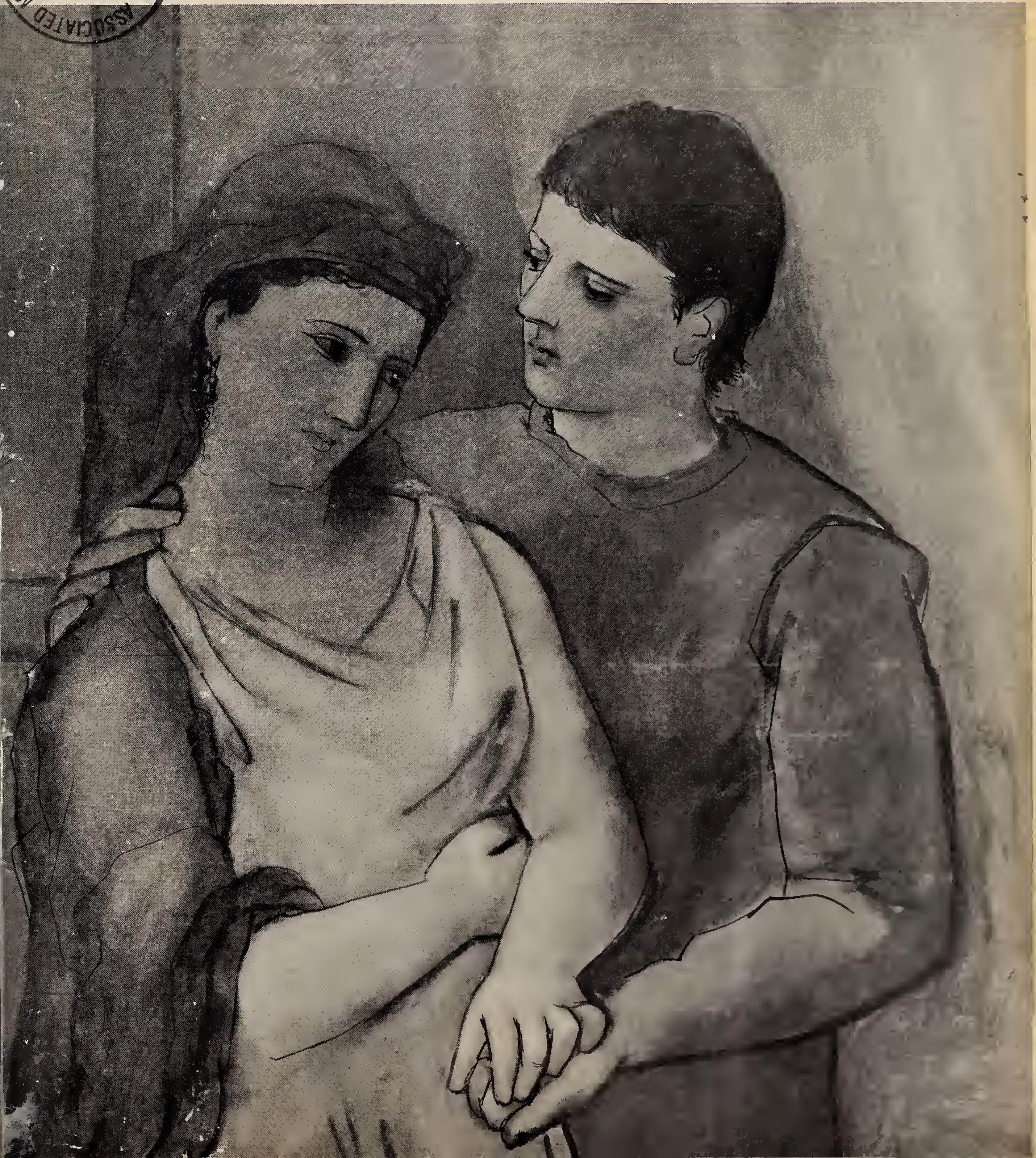


A good marriage—what it takes

Sooner or later, nine out of ten of all Americans marry. The nine certainly need to understand marriage if they are to make a success of it. The tenth (whoever he or she is) had better try to understand it, too, because he is certainly going to have plenty of married friends.

Why do people marry? In the past, it was usually because partners were found for them by their parents, and they had little or no choice about it. The parents planned marriages in order to continue the family tradition and to have grandchildren to carry on the family name.

Nowadays, young people are free not to marry if they so wish. The fact that most of them do means that they find the idea of marriage attractive. It offers them some of the things they desire most in life—companionship, the opportunity to love and to be loved, sexual fulfillment, emotional security, the pride of parenthood, the joys of family life. These are some of our hopes as we look toward marriage.

Yet, for many, the hopes are not fulfilled. Marriages are breaking down at a high rate in our American culture. Most of us have seen divorces take place in our neighborhood, among our friends, perhaps in our own family. In the United States as a whole, if the present rate continues, one marriage in four will break up.

Let us, then, consider four aspects of what marriage means.

1. *Leaving your parental home.* Many young people already do this before marriage—when they go to college or into the armed services or away to work. But as long as you are unmarried, where your parents live is still home for you. Maybe you still have your old room to go back to. At least the accumulated treasures of your childhood and youth are there, if only in a trunk in the attic. And when you go back for awhile, your parents welcome you and make a fuss over you, and you can relax and renew some of your childhood patterns.

Adapted from Christian Action, June 1964.
© 1964 by the Methodist Publishing House.

But when you marry, this comes to an end. You can't be a child in your parents' home anymore. Now, you have a home of your own, and if anyone had any doubts about whether you had reached the status of an adult, the doubts are now gone for good.

Now, there is someone else in the world for whom you are responsible—who comes even before your parents and to whom your parents are strangers.

So getting married means a deep shift in your loyalty. Some young people find it hard to break the old dependence on their parents. Of course, it doesn't mean that we cease to honor and respect our parents, but it does mean that, now, parents take second place.

2. *Adjusting to a new pattern of living.* In a court of law, husband and wife cannot incriminate each other; their evidence against each other can't be accepted. Why? Because, in law, a married couple count as one, and a person cannot go to law against himself.

Behind this legal idea there is the profound truth that, as the Bible expresses it, in marriage the two become one. This doesn't, of course, mean that they lose their separate identity in some strange, mystical way. It means they enter a life of more intimate sharing than is possible in any other human partnership. In their sexual communion, it means that they share each other's bodies; and the Bible considers this as the deeply significant symbol of their sharing of life at many other levels.

The idea of intimacy with someone attractive and lovable is one we welcome, because it looks like the perfect answer to the problem of loneliness. But, all too often, a young person thinks of the intimacy of marriage in terms of the other person adjusting graciously to what he happens to want and like, and he forgets that it has to be a two-way process. It's impossible for two people always to want the same thing in the same way at the same time; so there are occasions in marriage when the other person really upsets and frustrates you, and intimacy with a person whom you temporarily dislike can become excruciatingly painful.

3. *Assuming new responsibilities.* Marriage is the event that marks the founding of a new unit of human society. Up to that point, the fact that two people are in love and like to be together is pretty much their own affair. Nobody takes any official notice of it. But once these two decide to marry, all is changed. The ceremony has to meet legal requirements. A new human family is being brought into existence.

To put it another way, getting married is not just two people enjoying each other, but two people going into a business partnership, as well. They have to agree on a mutually acceptable plan for the earning of the money they will need to set up and maintain this establishment. They have to think, too, of the immediate future and what it can bring—in the form of unexpected illness or unplanned babies or sudden loss of income.

They need to arrive, also, at a fair and equitable distribution of the work that has to be done to keep the home running smoothly.

4. *Accepting a lifelong commitment.* The solemn words of the marriage ceremony—"till death do us part"—remind us that, according to the law, marriage is no trial trip or experiment. It involves us in the taking of the most sacred vows most of us will ever take in our lifetime.

The promise we make is not that we will stay with the marriage as long as it runs smoothly. Few marriages do run smoothly all the time. This is a commitment, made on our honor, to stand by each other, whatever happens. And for a young couple today, that may easily mean staying with each other for the next fifty years.

These demands of marriage mean that one of the toughest assignments a person can face today is the choosing of a life partner. Among the comparatively few persons of the opposite sex you happen to meet, you have to select one with whom you will live in the most intimate of all human relationships. You have to make this choice at a time when you are quite young.

Choosing your own marriage partner on the basis of love instead of having parents do the choosing, as was once the practice, is good and right, because it is the relationship that matters most. But love is a pretty complex emotion. The well-known American study of marriage by Ernest W. Burgess and Harvey J. Locke found that the emotion of love had at least ten different components. So it's no wonder some young people find it rather hard to understand.

We needn't go into all these ten aspects of love. But there are three we can distinguish.

First, there's *romantic love*. If you don't know from personal experience what the state of being in love is like, no one can describe it to you. It is a state of intense excitement, exaltation, and longing. Young people experience it often as an infatuation—a very strong attachment that doesn't last very long, but that is almost overwhelmingly powerful while it does last. More mature romantic love goes much deeper and lasts longer.

From the point of view of marriage, however, romantic love alone is not enough. It is based, of course, on sexual attraction. There's nothing wrong with that—people who feel no sexual attraction for each other certainly haven't got what it takes, so far as getting married is concerned. But we need to understand that the power of romantic love comes from unsatisfied longing; and that after a year or two of sexual closeness in marriage, romantic feelings gradually wither away.

Another aspect of love is *friendship*. This, of course, need have no sexual basis at all, so we hardly think of it as a form of love. But here we make a great mistake.

There are certain people with whom we feel in tune, who share our basic ideas and ideals, and in whose company we feel relaxed, contented, and comfortable. On the other hand, you all know how frustrating and boring it can be to spend an evening with someone you just don't find interesting. To have to spend a lifetime with such a person would almost be worse than a prison sentence. The one you plan to marry, quite apart from sex appeal, should, as a person, mean as much to you as your best friends among your own sex.

Third, love should include the aspect of *devotion*. Being married means giving much of your time and effort to one particular person. Often, it means having to sacrifice things that mean a great deal to you—cherished plans and goals—for that person. This will be very hard to do unless you respect and admire that person quite deeply, believe in him, and feel genuinely proud of him.

Begin with dating

How do two people find out whether they love each other enough for marriage? The answer is that we have an excellent system of mate selection which, if they will make good use of it, will provide all that is required. In fact, it is so good that Professor E. E. LeMasters, who has made the most thorough study of it ever undertaken, thinks most marital failures occur because the people concerned

The important task . . . adjusting to one another.

didn't use the system properly.

The system begins with random dating, which lets you meet, on a social basis, many people of the opposite sex who might turn out to be possible life partners. The next stage is courtship or going steady, which allows two people to spend enough time together to find out how much capacity for real growing together there is in their relationship.

If going steady brings a couple to feel quite deeply that they are right for one another, they can move into the third stage and get engaged. This means a commitment, but it is nothing like as serious as that required in marriage. In the engagement period, the couple can test out their compatibility quite thoroughly.

By using these experiences intelligently, and taking enough time to test their real feelings and judgments, a couple can reach the threshold of marriage with quite deep, strong convictions that they are really well matched. To marry without this kind of conviction is very foolish. A broken engagement can be quite distressing —but it is nothing like as tragic as a broken marriage years later, when, perhaps, children are also involved.

In the process of finding out whether they are right for each other, young people are confronted by a number of questions. Let me comment briefly on three.

1. *Cultural difference.* In our wide-open, democratic society of today, we meet people who come from cultural backgrounds quite different from our own.

The main areas of difference are focused in class, religion, and race. The evidence that has been gathered from studies shows very clearly that cultural differences increase the difficulty of making good adjustments.

2. *Personality difference.* It is hardly necessary to say that two people whose temperaments clash, and who find themselves constantly disagreeing and quarreling, had better not marry.

But this doesn't mean that people of similar personality patterns make the best marriages. Two people who are very much alike might even find life together rather dull.

Studies of mate selection have shown that people often choose their partners for marriage on the basis of emotional complementarity. We all know that, sometimes, opposites attract. This can be quite good for both partners, because each can help to provide what the other lacks.

3. *Sexual compatibility.* We often hear it said in these days that couples should find out, by having intercourse before marriage, whether they are sexually suited to each other. If the studies and researches had brought us any convincing evidence that this can actually be done, we would have to give it serious consideration. However, despite much that has been said to the contrary, our studies to date give us quite contradictory findings on this question. There is no convincing evidence that premarital sex experience provides any advantage in later marital adjustment. On the other hand, we know that premarital sexual experience can, in some cases, be very disturbing in creating anxiety and guilt, in leading to embarrassing complications when parents find out, and in bringing about undesired pregnancy.

Learn to adjust

When two people live together in the kind of close intimacy that marriage involves, a good deal of adjustment is sure to be needed. After all, these people have lived separate lives for eighteen or more years. Each has developed his own individual ways of doing all the little things that make up daily life. There are hundreds of little ways in which people are different. These differences represent their individuality. They don't like to be criticized for these things, and they don't find it easy to change.

Conflict in marriage is inevitable. People who say, "We're in love, and we just aren't going to have any problems" are either very naive, or they are whistling to keep up their courage. All married people have problems, and a couple had better face this frankly and develop as many good problem-solving techniques as possible before they become husband and wife.

Most marriages go through three stages. The first is a time of *mutual enjoyment.* The sheer delight and exhilaration of belonging completely to one another, after the long months of waiting and planning and dreaming, usually brings a deep sense of joy. This is the honeymoon stage.

This is followed by a period of *mutual adjustment.* It's a kind of breaking-in experience of learning to live together in spite of differences. It may be quite short if the couple starts with a great deal in common, know each other very well, and are flexible persons. It can be quite long and painful when there's a lot of adjusting to be done. But as long as they are growing together and making progress, the adjusting process can be fun.

If the period of mutual adjustment is well handled, it leads to a third stage of *mutual fulfillment*—not as exciting as the romantic honeymoon stage, but deeply satisfying because it means that the couple now really know each other thoroughly, have accepted each other, and are confident that they can deal with any further problems that may arise. The married couples who reach this stage are likely to enjoy a good marriage that lasts on through the years.

Solving marital problems

Obviously, the important task for every married couple is to handle, really well, the process of adjusting to one another. For married people, everything depends on working out a set of good problem-solving techniques. A lot of progress can be made on this in the engagement period.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Are you my daddy?

"Hi, Daddy!" I heard our neighbor boy, Timmy, say as a car drove up to the well-kept home across the street. Two short legs ran pell-mell down the steps and two arms hugged the daddy who could see his boy only occasionally, now. Timmy's mother had sent his daddy away and was making plans to marry another man.

Timmy's father could not stay long, just an hour or two. The two played a little catch and then the father gave his son another lesson on how to ride his trike down the sidewalk.

The father's visiting hours were over. "I'll see you in the morning," said Timmy as he hung on to the window ledge of the car. His father turned on the ignition.

"No, next Saturday," said his father. I heard the tone that suggests tugging at the heart.

"On Monday," pleaded Timmy.

"No, Timmy. I am sorry. But I will see you next Saturday. Perhaps we can do a little fishing."

The car drove away and the bewildered boy watched until it was out of sight. Then he ran over to our house.

My husband was cleaning up the back yard. "I have a father," Timmy told him with an assurance he did not feel.

"Of course you do, Timmy."

"We're moving to Colorado."

"Oh," replied my husband. "We will miss you."

"I'll help you, Daddy," offered Timmy as he took hold of the rake. "Are you my daddy?"

Geraldine Harder

1. *Expectations.* Our studies show that what different people expect of marriage varies greatly. Two people who plan to get married must be able to understand what their major expectations are and make allowances for the strong emotional reactions they may have when these are not fulfilled. Problems can only be solved on the basis of reality. If you are expecting your partner to be someone quite different from the person he actually is, you are being quite unreasonable, and the sooner you realize it the better.

Before they marry, an engaged couple should talk a great deal together about what they expect of each other, and what they expect of marriage.

2. *Communication.* Every marriage counselor knows how, when a marriage is badly out of kilter, husband and wife sometimes have wildly distorted ideas about each other and about what is going on. This is caused by the breakdown of communication between them.

In human relationships, generally, we usually want to keep the atmosphere as pleasant as we can. So we avoid saying things that may disturb the other fellow, or things that may make him angry.

However, in a relationship like marriage this doesn't work. Husband and wife are too involved with one another, emotionally. If a husband is holding something back, his wife usually senses this and wonders what is on his mind. Often, he may want to spare her worry. But what usually happens is that she worries more because she feels something is wrong and doesn't know what it is, than she would if she knew everything.

Living in a state of wide-open communication is a new experience for most of us, and we have to learn it in marriage. If we can manage to do so, we will find that it will save us from a great deal of needless trouble. This, again, is something an engaged couple can learn and take with them into marriage as an essential part of their problem-solving technique.

3. *Decision-making.* Married life sometimes seems like an endless line of decisions that have to be made.

Soon after a marriage takes place, husband and wife must face the question of how they will settle differences of opinion. It is impossible to expect that they will always be in agreement. When they aren't, what happens?

Three things can happen. The clash of conflicting wills can be settled by one making the decision and the other giving in. It can be settled by one making the decision and the other refusing to recognize it. And it can be settled by negotiation until a compromise solution is reached which both accept.

Either of the first two solutions would, if repeated often, be very damaging to the marriage. The third solution is the only kind of decision-making that supports and strengthens the relationship. It takes time and effort to achieve it. But any couple who wants to keep in real unity and harmony simply must achieve it.

4. *Flexibility.* All adjustments in personal relationships call for a great many compromises. A person who stubbornly insists on having his own way every time is very poorly qualified for marriage. Marriage problems are solved, as industrial and international problems are, by each side giving a little, by attempts to understand each other's point of view, by making it possible for the other party to climb down without losing face. Husbands and wives must develop flexibility in order to settle their differences peaceably, day after day. A certain amount of bargaining isn't out of place. "All right," the wife may say, "I'll have your parents for Christmas if you'll get the attic bedroom finished." Give and take, some firmness with a willingness to make concessions, the ability to put yourselves in each other's shoes—these are the well-tried principles that solve problems and keep homes peaceful and happy.

Special funds for summer city needs

The inner city with its inherent problems and conflicts is one of the top priority items in the minds of government officials, church leaders, and citizens in general. It is a much-talked-about area. Yet, it almost seems as though the city is somewhat like the weather, everyone talks about it, but no one does anything.

"I believe that a number of churches and agencies are concerned about the unchanged ghetto conditions of poverty and discrimination, but in terms of the church at large, I have become very pessimistic as to their real concern," says one Mennonite city pastor.

"I say this particularly because I think the general outlook of the Mennonite church seems to be very similar to our country's political outlook, and our political leaders, at this time, seem not to have very much to offer for the bad conditions in our cities.

Several conferences have inner-city church units working in ghetto areas throughout the United States. The Mennonite Central Committee has made available grants totaling $35,000 to these conference offices for their inner-city projects. This was a $10.000 increase over the amount granted for similar projects last year, but it is still not enough.

An interracial committee of city workers allocated the $35,000. Of the twenty-seven requests made, only two projects could be totally funded. "Many of the other projects also deserve to be fully funded, but there just isn't enough money," explains Paul Leatherman, associate director of the MCC voluntary service program. "And I'm not quite sure where they'll get the money they need."

Thus, many of the projects will limp along doing only half of that which they are potentially capable of accomplishing, reaching only a small portion of those who need help.

The projects are located in areas serving Negroes, Puerto Ricans, and poor whites throughout the United States. Programs include tutoring, remedial reading, community cooperative Bible schools, summer day camps, and regular camping experiences. The goals for each project are similar: to give those from minority groups and poverty-stricken neighborhoods an opportunity to constructively use their time; to help them learn how to constructively work and play together; to provide experiences that will help the ghetto youth raise their horizons and motivate them toward higher goals to better themselves.

General Conference projects funded include special programs of Woodlawn and First churches, Chicago; and Crossroads, Philadelphia.

Much more could be done, many more could be reached, more programs are organized, on paper. But the programs cannot be translated from paper theories to human realities without adequate financial support.

The blacks have given fair warning. They are not going to sit and wait. Waiting has brought them nothing. The 1968 Kerner Report of the National Advisory Committee of Civil Disorders was to be a step toward alleviating the problems of the ghetto. But, "a year later we are a year closer to being two societies, black and white, increasingly separate and scarcely less equal," concludes the report "One Year Later," a study of the response to the Kerner Report.

"Education in the ghettos is a failure. . . . At present, there are no programs that seriously threaten the continued existence of the slums. . . . Joh discrimination remains a serious problem, reinforcing the concentration of minorities in low-pay, low-status occupation. . . ," the report continues.

In the Black Manifesto presented by James Forman and adopted by the National Black Economic Development Conference, are these words: "We have suffered the most from racism and exploitation, cultural degradation, and lack of political power. It follows from the laws of revolution that the most oppressed will make the revolution. . . ."

Blacks are charging that Christianity is a "white racist institution," and that Christians have been involved in the exploitation of black people, since the country was founded.

There are Mennonite churches in inner-city areas struggling to show the blacks that Christianity is not what they accuse it to be. But the church of the inner city is handicapped—it has workers, it has isolated and defined the problems, it has spent hours working with black-community residents to create programs that will benefit the community—but it needs money in order to function. Conference offices are anxious to channel more money to their inner-city units, if they had it.

The problems of the city have been expounded, explained, researched, and reported on in a concentrated manner for the past months. The needs have been clearly outlined; what is missing is the factor that will make the outline work. It is not too late to implement the programs the inner-city churches want. Checks sent to conference offices and designated for use in the inner city will put more ghetto youth on the road to self-improvement. Is it not time for church members, in the language of the ghetto, "to put up or shut up"?

"I urgently hope that the Mennonite church can become much more concerned about the situation in our cities and use some of their resources to help, now, in righting some of these ills." This hope, expressed by one inner-city Mennonite pastor, is echoed by his fellow counterparts throughout the United States.

Way to a raceless church
Turn whites into blacks

A novel proposal for achieving a raceless church and world was put forward by Henry H. Mitchell of Santa Monica, California, when he said that the white man will have to become integrated into black culture.

For far too long, the Negro in the white church has been "the lamb in the lion's stomach," said the newly elected Martin Luther King memorial professor of black church studies at Colgate-Rochester Divinity School in New York State.

"Whites must become fluent in black religious culture. The raceless church will be advanced only as whites are willing to sound black, act black, eat black, and worship black," he said.

Mitchell suggested that the process of "going all out to relate to the black church" may bring the renewal the white church so badly needs, today. The fiery experience the black church offers might lead some whites to repent of things they only recently become aware of, he said, reminding his audience of black and white churchmen that "until there has been repentance, there can be no remission of sins."

Applying to the Christian church the philosophy of black separatism advocated by many U.S. blacks, Mitchell said, "We blacks have to have our own thing until there can be mutual assimilation. As whites achieve identity inside the black structures and blacks get healthily inside white structures, both building the two-way traffic, each culture will be stretched and expanded until, one day, they meet and genuinely overlap. Then and only then can we enjoy the church as it is in heaven: all inclusive, raceless, classless but colorful, nationless, composed of all men from over the face of the earth."

Mitchell made his suggestion to thirty-eight churchmen attending a consultation on race that was sponsored by the World Council of Churches in May in London.

Russian visit postponed

The visit of five Russians, four Baptists and one Mennonite, to Canada has been postponed for unknown reasons. They were to arrive in Montreal on May 19, but a telegram received a few hours earlier simply said, *Arrival Delayed*

It is still hoped that they will arrive and visit Mennonite and Baptist churches in Canada for a three-week period. Mennonite Central Committee of Canada and the Baptist Federation of Canada are ready to set up a new itinerary just as soon as a new arrival date is firm and the length of the Russian visit is known.

One billion Bibles have been distributed by the American Bible Society during its century of service and the billionth Bible was presented to President Richard Nixon in May by Edmund F. Wagner (center) and Senator Claiborne Pell (Democrat from Rhode Island), the president and vice-president of the Society.

Pope visits Protestants One hour in Geneva office

The visit of Pope Paul VI to the headquarters of the World Council of Churches in Geneva on June 10, will last for one hour, but it will be a busy hour.

On his arrival, the Pope will be received by the general secretary of the World Council of Churches, Eugene Carson Blake.

Blake will give a welcoming address in the conference hall of the Ecumenical hall of the Ecumenical Center, after which the Pope will address the meeting. After these addresses, a prayer will be said in common and this first part of the visit will be closed with the Lord's Prayer.

The Pope will, then, have a private conversation with the general secretary of the World Council and Blake will introduce his close colleagues. After this, the Pope will meet some representatives of World Council's member churches and of world confessional organizations which have their offices in the Ecumenical Center.

Then the Pope will greet the authorities of the churches in Geneva, and especially of the National Protestant Church which belongs to the Reformed tradition.

Before leaving the headquarters of the World Council, the Pope will spend a few moments in meditation in the Chapel of the Ecumenical Center.

The program of this visit has been planned to emphasize the deep spiritual significance of this encounter. For the first time, the head of the Roman Catholic Church, which already has many contacts with the World Council, will meet with the leaders of the Council in the place where they work.

Hand and Bible skills Aim of Calcutta school

The India Industrial Mission, Calcutta, is a small technical-training school, founded in 1920 by Edwin Lawrence, a British engineer. Lawrence came to India as a young man to follow his profession, but his concern for the spiritual and physical welfare of his fellowman led him to search for a way whereby he could be God's instrument in helping as many people as possible.

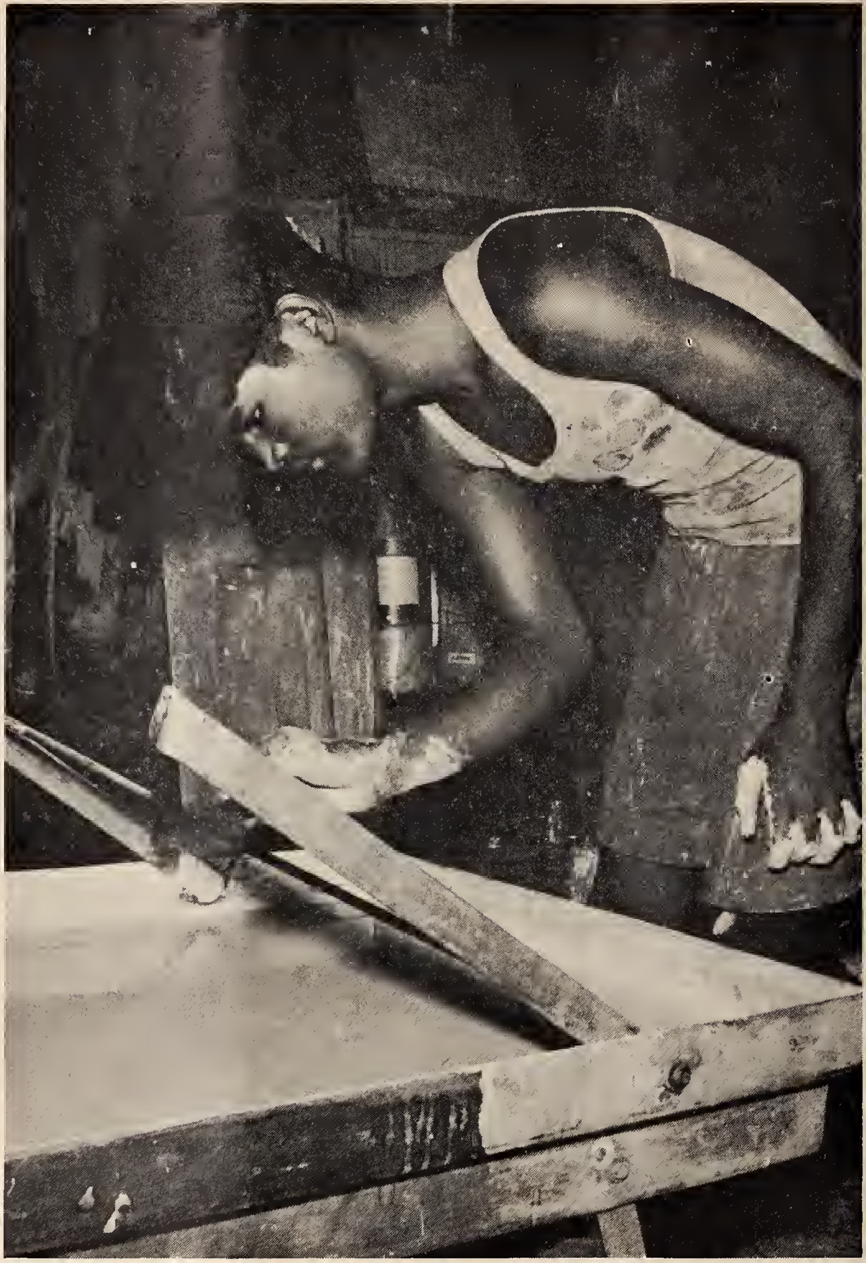
When the opportunity presented itself, he began training Indian boys in hand-skills while at the same time giving them an opportunity for Bible study. His idea was, that within the developing industries of that day, there should be a core of Indian Christians who would communicate to their countrymen the good news of the Savior as Paul did in his day.

At first, this venture was on a small scale and did not resemble a training school, as such. Lawrence sent the students out into the districts of West Bengal in mobile workshops to do repairs and, sometimes, manufacture new things as demands required and facilities would permit.

On such occasions, the students had an opportunity to tell others individually, as well as in gospel meetings what Christ meant to them. Bible study was stressed during the three-year course, so that the boys had practical training as well as an opportunity to grow in their Christian experience.

Shortly after the practical work got under way, it became apparent that there was a great need and widespread demand for hospital furniture and with that, the factory training center began to materialize. At first, the student enrollment was only six or seven, but after the purchase of the Henry Martyn Divinity College of North Calcutta, the number increased to sixty, then diminished to a constant of twenty-five.

In 1964, the school was taken over by the United Missionary Society. At that time, the mobile workshops had been discontinued, in order that more emphasis could be placed on an organized program in shop and theory. With the continuation of those same emphases, the board of directors of India Industrial Mission applied to the Mennonite Central Committee for the placement of a qualified mechanic.



India Industrial School trains young men for useful jobs.

In July 1964, Ken Shantz, Ontario, arrived in Calcutta. The auto-mechanics department, which was to be Shantz's responsibility, was not begun immediately, and he was called upon for various other duties, again proving the versatility necessary for a Paxman.

In 1966, the need arose for a welding instructor and MCC was again contacted. Pete Hiebert, Winkler, Man., went to fill that need. Commenting on his work, he says, "I have had the joy of seeing zealous young Christians become independent by self-support in industry, but dependent on the Lord's grace and blessing."

Last month the India Industrial Mission again changed hands. It is now being administered by the Methodists, who already operate a number of technical training schools.

Draft laws get new study

President Nixon's May 13 proposal for draft changes initiates, basically, two changes in the present system of conscription, both of which have major consequences.

One-year maximum draft eligibility—age nineteen: Perhaps the most critical aspect of the President's proposal has do with the change from an oldest-first to a youngest-first order of call. This means that nineteen year olds would be called up first for draft.

Persons responsible for denominational and other agency service programs, such as the Mennonite Central Committee, which use conscientious objectors may find the ramifications of having a majority of their applicants in the nineteen-year-old age bracket rather sobering. Most of the Mennonite programs in which alternative service assignments are made, for example, Pax, Teachers Abroad Program, and the various domestic voluntary service programs, are best suited for young men of greater maturity and preferably with college background.

One possible recommendation which Mennonites could make to Congress on this matter would be to request a deferment option to objectors. This might mean that objectors would be given the option of serving at nineteen or making a commitment to serve their two-year period in alternate service at age twenty-one or twenty-two.

Random selection: The second major component in the President's recommended draft changes is that of the draft lottery system. This is seen as one means of bringing greater equity to the selective process of the Selective Service System. Which youth would be called up first would be determined by a lottery of birthdate numbers.

If a young man was born on July 30 and that date came out three hundred and sixty-fifth in the random selection of birthdates, he would not be called up until after all those born on different dates. If that many men were not needed to be drafted that year, he would not be called at all. And if he were fortunate enough not to be called that year, he would not be eligible for call-up in any later year, except in case of emergency.

How system would work. The youth registers for the draft at the age of eighteen. He becomes eligible for call-up in the selective Service Year which began after he reached his nineteenth birthday. Selective Service Years would begin on a fixed date each year, to be determined by the date of enactment of the new legislation sought by the President.

If Selective Service Years began each December 1, for example, then a youth reaching nineteen before that date would be eligible to be called from that December 1 to the following December 1.

During his maximum eligibility year—nineteen to twenty—the youth would be liable for call-up in accord with the number drawn by his birthdate in the lottery.

A youth not called during his maximum eligibility year—because his number was not reached—would normally not be called after that.

Deferments would be available to complete undergraduate studies or a current year of graduate school. A youth reaching nineteen and seeking a deferment would, nevertheless, be assigned a call-up number in accord with where his birthdate fell in the lottery. That would remain his permanent number, but it would not become operative until he finished school and entered into his postponed maximum eligibility year.

Thus a nineteen year old with a call-up number putting his birthdate two hundreth on the list would return from school at age twenty-two or twenty-three and still have a two hundredth ranking for call-up.

Legislative procedure and timetable. After the President's Executive Communication to Congress has been drafted into legislative language, the bill will be sent to the House and Senate Armed Services Committees. Thus far, the executive proposal has not been drafted into legislation.

Until these two committees see the proposal in the form of a bill, it is difficult to obtain any clear indication of what to expect. After the House and Senate committees receive and study the bill, they will determine whether or not to hold hearings and whether or not the hearings will be open for public testimony.

A staff member of the Senate Armed Services Committee indicates that hearings would not be held until well into the summer—the end of June at the very earliest. The committee is in the midst of military procurement hearings which will continue until mid-June and must take priority over any other matter.

The Peace Section of the Mennonite Central Committee is studying the proposal and its implications. There will be time for representatives to make a testimony if necessary. In the meantime, suggestions and reactions from the brotherhood are solicited by the Peace Section.

Bible agency to U.S.S.R.

It has been reported in Moscow that a visit by Cameron Townsend, founder of Wycliffe Bible Translators, has resulted in the communists opening the door to that agency's ministries in this country.

When approached about the possibilities of allowing Wycliffe to work in the U.S.S.R., an official became so angry on one occasion when the Bible was mentioned he nearly lost control of himself, writes Ethel Wallis, a member of the survey team. The Russian's mother had been a believer; he was an atheist.

On Townsend's fourth try, Miss Wallis said, another official found a way to allow Wycliffe to work in the Soviet Union through one of Wycliffe's Latin American branches—probably Colombia.

This is viewed as a major breakthrough for the mission. Purpose of the visit was to investigate the many languages spoken in the Caucasus area of Southern Russia.

Kenneth Pike is scheduled to meet with Soviet linguists in Russia next August.

Pastors do well in giving

A group of Mennonite pastors and their wives from Central Illinois recently learned that they were not only subsidizing their churches but giving to the church three times as much as the average. And all this on a salary below the average of other families in the twenty-five- to fifty-year age bracket.

These facts came out at a regular monthly pastoral meeting at Eureka College, Eureka, Illinois, in which Lester Janzen, stewardship secretary of the General Conference Mennonite Church, spoke and participated in discussion. He opened up the subject with two questionnaires on finances in the minister's family and the pastor's role in the church's stewardship program.

The pastors and their wives wrote out their answers to questions on finances in the minister's family, then discussed the results of the unsigned forms. They reported income, financial planning, some spending habits, and giving, as well as some prob-

One might think there would be considerable complaining when ministers estimate their incomes to be 20 to 30 percent lower than the average of other families. There were some lems and feelings about it all. feelings of frustration but no complaining.

Several pastors reported spending an average of over $700, annually, for "church-related business, such as office or car expense." The high was $1600, the low $400. Thus, these ministers are actually subsidizing the church when the congregation does not include all church-related items in the budget.

With lower incomes, ministers need to watch expenditures carefully, and they do. The pastors and their wives reported that husband and wife consult each other on major purchases and about half keep records of their spending. Half also do some budgeting, setting aside monthly given amounts for major categories of spending.

Though their income was estimated as lower than average, their giving was higher. The completed forms showed that only one reported giving in the 5 to 9 percent category, and none in lower categories, while five gave a tithe, and four more than a tithe. Janzen states that if this were the level of giving throughout the church, giving would triple! Pastors are good examples in giving.

Among financial problems listed by the group were planning for retirement, how to determine priorities, how to accept gracefully a lower-than-average salary, and finding money for regular savings. One minister even admitted to the problem of "explaining unentered checks to my wife"!

As to the pastor's role in the church's stewardship program, the pastors felt strongly on at least two points. They should preach on giving or another phase of stewardship at least twice a year, and they should be involved in planning the church budget and offering schedules. They would also like to discuss, personally with members, various aspects of giving, including what constitutes a Christian standard of living. Some pastors do but are often made to feel that they are intruding into an area that is really off limits.

Janzen says that in *The Challenge of Christian Stewardship*, Milo Kauffman reports that Jesus spent more time teaching about a person's attitudes toward possessions than He did on regeneration, prayer, faith, or the future life. Sixteen of Jesus' thirty-eight parables and one verse out of seven on the gospel—in fact, half of His teachings printed in the Bible—relate to a person's attitude toward possessions. "This might say that two sermons a year aren't enough," Janzen points out.

Six ministers reported that while there was some resentment to Bible studies or preaching on giving, many members expressed appreciation.

DISCUSSION

Response to Pentecostalist tongues

Maynard Shelly called the attention of our General Conference Church to the important contribution of Protestantism's third force, namely, the Pentecostal movement in the world. The article, "Listen to the Pentcostalist Tongues" [May 20], was a fair and informative presentation of an amazing movement, especially in some areas of the third world, particularly Latin America. The sheer numerical growth of Pentecostalism in Chile, Brazil, and El Salvador, to name several countries, cannot be overlooked nor, in any way, underestimated by churchmen, missionaries, or the leaders of the younger churches in Latin America. The article cannot and ought not to be challenged on the basis of accuracy nor can there be an argument as to the necessity to enter into sympathetic dialogue with the Pentecostals as authentic members in Christ's church.

There are, however, some general impressions one receives from a careful reading of the article which need some additional comment. This response is not written as a correction of the article, rather as an addition concerning some erroneous impressions to which the article gives rise, primarily in relation to Latin America.

The first impression is that the rapid numerical growth of Pentecostalism in Latin America is a direct result of the emphasis on certain charismatic gifts, especially speaking in tongues, healing miracles, and freedom in the worship experience. It is not to be questioned that the Pentecostals place a priority on the gifts of the Holy

Spirit, but it is one factor among other equally important factors related to their growth. The Swiss sociologist, Christian Lalive D'Epinay, in his recent book entitled, *El Refugio de Las Masas* (The Refuge of the Masses) points to other significant factors in Pentecostalism in Chile. Among these are the majority of Pentecostal churches which possess strong authoritarian-type leaders, and pastors who rule their members under almost dictatorial ways.

This type of authoritarianism meets a deep psychological and emotional need of the disenfranchised and dispossessed poor of Latin America. Another significant factor is an ecclesiastical church structure which provides these Christians a refuge or fortress against the emergence of the new social and cultural forces which tend to destroy many traditional Latin values such as, strong family-and-kinship ties. These factors play an extremely important role and provide a more balanced understanding for the reasons behind their rapid growth.

A second impression which is possible after reading the article is that, since the Pentecostals are effectively reaching the masses in Latin America, perhaps other Protestant churches and missions ought to leave the evangelization of that hemisphere to them. In what are considered accurate studies based upon survey data and religious census analysis, it is fair to state the Pentecostal-type approach to the Latins is not reaching or communicating the gospel with all strata of society. Their most effective results come from what is considered to be the lower and poorer classes, in fact about 85 to 90 percent of their converts represent that social strata. Most of their leaders freely admit that they have not been effective with the newer emerging middle sectors, especially in the large urban areas, or with high-school- or university students, or with individuals in the professional world. It is my conviction that it will take the same Spirit-filled zeal and enthusiasm of the Pentecostals to reach socially upward with the gospel, but it will also necessitate a different mission strategy other than the Pentecostal-type approach. In the emerging pluralistic society of many of the republics of Latin America, mass strategy will not make an impact on all levels of society. The same Spirit, yes, but different strategies with the cooperation of all Protestant groups.

The final impression which might be drawn from Shelly's article is that the Pentecostals hold a key to the peace of the world. "The secret language of Pentecostalism is a key to the peace of the world" is the statement of the editor. A careful study of the theology and practice of the vast majority of the Pentecostals in Latin America will reveal an extremely strong tendency to interpret their Christian faith as "wholly otherworldly." There is a basic rejection of society and culture (the world) as evil which negates against the possibility that they can have an effective voice in decisions that would affect their own nation or the cause of world peace among the nations. For the most part, the Latin Pentecostals isolate themselves against their society similar to the pattern of our own historic Anabaptist Mennonite Church.

Perhaps, what is most urgent for the future impact of the Christian gospel in Latin America is a stress on the "variety of gifts but the same Spirit." The Pentecostal-type message and approach to the lower poor masses is effective, for which we must thank God. But we must not allow their effectiveness and numerical success to leave the impression that their charismatic emphasis and their strategy and methodology is *the* answer to the evangelization of Latin America or the world. Rather, all Protestant churches and missions working in Latin America must utilize their gifts, apply their strategies, and proclaim the message of Jesus Christ so that not only the masses will hear, but that persons at every level of society will be given the opportunity to respond in faith to Christ and find fellowship in His church. *Howard J. Habegger, 514-A North Campus Ave., Upland, California 91786.*

RECORD

Calendar

June 19-22—Northern District Conference, Freeman, S.D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

June 16-20—Winnipeg, Man., institute on evangelism.

Workers

The Milton Claassen family, Faith Church, Newton, Kan., will spend three weeks in June in Hwalien, Taiwan, where he will serve as acting medical director at the Mennonite Christian Hospital while the staff doctors are attending an annual missionaries' conference. The following week, they will visit Milton's sister, Virginia, who teaches missionary children in Japan.

Mr. and Mrs. Henry Dirks, missionaries to the Republic of the Congo, will leave from Toronto, July 2, for Kinshasa, where Henry is production manager at the LECO printing and publishing company in Kinshasa. The Congo Mennonite Church purchases sizable amounts of literature and supplies from LECO for use by congregations and for outreach.

Shirley Hildebrand, General Conference Mennonite missionary to Taiwan, has graduated with a bachelor of arts degree from Goshen College and plans to take one year of work at Mennonite Biblical Seminary, Elkhart, Ind., before returning to Taiwan. This summer, she will study at the Institute on World Evangelism at the seminary June 2-13 and spend some time in camp work in Saskatchewan. At the end of July, she will take a course in Greek at the seminary and then begin a full year's study program.

Vernon and Irene Sprunger, missionaries to the Congo, are scheduled to leave Fort Wayne, July 11. They will live in Kinshasa, where he will serve as expediter and purchaser of supplies for the Congo Mennonite Church and for missionaries, and will assist travelers.

Ministers

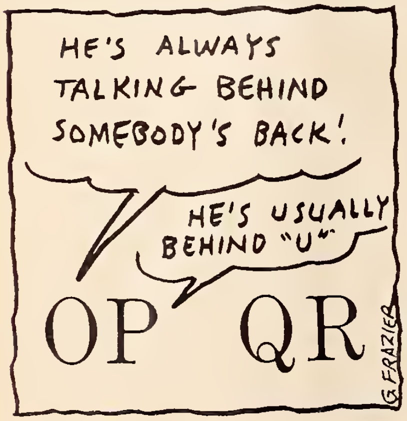
Albert H. Epp, Downey, Calif., will leave his pastorate at Immanuel Church, Aug. 1, to attend Fuller Theological Seminary for two years. Having come to Downey in 1956, he now plans to work toward a doctorate in pastoral theology.

Peter Funk, Laird, Sask., was installed as pastor of the Bethany Church, Kingman, Kan., on Mar. 30. He began serving Bethany Feb. 16. He formerly served the Laird (Sask.) Church, and the Canadian Mission Board, in Park Valley, Sask.

Paul N. Roth, Freeman, S.D., will become interim pastor of First Church, Aberdeen, Idaho, in late summer. Their present pastor, Wilfred Ulrich, leaves to serve Salem Church, Freeman. Roth served churches in Oregon and Illinois until his retirement in 1966 and has since been serving General Conference churches in and around Freeman as interim pastor, and is currently serving the Salem Church.

Wilfred Unruh, charter member of Faith Church, Newton, Kan., was ordained to the ministry on May 25 in Faith Church. For the past thirteen years he was executive secretary of the Board of Christian Service (now Commission on Home Ministries). In August, he will become the pastor of Grace Church, Regina, Sask.

CHURCH LETTERS::::


HE'S ALWAYS TALKING BEHIND SOMEBODY'S BACK!
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G. FRAZIER

Marriages

Ben Esch, Calvary Church, Washington, Ill., and *Bonnie Cady,* Peoria, Ill., on May 10.

Richard Hege, First Church, Aberdeen, Idaho, and *Shirlene Sommer,* Bluffton, Ohio, on June 7.

Ronald Lee Ratzlaff, Burrton (Kan.) Church, and *Pamela Kay Gould,* Hadley United Methodist Church, Hutchinson, Kan., on May 27.

Robert C. Brenneman, York Gospel Center, York, Pa., and *Esther Elaine Voth,* Eden Church, Inola, Okla., on May 24.

Baptisms

Deep Run Church, Bedminster, Pa., on May 25: Mary Ann Moyer, Peggy Guttman, Diane Rice, Mrs. Samuel Derstine, Jr.

First Church, Aberdeen, Idaho, on May 25: Terresa Isaak, Erna Hiebert, Carol Wiebe, Larry Walters, Richie Toevs, Paul Hege.

First Church, Bluffton, Ohio, on May 25: James Amstutz, Deborah Basinger, Tim Boehr, Charles Bohn, Bill Brauen, Susan Brooks, Lewis Burkholder, Lyle Burkholder, Larry Diller, Sonya Dillman, Conrad Gratz, J. Lowell Friesen, Nancy Ewing, Diane Reichenbach, Randy Richard, Tom Pannabecker, Martha Hamman, Sue Stratton, Michael Steiner, James Williams, Michael Winkler.

First Church, Halstead, Kan., on May 25: Dorothy Ann Becker, Melonie Lee Buller, Stephanie K. Ortman, Douglas J. Ewy, Robert Douglas Koehn, Donald Wray Martens, Dale Eugene Ortman.

First Church, Hillsboro, Kan., on May 25: Douglas F. Bartel, Rollind E. Bartel, Elaine J. Becker, Helen A. Boese, DaLene J. Ediger, Marvin R. Foth, Delbert D. Funk, Ronald L. Funk, Virginia M. Funk, Lowell D. Schmidt, Marilyn K. Unruh.

First Church, McPherson, Kan., on May 11: Teresa Andreas, Russell Groves, Connirae Andreas, Keith Graber, Gary Stucky.

First Church, Pretty Prairie, Kan., on May 25: Rodney Lee Albright, Royce Lynn Flickinger, Barbara Jean Goering, Peter Ray Goering, Clarisa Jean Graber, Eugene Emil Graber, Myron Dean Graber, Jeffrey Wayne Kaufman, Kathy Jane Kaufman, Sharon Marie Krehbiel, John Paul Meisenheimer, Arnold Lee Schrag, Cynthia Denise Schwartz, Rachel Fay Schwartz, Donna Sue Stucky, Paula Jean Stucky.

Grace Church, Lansdale, Pa., on May 25: Daryl Hugh Clemmer, Jeffrey D. Erstine, Kenneth Lee Hoot, John Osmund Morrow, John Elwood Spencer, Virginia Lee Slifer, Merle Lee Fretz, Nancy Marie Howe, Mary Joanne Kulp, Marilyn Moyer, Wanda Joy Reiff.

Inman (Kan.) Church, on May 25: Jan Plett, Pat Buller, Jean Belknap, Janet Epp, Becky Reimer, Doris Froese, Cheryl Froese, Priscilla Voth, Randy Wiens, Jerry Martens, Arlen Wiens, Steve Ediger.

Deaths

Joseph Deatherage, Calvary Church, Washington, Ill., was born June 11, 1905, at Somerset, Ky., died May 18.

Evelyn Kaufman Goering, Eden Church, Moundridge, Kan., was born Feb. 13, 1914, and died May 9.

Henry H. Graber, First Church, Pretty Prairie, Kan., was born Feb. 27, 1889, and died May 24.

Katherina Loewen Krause, Olivet Church, Clearbrook, B. C., was born Aug. 1, 1908, in Borosowa, Russia, and died May 12.

Henry F. Neufeld, Buhler (Kan.) Church, was born on Oct. 7, 1896, in Russia, and died May 21.

Esther E. Noll (Mrs. Grant), Calvary Church, Washington, Ill., was born Dec. 27, 1907, and died May 21.

Margaret Regier Pankratz (Mrs. C. G.), West Zion Church, Moundridge, Kan., was born Feb. 7, 1881, and died May 21.

Raymond Shirey, Hereford Church, Bally, Pa., was born Aug. 17, 1894, and died May 10.

Metta Steward, Grace Church, Lansdale, Pa., was born Aug. 7, 1897, and died May 11.

Mrs. Ed. E. Wiens, sixty-five, Inman (Kan.) Church, died May 5.

LETTERS

Violent word-twisting

Dear Maynard: There is a tendency for those of us who profess an insight into, and a deep concern about, underlying causes of violence on college campuses and elsewhere to become emotional and indiscriminate apologists for unlawful, violent acts. We adopt a tendency to equate cause and effect as well as means and ends. This emotional compulsion results in a new lexicon of violence.

Thus it is that the word *violence* tends to become indiscriminately used to describe the causes of violence as well as violence itself. It is used to describe such widely varied and dissimilar activities and (even conditions) as police action of any kind, however gently accomplished; police action involving unnecessary force; all law enforcement; the enforcement of unjust laws whether or not involving physical force; the very existence of government or even of observed traditions and modes of individuals or group life; the existence of laws; the existence of laws thought to be unjust; the existence of competitive enterprise whether in the economy, in athletics, or in the school grading systems; the existence, recognition, and observance of differing economic and social styles and standards of individuals or group life; the equal treatment of equals; the unequal treatment of equals; the unequal treatment of unequals; hostile thoughts; murder; capital punishment; intemperate or provocative discourse. The term *violence* has, in fact, been stretched so broadly as to include all things which are thought to provoke or cause physical violence or the use of physical force or revolution, making it easy for us to justify violence as being always a direct response to violence.

In doing this, we adopt the methods of both Madison Avenue and the Kremlin. Word-twisting is familiar to us in advertising, and we know that officially designating East Germany as a Democratic Republic does not necessarily make it either democratic or republican.

Thus it is that Vernon Neufeld, in his recent most helpful and scholarly report in *The Mennonite* [May 6], is required to struggle for a new contemporary definition of *violence*. Understandably so, in view of a report in the same issue that a Joseph Hough, Jr., states "that the church itself was responsible for [the] existence of *violent structures* being inflicted on the poor" [p. 301, col. 2].

There must even, today, be differing words which we can use to describe obviously differing things, and still other words to describe the elements common to such differing things. Unless we attempt to preserve the integrity of language, the end can always be made to justify the means and the differentiation between cause and effect will be lost.

With warmest personal regards and best wishes. *Dale M. Stucky, P.O. Box 997, Wichita, Kansas 67201.*

No witness in faultfinding

Dear Editor: We hear and read so much about faultfinding. We find fault, until it gets to be frustration in the churches and no witness to the world. Fault can always be found, they found it in the righteous One, so they thought. It's true, evil needs to be spoken against. But what if it's done to the point to destroy.

When Jesus told His accusers the truth, it always drove them to accuse until they planned to destroy and after they had crucified, truth lived on, but where are the accusers, they have nothing more to say than to say beware when truth drives you to accuse others.

When Jesus told Peter the truth, that he would deny Him three times before the cock would crow, Peter said, "no, no"; and we say, "no, no"; no such wrong at our doorstep, but there was. After Peter had done it and Jesus gave him that look, truth hit home and it drove him to make a correction. And truth lived on in Peter and his life spoke and still does, but where are the accusers? They have no more to say than to say, beware, when truth drives you to accuse others.

Truth is as much at work in our times as it was then. Is truth driving us to pass it on as it did in the accusers of Jesus? Or is it going to drive us to make correction as it did in Peter? *Willard Becker, Marion, S.D. 57043.*

On being people of God

Dear Maynard: Thank you for making *The Mennonite* such an exciting and stimulating weekly, that when it fails to arrive on the expected day one feels disappointment and frustration. There may be an element of exaggeration in such praise, but being very acutely aware of how many in our constituency do not share my enthusiasm, I feel laying it on a little thick is justified. There are, no doubt, many reasons for the disenchantment on the part of so many, but I'm convinced, one of the basic ones is the continual thrust that we consider the implications of the gospel in relation to the secular world. We don't want to hear there is more involved in being the people of God than proclaiming the gospel and administering the sacraments. We would rather believe that what is happening to us is a result of not being faithful enough in observance of temple worship rather than failing to be an instrument of God in confronting the "principalities and powers" which have made the temple (God's world) a den of thieves.

It hurts to read articles in *The Mennonite* which not only point this out but, also, how we aid and abet these demonic forces by being part of the system, which perpetuates these conditions. We would prefer to be told there is no relation between prayer and a stance which involves one in seeking to be an instrument in building a more just society.

Thus, it's only natural you receive letters from individuals who see no difference between trying to understand what has prompted the violence we see in the streets and condoning it: letters which would equate God's benevolence in sending the rain and sun on the just and unjust with sanctioning man's inhumanity to man!

Thanks for trying to get us to enter the twentieth century, for I'm sure God is there ahead of us. *Jim Harnish, 521 Sunset, Eureka, Ill. 61530.*

YOUTH

On staying here when I should go

Why are you here waiting, pigeon heart?
Is it that you are afraid to turn
from the safety of the games you play?
Or will you lose the love you sense you never knew,
and naked there you'll stand in your aloneness?
Or maybe they will doubt you when you smile.
Perhaps you stand here fearing just yourself—
better not to go than to turn and run
and have to live remembering.

Sandy Flickner

anxious mass-man looks for a pill
a pill which will blot out awareness
tense, twanging nerves demand release
meaningless violence erupts easily
from an uneasy protoplasmic mass
a threatened dam restrains pent-up anger
bored mass-man looks for a pill
a pill which will create a substitute world
one where fantastic, elusive specters arise
to take the place of a world despised
dying mass-man looks for a pill
a pill which will whip reluctant nerves
nerves now insensitive and irresponsible
satisfaction and love have both been lost
replaced by kicks and instinctual need
ecstasy has given way to toleration
agony has subsided into a nebulous, dull ache
mass-man's vision has grown dim
dead mass-man looks for a pill
a pill which will obliterate his humanity

William Arthur Campbell

MEDITATION

Marriage for all seasons

Marriage is like the spring
It represents flowers, beauty, romance, and love.
It is the time of youth and passion and strength.
It brings a new life overflowing with sweet elixirs of happiness.

But summer follows spring
And summer will bring new responsibilities.
Your life together will be tested by many trials.
You will not escape the summer heat of misunderstanding, discouragement, frustration, and failure.
And you will suffer the searing heat of pain and sorrow.
But you will have greater strength to bear them all—because you walk together.

And then in the autumn season
When you have toiled upward together to reach at last the summit of your life, then
The strength of youth will begin to fail, passions will begin to cool, and flowers will begin to fade.
But autumn also brings contentment, peace, and calm.

And finally when winter comes
Your physical strength will be gone, but the spiritual strength of your undying love will still remain.
Your flower will be taken away, but the seeds from that flower will fall into the ground and bring forth new flowers of rare beauty and rich fragrance.
And you will say to each other that life indeed was good—because you walked together.

But now, for you, it is spring!
Rejoice in the flowers. Rejoice in the beauty. Rejoice in the romance and love.

George E. Janzen

The gift

MRS. DUERKSEN'S steps were measured and planted with deliberate concentration as she slowly moved across the room. She deposited her walker beside an empty chair, surveyed each of us, and then slowly sat down.

We returned the gaze, with pity for her in our eyes. What could we give her to do? As rapidly as the thought came, it departed. It seemed that it was more of an effort for her to just come than we would put forth working the rest of the day cutting quilt blocks, tearing bandages from sheets, and doing hand sewing for missions. Besides that, her hands were shaky and weak. She could not do much!

Then an elderly woman got up and went over to the work table where she picked up a worn sheet. She dragged a chair over to where Mrs. Duerksen was sitting and sat down directly in front of her.

"Now," she said, "I will begin to tear this sheet into strips and you can finish tearing them."

After she had started each strip across the whole sheet, she piled it into Mrs. Duerksen's lap, smiled at her, got up, and moved on to another part of the room.

With trembling hands, Mrs. Duerksen began to tear the sheet into strips. Slowly, the first piece came off. Then the next one, until the whole sheet lay at her feet in strips. She looked at the pile of work on the floor, then to the rest of us, smiled contentedly, and said, "Ah, it's good to work, too."

La Vernae J. Dick

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COVER

"Marriage is the event that marks the founding of a new unit of human society."

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Let's return the baskets

Back in the last part of the last century, the railroads seemed to be having more than their share of accidents and a lot of people were being killed. No one seemed to be doing much about it. Mark Twain, who said everyone talks about the weather and never does anything about it, did. He brought in a new day of railroad safety with a few sharp words.

He said, "The trains only destroyed—let me see—3,070 lives last year by collisions, and 27,260 by running over heedless and unnecessary people at crossings. . . . Now the companies seriously regretted the killing of these people. . . .

"After an accident, the company sent home the remains of a dear distant old relative of mine in a basket, with a note which read: 'Please state what figure you hold him at—and return the basket.'

"There couldn't be anything friendlier than that."

Those satirical words grabbed a lot of people back in the pre-automobile days and they did something to make the railroads safer.

But it is happening again, and this time with the automobile. Last year, 55,300 people were killed in auto accidents in the United States, and the staggering sum of 4,400,000 were injured. These casualties for just one year are more than the total American casualties in the Vietnam war for all years.

But the real shocker is yet to come. It is now clear that alcohol was a factor in half of those 55,300 deaths. The odor of alcohol hangs heavy over the odor of blood and gasoline in a growing number of accidents.

The United States Department of Transportation has sent a report to Congress saying that "the use of alcohol by drivers and pedestrians leads to some 25,000 deaths and a total of at least 800,000 crashes in the United States each year."

An article in the New York *Times* for April 6, says, "A drunken driver is twenty-five times more likely to have an accident than one who is sober."

We've made significant advances in recent years in education on the hazards of tobacco. Much more could and should be done, both by public and private agencies.

But smoking is an individual tragedy. The person who smokes kills only himself. The drinking driver often kills another before he kills himself. And he is a threat to every person who ventures near a highway.

We appreciate the efforts of insurance companies to educate the public on the hazards of alcohol, including Allstate and the Travelers Insurance Companies. They have a vested interest, of course, and so it is surprising that they have not done more sooner.

The least that can be done is to strengthen the laws on drunken driving as defined and measured by the alcohol content in the driver's blood. Persons who feel they must drink and drive must be denied the right to drive. They will need to decide which they desire most of all, because the rest of us and our families will not live if they must both drink and drive.

Certainly, more baskets for more dead bodies is not the answer.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Time for radio

Bernie Wiebe

IT IS APPARENT to us all that we live with a communications explosion. Sometimes it bewilders us.

Winnipeg *Tribune,* November 10, 1966:

The area circulation manager got the new phone number of a family who just moved to Winnipeg by calling information 411.

He called the man of the house and asked whether he'd like to subscribe to the paper.

"Yes, but how did you get my number?"

"Called 411."

"Well, would you mind telling me my number? They haven't told me, yet."

The *Tribune* reported another incident that has become more common.

A reporter in the legislature answered the phone.

"Press gallery."

"What's that?"

"Press gallery."

"In what city?"

"Winnipeg."

"Where's that?"

"Manitoba, Canada."

"No kidding? How about that! Canada, eh?"

The man was in Olympia, Washington, trying to dial Dallas, Texas.

The reporter commented, "Nowadays, a wrong number can prove to be an education in geography."

That the mass media can be of crucial importance was again seen in the long, hot summer of 1967. Representatives from the Justice Department negoiated with the press, radio, and TV for what they call a Code *30*. When a riot breaks out somewhere, police relay a Code *30* to newsmen. This means that they hold up any riot bulletins for at least thirty minutes—usually, enough time for lawmen to establish control.

Ours is an electronic age. If you visit slum areas of any city, you will find that radio and TV are present in almost every home.

Ralph Milton, a United Church of Canada missionary in the Philippines presently working on a mass communications journal, says that the transistor has caught us napping. The printing press brought on a scribal or linear age. Marconi and Morse introduced the age of electronic communication. The latter means that control is being shifted from the scribes to the organizers and manipulators.

Milton suggests that the contemporary church has just finished gearing itself to the age of print. At the same time, the electronic media have already sealed the doom of the scribes. Marshall McLuhan, if I at all understand him (I've read *Understanding Media* and listened to an address), is saying precisely this. Enough research data is available to rank forms of communication: person-to-person; small group; TV-verbal and visual; radio, and print. The Mennonite church is being flooded with print: *The Mennonite,* *Bote, Canadian Mennonite, Mennonite Weekly Review,* and many others. We are relishing in an era that is at exit stage.

The transistor revolution may be the force that will develop the emerging nations. The peoples of Asia, Africa, and Latin America are going directly from the prelinear age of print to the postscribal age—directly from no mass media to electronic media. Milton cites a survey of college graduates in the Philippines: 80 percent had not read anything in the previous three days outside of that required by their work; 90 percent listened to radio, daily.

Radio is still a significant communications media. A widely published photograph shows a Philippine farmer hitching his water buffalo to an iron plow. To the horn of the buffalo, he has strapped a transistor radio.

Then, there is the Manitoba grandmother who won't leave her house during favorite program times unless her transistor radio is safely tucked into her apron pocket.

Radio is a back-of-the-mind medium. You can turn it on and go about your work. But even as you think about your chores, you'll likely remember the things that seem important to you.

The portability of radio gives it some distinct advantages. The transistor makes it possible to plow to the tune of "Yeah, Yeah, Yeah," or to do your milking to a news broadcast. I, personally, believe that it is this factor which makes it imperative for the church to continue its use of radio. Radio takes us right to the actual scenes and situations of everyday living.

The potential of religious radio has barely been tapped. Some time ago, *The Mennonite* carried an editorial lamenting the nauseating image being created by radio pastors. That was still the time when religious broadcasting simply meant a half-hour broadcast patterned after a revival meeting. Unfortunately, this format is still being followed. However, much creative experimentation has been done in the last decade. Such outstanding examples as the Presbyterian spots by Stan Freeberg; the Mennonite Broadcasts' *Heart-to-Heart,* and their seasonal specials; the Bible Society's *Half-a-Minute with the Bible;* are perhaps leaders in the creative thrust. There are many others.

Several things have become clear to most contemporary religious broadcasters. Radio cannot be expected to be very effective in converting people to the Christian faith through Bible-thumping and hell-fire preaching. For radio is a tool of supplementing and complementing the church's program of nurture. In this way, it also becomes evangelistic.

We cannot blame the public for apathy to religious broadcasting. The fault lies with the broadcasters. Our dollars actually go farther through creative programming because many stations will use these broadcasts as public-service time without charge.

A great dearth of committed students should be willing to give themselves to creative use of the mass media for Jesus Christ.

The challenge is to serve in a personal way with an impersonal medium. Marshall McLuhan says that the electronic media are really extensions of man. The pop stations really capitalize on this fact. Rockin' Robbie D is a disc jockey on Detroit's WCHB. "Hey! Baby! This is me! Rockin' Robbie D! I'm so bad I make flowers die; I make babies cry; I take candy from babies and give dogs rabies and, if that ain't bad, the rain don't fall and that ain't all—biscuits ain't bread." *Time* says that his rapid-fire wail is recognizable only to dogs, seismographs, and teen-agers. Ed Phillips, a New York D.J. known as Sebastian Stone, is paid $80,000 for this kind of screaming. Obviously, there is a reason.

At the same time, a man like John Bloch, TV scriptwriter of *The Man from U.N.C.L.E., The Invaders, The Rogues,* and *Dr. Kildare,* says that religious broadcasts talk mostly to themselves. In other words, our religious broadcasts are really being listened to, mainly, by the hardened saints.

So we must use impersonal media in a personal way. Working with radio is not easy. You don't see your listeners or the results. To remain alive and communicate is very difficult. Effective use of the electronic media in the Mennonite church awaits your contribution.

High-school youth teach in Vietnam

The residents of Thom Ba returned to their hamlet last month. A year ago, they had been forced to flee this small community on the South China Sea not far from Tam Ky. The South Vietnamese military had declared the area a free-fire zone. The jets and helicopters had pounded it repeatedly in an effort to rout the forces of the National Front of Liberation who, supposedly, had controlled it since the fall of Diem.

When the villagers were allowed to return, they found 80 percent of their hamlet destroyed. They set about building simple shacks on the foundations of their former homes. For the time being, the place is peaceful.

The only sound is that of the children in the schoolhouse at the foot of the hamlet.

The school is unique, and it is remarkable that it is operational so soon after the people have resettled. The teachers are young, themselves high-school students. The pupils are of kindergarten-, first-, and second-grade age. The school is part of a literacy program organized by Doug Hostetter, a Vietnam Christian Service community developer.

In early 1967, when Doug first arrived in nearby Tam Ky, the capital of Quang Tin Province, he was aware of an educational problem arising from the Vietnam conflict. In hamlets like Thom Ba, teachers were in great demand. Many were being drafted out of the classroom and into the military. Constant fighting and refugee movements disrupted life. The result was overcrowding of schools or no schools at all.

Doug first tried teaching in a refugee camp. It was a disaster. His Vietnamese was not yet good enough and the children were wary of an American instructor. Besides, he was not reaching enough students. He then tried a new approach, a literacy program. The results can be seen in Thom Ba and six other hamlets and refugee camps.

Doug enlisted the help of Tam Ky's Cao Dai, Catholic, and Buddhist youth groups. High-school students from the three organizations offered to teach the small children unable to attend the normal government schools.

These young teachers now form the backbone of Doug's literacy program. As they all attend classes themselves in the mornings and afternoons, they teach in two-hour sessions during the noon break. Most travel considerable distance to and from the classes. Vietnam Christian Service pays them a small salary for their efforts.

When the literacy program began in the summer of 1968, it was a three-month experiment run in several refugee camps. The teachers worked for no payment other than the personal satisfaction. They instructed six hundred children who had never seen the inside of a classroom. As it was summer vacation in the government schools, the literacy classes were held throughout the day. At the end of the three months, the majority of the children had been taught to read and write.

Then the teachers came to Doug and expressed concern as to the future of the children's education. The government schools were filled and there was no place for them to continue classes. At the teachers' request, the literacy classes were continued and enlarged. The high-school students were willing to devote their noon break to teaching. They had awakened to the younger children's needs.

Vietnam Christian Service has supplied the Vietnamese language and math textbooks and other materials needed in the classes. Still more are provided by CARE and USAID.

It is a good experience to ride out to the refugee camps and hamlets like Thom Ba. The people are just rebuilding out of the ruins, and yet the small children are in class and eager to learn. The classrooms are crowded but industrious. It is a change for the children. For months, most were idle or on the move across the countryside, escaping the ever-present war. Now they are controlled and quiet and, for the most part, intent on their studies. The teachers command respect from the children, possibly because they are so close in age.

Reading and writing are taught to children in Thom Ba hamlet by a high-school student from Tam Ky.

Doug is quick to heap praise on the high-school students. There are presently eighteen of them instructing 1125 children. They have taken the initiative since the start. They are not only teachers. When the children first enter class, they are often dirty beyond belief. The high-school students see that they are all washed and given haircuts. Some kids have only one tattered set of clothes. The teachers find new clothes for them, often making them, themselves.

Doug tends to play down his role in the literacy program. Though it is he who created it, he likes to see it as a self-help project in which the Vietnamese are in control. To promote this, Anh Buu, a former Catholic youth leader, was made coordinator of the program. Wearing the Mennonite Central Commitee Pax teeshirt Doug gave him, and driving the Honda VNCS supplies him, Buu drives from class to class He keeps the attendance records, checks on student progress.

As Doug says, however, "Buu does much more than that. He brings Vietnamese leadership to the program. He can get the teachers, and he knows the conditions in the refugee camps and hamlets. Buu is responsible for literacy classes reaching hamlets like Thom Ba so fast. He knows where they are needed."

The literacy program has grown far beyond anyone's expectation. This summer it will reach into fifteen refugee camps and hamlets. Forty-two high-school students will teach three thousand children. For places like Thom Ba, where people have seen little more than destruction and despair in recent years, it is hopeful to see that the small children are all in school and enjoying it. Equally important, it is reassuring to watch a group of young Vietnamese high-school students take up the slack caused by the war, and offer educational leadership to their younger brothers. *Brennon Jones.*

July meeting in Congo Moves over tribe barriers

Delegates to the July conference of the Congo Mennonite Church will meet at Kabeya Kamuanga to consider adoption of a constitution.

Their place of meeting, Kabeya Kamuanga, is a church center in the South Kasai where some 350,000 Baluba refugees migrated during the 1960 revolution for independence. Approximately 6000 Congolese Mennonites were in this group. Mennonite church centers were established at Mbuji Myi and Kabeya Kamuanga. Though these centers are detached and some three hundred miles distant from other Congolese Mennonite centers, interchurch relations continue, crossing tribal barriers.

Travel to the area is difficult and costly for Congolese delegates, but by invitation of the Kabeya Kamuanga churches, the conference has been scheduled there for the dry season.

Ngongo David, president of the conference; Kakesa Samuel, legal representative; and James E. Bertsche, vice-president of the conference, were chosen to arrange the agenda and program.

A major consideration is final adoption of a constitution for the autonomous church. It was written for study two years ago with final action delayed to allow for refinement by use. Plans are to discuss and adopt the constitution at this conference session.

The conference launched its autonomous state in January 1968, and much progress has been made toward self-realization. Congolese see little value in American-type statistical evaluation and this makes it impossible to give precise achievements. However, the programs of evangelism, radio, literature, medicine, and agriculture show achievement.

The Congolese place strong emphasis on training programs at all levels and areas of ministry and service. This is indicated in the deep desire to enlarge secondary school studies and the theological school program for training of church leaders, as well as the Bible Institute for rural pastors. Plans are under consideration for cooperation with the Tshikaji Nurses Training School to alleviate the dearth of medical personnel.

The reopening of the Mukedi Station (literally sacked and badly ruined by the burning of the hospital and assorted vandalisms during the 1964 Kwilu uprising) is now a major step. The Arlo Raids and Paxmen have been at this station the past several months rebuilding from the ruins. General Conference Mennonite missionaries Dr. and Mrs. Merle Schwartz and the Donovan Unruhs are scheduled to return there in September.

Church unity in the Congo Make the spiritual organic

A first step toward an organic united church for the Congo was taken recently at the forty-eighth General Assembly of the Protestant Council in the Congo.

A section of a resolution on evangelism passed by the assembly said: "In order to put an end to the shameful conflicts and divisions between churches and missions, the General Assembly determines that these churches and missions shall unite and constitute one legal entity—that of the church. In cases where the church is not a legal entity, the mission shall cede its legal rights to the church."

The resolution held that the organic unity of the church of Christ in the Congo must be assured as a consequence of the existing spiritual unity.

To make this possible, the executive committee was asked to draw up a draft constitution to be submitted to the next assembly.

When the country became independent in 1960, there were more than fifty missionary societies at work. Today, the number stands at forty-seven societies and forty-one Protestant churches belonging to the Council.

Attending the General Assembly

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

which was held at the Catholic Center of Nganda, a suburb of Kinshasa, were the Apostolic Nuncio, Manager Maury Giovanni Battista, and the Minister of Home Affairs, Mr. Nsinga. General Secretary of the council is Jean B. Bokeleale, a member of the World Council of Churches' Executive Committee.

Several other resolutions called for increased contacts with the Roman Catholic Church and the Kimbanguists, an independent national church with approximately one million members. Representatives of both churches were present as observers.

The assembly discussed various ways in which Christians might play an active part in the life of the country. One resolution called on the churches to start cooperatives and community development centers.

Rockefeller finds South America seething

THE RECENT VISIT of Governor Nelson Rockefeller to Latin America again made quite clear that South America is seething with social and economic problems which the United States, alone, cannot be fully expected to mitigate.

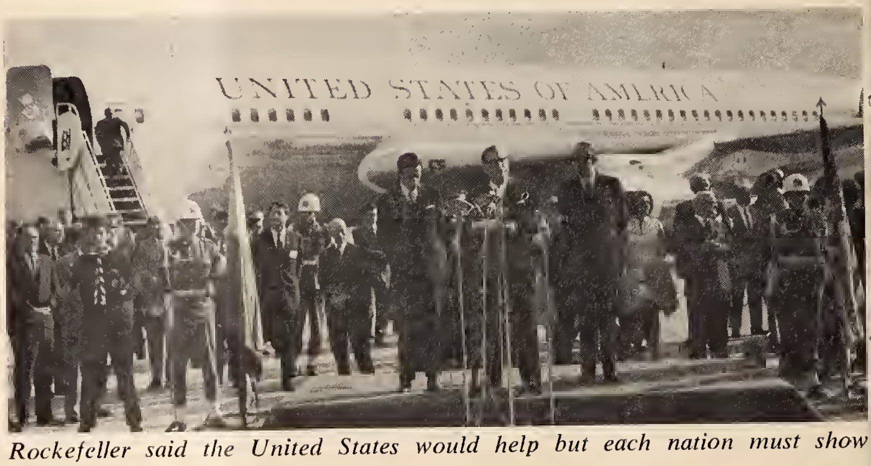
Thousands of police and soldiers were out in force in Bogota, Colombia, to keep the university students under control during the Nixon emissary's visit. With the impending visit of Colombian President Carlos Lleras to Washington in June, the Colombian Government was very anxious to stifle any dissent.

Nevertheless, students began a four-day period of rock throwing and demonstrating. The American flag was burned in front of the Texaco building and a car burned. Most of the activity was around the National University, generally considered the hotbed of student activism in Bogota.

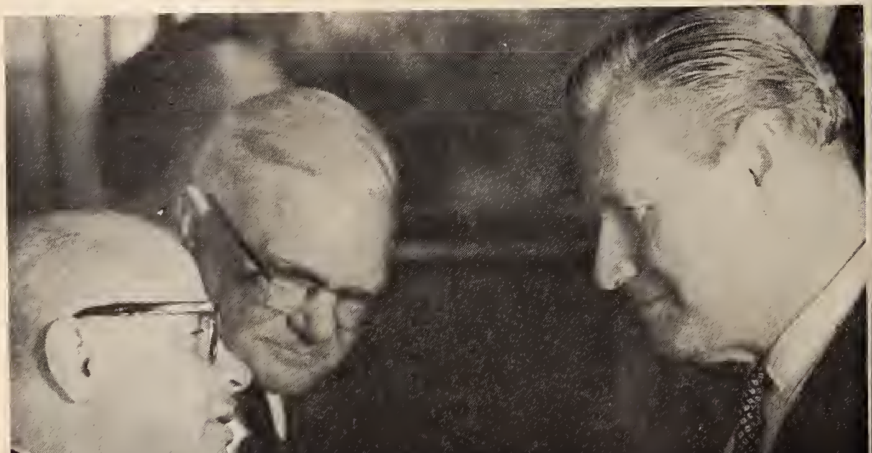
The Colombian press was favorable to the Rockefeller fact-finding mission and the general population seemed, at worst, to be disinterested.

Among the advisors accompanying the mission were men such as Arthur K. Watson, vice-president of IBM, Augustine E. Marusi, president of

Thousands of police and soldiers were out in force in Bogota, Colombia, to keep the university students under control.



Rockefeller said the United States would help but each nation must show initiative.



Colombia's President Lleros and U. S. Ambassador Carlson brief Rockefeller on the country's problems.

Borden, Inc., Monroe Wheeler, director of the Museum of Modern Art in New York, and Samuel B. Gould, president of New York University.

The common theme which Rockefeller and his advisors tried to convey appeared to be that the United States would help but that it was up to each nation to carry the initiative in the solution of their problems.

At a press conference before his departure for Quito, Rockefeller, when asked about the cut in foreign aid to Colombia, answered that it was necessary because of the heavy domestic and foreign expenditures which the United States had incurred. Rockefeller, who is fluent in Spanish, seems to have previewed what may become the Nixon Administration's policy for Latin America: less government foreign aid and more stimulation of American private industry investment in Latin America, with a reduction of trade barriers which have hindered Latin exports to the United States.

It would seem that in pursuing such a policy, the United States might supply a much-needed boost to the lack of industrialization found in Latin America. It is this kind of economic aid which can preserve the independence of the recipient countries. United States' foreign aid has more often reflected the policy of the giver, sometimes to the detriment of Latin interests.

The core of the social problems here is economic. About 30 percent of Latin American wealth is controlled by less than 10 percent of the population. It is this large mass of poor who must eventually be integrated into the social and economic system. With such a distorted distribution of wealth, the economic independence of the entire continent will never be realized and the communists will continue to offer the people a solution through violent revolution.

Rockefeller's hardest task is to find the catalyst which will give the Latin countries the incentive needed to launch new and vigorous reforms in the coming decade. *Jerry Kagele, Box 5678, Bogota 1.*

Giving drops as personal income goes up

Did church membership rise or fall in 1968? Did General Conference Mennonites give less or more than previously? These and other questions are answered in the tabulation of reports from churches.

There are 298 congregations now affiliated with the General Conference Mennonite Church, 107 of these are in Canada and 191 in the United States. Seventeen of these churches became members at the Estes Park, Colorado, conference last July. However, three churches disbanded, leaving a net gain of fourteen over 1967. An additional forty-one congregations have membership in districts only, and twenty-one who report are affiliated with neither.

The 298 churches have 55,034 members and an average of 185 per congregation. One hundred and eleven churches, 37.2 percent, have one hundred members or less (36 in Canada and 75 in the U.S.).

Membership is up 1384—a rise of 2.5 percent—over one year ago. However, allowing for 2211 members gained through the seventeen new churches, membership in the other churches actually declined by 850.

The financial statistics represent 94 percent of the membership, compared to 97.2 percent, reporting in 1967. Churches report that a total of $8,204,545 was given in 1968. This represents a decrease of $177,717—2.1 percent less—than the previous year. This is the first time since 1960 that giving was down over the preceding year. In five years of the last twenty, contributions fell below the previous year's total.

According to information from churches, funds were divided as follows: local church (including new buildings of $1,201,057), $4,417,147 (53.9%); district/area conferences, $767,345 (9.3%); General Conference (includes seminary), $2,073,401 (25.4%); institutions (schools, hospitals, homes), $552,795 (6.7%); nonconference, $393,857 (4.8%).

Some additional data comes to light when comparing certain categories of 1968 giving with 1967. Funds used by local churches for current operations rose by $118,000; however, money spent for buildings dropped $287,000 over 1967. Churches used 53.9 percent of all funds received for their local mission, including operations, outreach, and buildings; 46.1 percent went for world mission, including missions, relief and other service (includes all MCC contributions), district/area conference programs, higher education, Christian education, and nonconference programs. In 1967, the percentages were 55.1 and 44.9, respectively.

Churches report a slight decrease in giving to missions (1.8%) and a greater decrease for Christian education (18.3%), but 3.9 percent more for Christian service (includes the value of gifts-in-kind and cash contributions to MCC). Giving to nonconference causes increased by 3.4 percent.

Total giving was 2.1 percent less that of 1967. This came at a time when overall incomes in the United States rose by 9 percent and prices rose by only 4 percent. Thus, real income, in terms of purchasing (and giving) power, went up 5 percent in 1968. The median annual income of all families now stands near $8500 (approximately 37 percent of all wives work). *Lester E. Janzen.*

Hymnal price

The new *Mennonite Hymnal* appearing at the end of the summer will be sold for $3.75 a single copy, and for $3.50 in quantities of fifty or more, according to Walter Unrau, business manager of the Commission on Education of the General Conference Mennonite Church. (This is a correction of earlier figures quoted in our May 20 issue.) The new hymnal is the first joint hymnbook published by the (Old) Mennonite Church and the General Conference Mennonite Church.

Words and deeds

The First Church, Phoenix, Ariz., sponsors a weekly afternoon fellowship group for winter visitors to the Phoenix area. Approximately twenty people met each Wednesday.

Black man's view of Congo revolt

When Paul Carlson and other missionaries died in the Congo Revolution of 1964, their names made headlines across North America. How the rebellion personally affected the Congolese themselves did not receive comparable attention, though literally tens of thousands of Africans were massacred.

Now Levi Keidel, General Conference Mennonite missionary to Congo under the Congo Inland Mission, who lived through those tumultuous and tragic events, has written a story, *Footsteps to Freedom,* about a Central African tribe's struggle to find a place in the modern world.

The story is written in the first person, told from the experience and perspective of Mulumba. Through Mulumba, the reader shares tribal culture and beliefs, shattering contacts with a slaver and rubber-collector, mixed dealings with a colonialist, and different kinds of experiences with missionaries. Mulumba marries, then goes out himself to teach, running into unforeseen difficulty because of tribal customs. Eventually come the divisions and chaos bound up in the revolution.

"The primary thing which concerned me the past six to eight years and which has resulted in this story," said Keidel in a recent interview, "was that many American Christians who gave heavily to work in the Congo were discouraged and disheartened by reports of the disruption of that work since the nineteen sixties. So my primary purpose has been to help explain why these things happened, by baring the heart of a prototype Congolese Christian in newly independent Congo, so that Americans can come to love and understand him.

"To accomplish this, I gathered history, customs, folklore, and my own personal experiences around a Congo man and let him tell the story. The brains behind this was Ken Anderson. When we came home, he had just signed a contract for the film *Africa in Three Dimensions* and was looking for more background information, both for this and for other writing assignments concerning Africa.

"So Reuben Short (of Congo Inland Mission) called him and said, 'We have some missionaries just home. Would you like to talk with them?'

"From the time I was converted as a teen-ager, I had known the name of Ken Anderson, then known for his Christian juvenile books. My wife and I spent a weekend with him at his cottage on Lake Michigan in August of 1966, and I talked for around eight hours or so into his dictaphone about Congo, the culture and history of Central Africa, the role of Christian missions in relation to these things, and my own personal experiences.

"At the end Ken said, 'Have you written any of this? You ought to!'

"I said, 'I don't know how to organize so much varied material.'

" 'Why don't you put it all around one person?' he asked.

"I was interested, and he went on to suggest that I start working on a synopsis right away. At 3:30 A.M., I got up and started writing, and by 7:30 the next morning I had the chapters laid out.

"Ken's reaction was, 'That's wonderful! Now write the story as that person would say it, not like you talk. Go ahead and write the first chapter before you leave.'

"Chapters 1-13 of the book give Mulumba's cultural and historical background so that the reader can understand the conflicting forces that helped to produce both the struggle for independence and the chaos that accompanied it. Chapters 13-23 show the spirit of nationalism suddenly breaking out and sweeping people off their feet, and are built on actual accounts of how this affected people.

"Mulumba learns through his experience, what every underprivileged and struggling people must come to recognize, that the fullest aspirations of the human spirit are not found in wealth of things but in a life which is basically spiritual. The struggle of man against man for superiority can lead only to disruption and anarchy, and a man's rebel heart must be reconciled before other spiritual aspirations are achieved in society."

The Keidel family plans to return to Congo after Levi completes two years' service for the Faith and Life Bookstore, Newton, Kansas. He has served in the Congo for over fifteen years, working primarily in literature evangelism. Through his efforts, a large network of Christian booksellers has been established in the large population centers of the area in which he worked.

Besides articles for American periodicals, Keidel has written and translated books in the Tshiluba language and spearheaded the bimonthly Tshiluba magazine *Tuyaya Kunyi* with an estimated readership of thirty-five thousand.

Keidel is a graduate of Bob Jones University and Northwestern University and has a master's degree in journalism.

Words and deeds

Bethel College graduated 107 seniors on June 1 with bachelor's degrees plus three sophomores with Associate in Arts degrees. Thirty-six of the class were cited for degree honors—one third of the class—with twenty receiving the Order of the Golden *A*, the school's highest academic award.

Mrs. A. M. Lohrentz and *P. K. Regier* were honored as distinguished alumni of Bethel College on May 31.

Bluffton College awarded degrees to 155 seniors on June 2, the largest class in the school's history.

The Canadian Broadcasting Corporation has asked for fifty copies of the Mennonite Family Life TV spots for use on its network.

Armando Hernandez, a Colombian Mennonite pastor, started a radio program May 10 called *Respuesta* (The Answer). It is a fifteen-minute program consisting of counsel for different types of family and personal problems plus a final biblical orientation for each situation. Pastor Hernandez conducted a similar program for several years in Ibague. The program is sponsored by the Mennonite churches of Colombia.

Bethel Deaconess Hospital School of Nursing awarded diplomas to fourteen seniors on May 23.

Footsteps to Freedom

A Congo man, in colorful language, tells the dramatic story of his life, of his people's desperate search for freedom, and of the terribly costly revolution they have endured to find it.

"If our Mennonite people knew what is in this book, it would sell 50,000 copies." Andrew Shelly, executive secretary, Commission on Overseas Missions, General Conference Mennonite Church.

The author, a missionary with the Congo Inland Mission for seventeen years, Levi Keidel is a graduate of Bob Jones University and Northwestern University. Buy from your bookstore or use convenient order blank below.

Please send me ________ copies of *Footsteps to Freedom* by Levi Keidel, at $3.95 per copy. (Kansas residents add 11 cents per copy sales tax.)

☐ Cash enclosed (book shipped postage prepaid).

☐ Bill me.

Name ____________________

Address ____________________

Faith and Life Bookstore
Box 347, Newton, Kansas 67114, or
Berne, Indiana 46711

RECORD

India mission wins credits
Recognized as English

When Harold Ratzlaff, General Conference Mennonite missionary serving as manager of the Mission English School in Korba, M.P., India, arrived at the school for a parent-teachers meeting May 1, he found a letter waiting for him.

The letter had come at a most opportune time, for, as he later announced to the assembled parents and teachers, it gave the school permission to affiliate with the Inter-State Board of Anglo-Indian (English-Indian) Education, New Delhi, and as a result, students can transfer to any English school throughout India.

This permission was made possible by government accreditation in April.

The Mission English School is a comparatively new school which was opened in August 1966 at the request of many parents who are officials and engineers in the industries of Korba. Mrs. L. W. Jantzen, General Conference Mennonite missionary now on furlough in North Newton, Kansas, was acting headmistress of this school for a time.

Since the beginning of 1968, J. R. Benjamin, a retired government education officer with broad experience, has been the principal. It is due to his untiring efforts that the school was accredited. The District Education Officer inspected the school twice before granting recognition for an initial period of one year. Efforts will be continued to improve the school and fulfill conditions so that accreditation may become permanent.

The Mission English School is now a full elementary school having classes one to eight. Future plans include the opening of a preparatory class in July 1969, which will prepare children for first-grade work. Lorraine Schroeder, Los Angeles, California, who joined the staff in February 1968 and teaches first grade, finds that many children are handicapped because they know little or no English. The preparatory class is to help them get this foundation.

Workers

Ewert

Milton H. Ewert, Paso Robles, Calif., has been named to serve as Church World Service Clothing Representative for the West Coast. The Community Hunger Appeal of the Church World Service (CROP) also administers the CWS Clothing Appeal. Formerly pastor of the First Church, Paso Robles, he begins on Aug. 1.

Darleen Kliewer (Mrs. Warren), Wichita, Kan., has been appointed instructor in voice at Bethel College beginning next year.

Leona Krehbiel is retiring as librarian of Bethel College, a post she has held since 1932.

Richard Ramseyer, a 1957 graduate of Bluffton College, is returning as director of current support on the staff of the development office. He has been regional manager of the feed marketing department of Honeggers' and Company, Fairbury, Ill.

Hartzell W. Schmidt, director of business affairs at Bethel College, is one of twenty persons accepted for the fall semester in the Claremont Institute for the Study of Change in the Four-year College. The institute is sponsored by the U. S. Office of Education and the Claremont Graduate School.

Calendar

June 19-22 — Northern District Conference, Freeman, S.D.

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Canadian

June 16-20—Winnipeg, Man., institute on evangelism.

Baptisms

Bethel Church, Mountain Lake, Minn., on May 25: Linda Franz, Donald Friesen, Eileen Derksen, Richard Kliewer, Diane Krause, Deborah Krehbiel, Susan Menken, Roslyn Pankratz, Patty Schroeder.

Community Church, Fresno, Calif., on May 25: Patricia Schmidt, Connie Fast, Phyllis Ewy.

Edeen Church, Inola, Okla., on May 25: Mrs. Gene Stout, Barry Jantz, David Moore.

Emmaus Church, Whitewater, Kan., on May 25: Jolyn Thiessen, Marjorie Wiebe, Mary Klaassen, Grace Entz, Lynette Entz, Jeanette Harder, Fern Busenitz, Donna Wiebe, Lester Busenitz, Eugene Entz, Tom Voth, Tom Klassen.

First Church, Berne, Ind., on May 4: Barbara Cleen.

First Church of Christian, Moundridge, Kan., on May 25: Bennie Gehring, Becky Goering, Sharon Krehbiel, Brian Stucky, Joan Stucky, Russell Stucky, Sylvia Stucky.

First Church, Mountain Lake, Minn., on May 25: Joseph Adrian, Donna Buller, LaVonne Fast, Loren Fast, David Harder, Judy Harder, Sharon Hiebner, Bonnie Penner, Darlene, Harlan Rahn, Marlene Smit.

First Church, Saskatoon, Sask., on May 25: Marlene Dyck, Lois Enns, Ken Funk, Reuben Funk, John Hildebrandt, Peter Janzen, Sharon Neufeldt, Henry Redekop, Ruth Redekop, Helen Reimer, Irene Reimer, Elaine Sawatsky, Dorothy Schellenberg, Doris Zacharias.

Flatland Church, Quakertown, Pa.: Steven Frei.

Rosemary (Alta.) Church, on May 25: Darlene Wiebe.

Walton (Kan.) Church, on May 25: Cheryl Ann Hiebert, Keith Allen Buller, Stanley Keith Schroeder, Kent K. Jantz, Dennis Ray Siemens.

Marriages

Charles Abernathy, Methodist Church, Concord, N.C., and *Linda Zuercher*, First Church, Berne, Ind., on June 1.

Larry Bruce and *Patricia Kaufman*, First Church, McPherson, Kan., on May 31.

Mervin Chase, Denton, Tex., and *Janet Wedel*, First Church of Christian, Moundridge, Kan., on May 31.

Bruce Elden Frahm, Lutheran Church, New Ulm, Minn., and *Maxine Kay Pankratz*, Gospel Church, Mountain Lake, Minn., on May 17.

Donald Linscheid and *Rebecca Epp*, on June 8. Reported by Community Church, Fresno, Calif.

Ronald Reimer, First Church, Newton, Kan., and *Susan Regier*, First Church, Halstead, Kan., on May 31.

Richard Roudebush, Decatur, Ill., and *Suzanne Sprunger*, First Church, Berne, Ind., on Apr. 12.

Vyron Schmidt, First Church, Newton, Kan., and *Elvira Busenitz*, Emmaus Church, Whitewater, Kan., on May 31.

Steven Steury and *Linda Lehman*, both of First Church, Berne, Ind., on Apr. 25.

Neal Stockman, Trinity Lutheran Church, and *Janette Kleinsasser*, First Church, both of Mountain Lake, Minn., in May.

Ted Stuckey, First Church, Berne, Ind., and *Susan Eigst*, Willow Springs Church, Tiskilwa, Ill.

Tommy Thomas, and *Jean Louise Adrian*, First Church, Mountain Lake, Minn., on May 24.

Clarence Torkelson, Redeemer Covenant Church, Minneapolis, Minn., and *Jaculin Lehman*, First Church, Berne, Ind., on May 31.

Elmer Wedel, Bethel Church, Frazer, Mont., and *Elaine Heide*, Gospel Church, Mountain Lake, Minn., on May 31.

Tad Wulliman, First Church, Berne, Ind., and *Barbara Field*, Perry Hill Baptist Church, Baltimore, Md., on June 7.

Deaths

Katie Beck, Flatland Church, Quakertown, Pa., was born Dec. 21, 1878, and died May 15.

Albert J. Dyck, Emmaus Church, Whitewater, Kan., was born in August 1914, and died May 2.

Helen Friesen Stoesz, Bethel Church, Mountain Lake, Minn., was born Aug. 9, 1895, and died May 21.

LETTERS

About liquor and war

To the Editor: A verse of Scripture has much truth in it when it says, "I shall make thy belly bitter, but it shall be in thy mouth sweet as honey" (Rev. 10:9). Evil has an initial sweetness in its beginnings then becomes bitter to digest. On the other hand goodness tastes bitter, but becomes easy to digest. To begin goodness we must repent and that is a bitter pill, but once it is swallowed it is easy to digest. Evil promises freedom but enslaves man to corruption (2 Pet. 18-22). King David reclassified Uriah to 1-A and placed him in a spot to be murdered to steal his beautiful wife. (Many wives are stolen today on dance floors, liquor and coffee tables.) Nathan's parable caused him to see himself, so he obeyed and repented and became "a man after God's own heart." Freedom is not uncertain, but sure. The Apostle Paul, after a Damascus road experience, never indulged in the art of killing, but rather asked, "Lord, what wilt thou have me to do?" When he stood before Agrippa about to be sent to Rome to undergo execution, he still could say, "I would to God, that . . . you and all that hear me . . . could be what I am . . . except these bonds" (Acts 26:29), rather pitying Agrippa that he wasn't sharing the gospel of Christ with him.

The rise of modern totalitarianism and military nationalism of foreign nations and America are all symptoms of an inner disease and lack of purpose. Christians, too, can become so accustomed to insane ways of life such as war and liquor by the drink, that it seemeth right. When the demoniac was healed people were afraid of the real thing, his sanity of life. Many say communism must be stopped there in Asia or they will get us here, and that dissent is out of order. This makes it seem as though our government never does or never will make a mistake. May God forgive us for praying for peace in worship and, with that same mouth say, "Stop communism with hate, death, guns, and destruction." This sounds more like compassion of Pharisees and Herodians.

What is God's answer to these symptoms? Is the law of sowing and reaping the law of the universe? Yes, except for one thing—God's grace and forgiveness. This door is still open and if not accepted then we must eat the bitter fruit of our own doings. God's payday doesn't come every Saturday, or at the end of the month or year. Paul's core of convictions held and could, therefore, say, "For me to live is Christ and to die is gain." David could write another beautiful Psalm 51. Faith is a great word, but what belongs to it? First Peter one admonishes us to add to faith virtue, to virtue knowledge, to knowledge temperance, patience, godliness, brotherly kindness, charity. For if these things abound *in* you ye shall be neither barren nor unfruitful. But he that lacketh these is blind and cannot see afar off and hath forgotten that he was purged from his old sins. So make your calling and election sure and if ye do these things, ye shall never fall. *Joe Eck, Rt. 2, Box 13, Sedgwick, Kan. 67135.*

ABOUT OUR LETTERS: *We try to use all letters submitted for publication in order to encourage our readers to express themselves on a variety of issues. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which we see as a part of the larger obligation of membership in the brotherhood to both give counsel and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements which have been carefully and thoughtfully prepared will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters addressed to the editor and marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

War bullet

the blood drips from his head
people declare him officially dead
killed by a war bullet
simply no mercy for the man
Kent Stucky, Rt. 2, McPherson, Kan. 67460.

The Cup of Mark 14:36

TO THE EDITOR: For thirty-seven years, I have been teaching the idea instilled by my elders, and their idea, no doubt, was from their elders. That this cup was the humanity of Jesus when He said "take away this cup from me; nevertheless not what I will, but what thou wilt."

Some years ago, visiting in another class, the minister who was teaching said, "Here He made a mistake."

Today, March 23, the humanity was said again as I visited an adult class. But as the day grew on and my thought troubled me about it, I am convinced it had nothing to do with the humanity of Jesus, that He dreaded or was shrinking from the idea of death. Not in the least. For He said, "I lay it down, and no man taketh it from me."

Some years ago, I can still visualize Brother Kenneth Good preaching at the conference in Buda, Ill., describing what all was in the cup: murders, thefts, lust, idolatries, adultery, lies. The expression showed on Brother Good's face as he tried to describe the sorrows of Jesus as He was about to drink the cup.

And, as of today, I feel we need a new vision of God in this perspective. As C. J. Allen said, "Jesus didn't face the cross in the garden, but He faced the will of God. He did not shrink from the cup of suffering and crucifixion or rejection. But innocence was to be made guilt, holiness to be the world's wickedness, purity, truth, and love made lust, deceit, hate, cruelty, and perfect obedience made unbelief and rebellion."

Microscopically speaking, He saw down through the ages all our sin to be placed on Him, and caused Him to be "sore amazed, very heavy, and exceeding sorrowful unto death." No man can comprehend this burden and sorrow.

No wonder He died a vicarious death because He took upon himself, willingly, our sins and made them His very own, and "became sin for us, who knew no sin". . . .

Therefore, I am fully convinced from this day forward, it had nothing to do with the humanity of Jesus. But the total vicariousness of Jesus is beyond description.

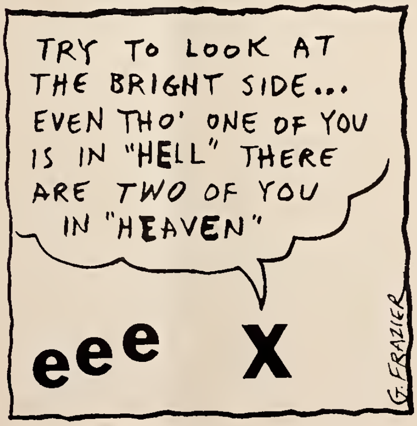
The Bible says, "He sweat (as) it were great drops of blood." It doesn't say He sweat blood. Here I see the perspiration greater than any man endured as He drank the cup for you and me.

In conclusion, I believe, as Bishop Sheen said some years ago in Peoria, Ill., on Easter, "If Christ had not risen from the dead, then our faith would be (sin) vain." And after drinking the cup, He broke the chains of death.

As, some years ago, I was told, Dr. DeHahn preached, "Was Christ's blood human or divine?" And Brother Phil Frye said, "I don't know, but one thing I do know, it was precious blood."

Thank God we can sing "Jesus paid it all, all to Him I owe." Also, "Oh, the love that drew salvation's plan; oh the grace that brought it down to man." From now on, if I continue to teach, I shall teach the meaning of the cup with new light and emphasis. *Elmer Hartzler, Rt. 3, Princeton, Ill. 61356.*

CHURCH LETTERS


TRY TO LOOK AT THE BRIGHT SIDE... EVEN THO' ONE OF YOU IS IN "HELL" THERE ARE TWO OF YOU IN "HEAVEN"
eee
X
G. FRAZIER

Words are not enough

Joyce Shutt

"Words are not enough," Andrew Shelly wrote to me, recently. "Our deeds must bring the ring of authenticity." Was this the reason I had failed to communicate with people over the past two years? If people had understood, they wouldn't be asking, "Why?" now that we were planning to adopt again.

Where had we gone wrong? Why couldn't people understand what we were doing or trying to say? Why, most of all, did we need to explain, verbally, at all? Why couldn't people accept the fact that we had responded out of faith to the very real need of a very real child? Why did everyone get all confused, simply because this child happened to be part Negro?

The question remained unanswered in the days that followed, aside from the growing realization that our Christian lives must be a composite of both action and words. We had failed to communicate because we had assumed people would understand. Afraid of sounding self-righteous, of tooting our own horns, or calling attention to ourselves, we had hesitated to communicate, verbally, the spirit and conviction that had motivated us to adopt our son and, now, to take another biracial baby.

Aware that any meaningful relationship requires a lot of give and take, we had given the adoption a lot of forethought. In our own minds, we had worked through the social implications and issues and were confident that we could be relaxed and at ease with an interracial family. Love, after all, is not dependent on pigmentation. However, with the new barrage of questions that were preceding this second adoption, we came to realize that we do need to express some of our reasons for becoming involved with these children.

We are aware of potential problems that could lie ahead; we are more aware that, so far, none of the negative situations that we had anticipated have actually materialized. People ask why we chose a part-Negro child. We didn't. We responded to the need of this one baby, who is tragically handicapped in our society because he is a beautiful honey-brown. Many things, such as concern for the civil-rights movement, our response to Christ, our family backgrounds, our religious heritage of service and concern for others made us willing to try an interracial placement. If you were confronted with the responsibility of determining the fate of such a child as we were, could you turn your back on his need and doom him to a life in an orphanage or in shifting foster homes?

At times we are called crusaders. At first, our reaction was anger that anyone would think that we had used our son to draw attention to ourselves or to confront society with its prejudices. We had given a child a home. If he would have been white, no one would have blinked an eye, but he is brown. It is true that we had been looking for a way to concretely act out our concern for our Negro brothers. Does that make us crusaders? Are we wrong to believe that all people are equal, regardless of racial orientation? Does trying to integrate our faith in a daily situation make us guilty of drawing attention to ourselves? If so, is that so wrong? Certainly the great impetus of the gospel has been the demonstration in human lives that Christ's message does make sense.

One objection we have frequently heard expressed is concern for our daughters. Actually, we were partly prompted by our love and concern for them. In a society where selfishness, materialism, social status, and getting by with as little as possible is stressed, we wanted the girls to see enough consistency in our own lives to give our affirmation of faith validity. What better way could we find to teach them that people, regardless of race, social standing, or education, are individuals of dignity and worth? True, we are putting them into potentially difficult situations, forcing on them a maturity many adults do not possess. We are, perhaps, asking them to give up certain dreams, because their brother is part Negro. We do not know how the girls, our son, or even we will react when confronted with the reality of racial inequality. We do know that regardless of what lies ahead, life will be easier for him because he has a home, love, and an identity. Our lives and our daughters' lives will be enriched by sharing life with him.

Am I pleading too much for your understanding? Perhaps. I admit to a certain melancholia as I write, for I ache today for my son and the baby who will soon join our family. I ache for our daughters as they attempt to fit the idealism of their parents into the mold of society. I ache for our friends who struggle to make sense out of race riots, the population explosion, starvation, and war. I ache for my sister who says life is just a bad joke. I ache for those tortured by hatred for our beautiful son, just because he is brown.

Yes, I ache, but make no mistake; there is no regret. Neither we nor our girls nor any other member of our family regret our son's joining the family. He has brought much happiness and a new understanding for others. We are all learning to live one day at a time, not to worry about the problems of tomorrow. If and when they do come, we will be ready by having been true to today. Basically, we are incurable optimists, goaded on to believe in a better tomorrow by our faith in Christ. Whom our boys or girls will marry, how we explain the difference in skin coloring and its implications, and other possible hurdles are not important, right now. We will face those issues when they arise, today being content with giving each of our children the faith in themselves, in God, and in the potential goodness of man so that they will be able to face whatever challenges tomorrow may bring.

Material for this page provided by Women's Missionary Association.

America as seen from Japan

Robert L. Ramseyer

When we were children we were taught the Golden Rule, in which Jesus said that we ought to treat others as we would want to be treated, ourselves. But this injunction depends on the ability to step outside ourselves and see things through someone else's eyes. If I can't see what I am doing through another's eyes, I can't, very well, know whether the way I am treating him is the way that I would like to be treated.

By this standard, Americans are probably some of the least mature and least Christian people in the world. As a nation, we seem totally unable, at times, to see things from any other point of view than our own. We do something and then seem hurt because others don't like what we do.

As Americans, we just know that our nation is right, honest, unselfish; never fights anything but defensive wars, never has territorial ambitions, always has the purest motives. We are a nation of Boy Scouts. We know it. It is so obvious. Others ought to see it. But, for some reason, they don't. So we feel hurt.

I would like to suggest a few things about the way America looks from Japan. Let's suppose, for just a moment, that in 1945 the roles of Japan and America were reversed and that Japan won the Pacific War and occupied the United States. Let us suppose that that occupation was about as good as any military occupation can be and many reforms were made to make America more democratic—its segregation laws were all removed, for example, and all of its people were given equal rights. Things went well, and after six years or so a treaty of peace was signed, with good feelings all around. But in order to keep peace in the western hemisphere and make sure that the Soviet Union did not move in, Japan kept air bases scattered around the United States near our big cities.

And—and this is a big *and*—Japan cut California off from the rest of the United States to use as a sort of superbase and kept it under Japanese military occupation. People living in California have no civil rights, are protected by neither the United States Constitution nor the Japanese constitution, and Japanese military men can overrule any court decision made by civilian judges in California.

Californians have no social security, no medicare, their standard of living is far below the rest of the country, and we can't go to California and Californians can't visit the rest of the United States without permission from Japanese military officers. And this has been going on for twenty-three years.

Naturally, the people of California are upset about all of this, and so are we. So we start pushing Japan—why can't California come back to its rightful place as part of the United States? Why do you deprive Californians of their rights and their freedom while you lecture us on freedom and talk about being the defenders of the *free* world? But, say the Japanese generals, this is necessary to preserve freedom in North America. Someday, when there is no more danger, then Californians can be treated like free people and become Americans again.

Would you believe the Japanese? Would Californians consider Japan the guardian of freedom and civil rights in North America? What do you think?

The sad thing about this story is that some of you probably don't even know what I am talking about. America has done exactly this to one entire province of Japan for twenty-three years and many Americans do not even know anything about it.

Until 1945, Okinawa was one of the forty-seven provinces or states of Japan. Its people were Japanese. They spoke only the Japanese language. They had never had any other language. They considered themselves no different from any other Japanese. They fought hard in World War II and a great many died when the Americans invaded Okinawa. Then, suddenly, after the war, the American military decided to turn Okinawa into a kind of supermilitary base in the Far East.

In the name of freedom, we, the perpetual good guys, deny freedom to a whole province of Japan. We, who don't have any territorial ambitions, still hang on to a whole province of Japan, twenty-three years after the end of the war.

Compared to us, it might be possible to call the Russians in Czechoslovakia peaceful and freedom loving. They, at least, left Czechoslovakia for a time and the Czechs did have some freedom, even if only short-lived. We have never left Okinawa. It is still under military occupation. Its people have no real freedom, at all. They have no constitutional rights. Neither the American nor the Japanese constitutions apply to them. They can't appeal to the United Nations. They do not even have the rights that would normally apply to a colony.

An American automobile killed a junior-high-school student in Okinawa who was crossing at a pedestrian crossing with a green light after waiting for all of the other cars to stop. A military court, after a brief trial, handed down a not-guilty verdict for the American private who was driving. All of the judges, the prosecutor, and the defense lawyer (there was no jury) were from the private's own unit. Representatives of the student who had been killed were not allowed to attend the trial and were never given any reasons for the non-guilty verdict. Immediately after the trial, the soldier was returned to the United States.

Crimes by American personnel have risen every year since the beginning of the occupation, but all are handled as military matters in this way.

There has been a movement in Okinawa to have it returned to the rest of Japan for a very long time. As far back as 1951, a petition drive for return to Japan got 73 percent of all registered voters, in a very short

YOUTH

time. But all that happened was that the movement was called communist—inspired by the American authorities and harassed and suppressed.

In a recent survey 100 percent of those who responded wanted to return to Japan. The hang-up, of course, is over nuclear weapons. Japan would never tolerate nuclear weapons in its country and the U.S. military won't give up absolute rights over Okinawa without permission for free use of bases there, including nuclear weapons.

America sees its bases as a defense of the free world. Japanese living in Okinawa see them as depriving them of freedom. Many Japanese living in the rest of Japan see them as threatening to involve them and all of Asia in nuclear war.

And the amazing thing is that the Japanese do not hate us. Most still seem to consider us misguided but, essentially, good and well-meaning. Americans treated Japan well after the last war and we still have a legacy of goodwill there. But things like Okinawa are using up that goodwill awfully fast.

During these last few years, people in Japan have been trying to understand America; and they, like most of us, are finding the going difficult. During and after the occupation, America was sort of the promised land, a heaven on earth to war-devastated Japan. It was the fountainhead of real democracy and the land of material plenty at the same time.

But then came consciousness of America's treatment of its minorities, particularly its racial minorities; its expanding urban slums; then came political assassinations, urban riots, and massive military involvement in what Japanese have always seen to be a civil war in Southeast Asia.

Japan, with an almost totally free press, has covered both sides of the war in Southeast Asia well and has tried not to take sides. Nevertheless, as one prominent editor writes, "Most Japanese felt that the main responsibility for the intensification of tension in the Far East and for China's stubbornness lies with the United States and its policy of containment toward China." Strange as it may seem, Japanese seem to share none of the Americans' almost pathological fear of mainland China.

Shortly after the assassination of Senator Robert Kennedy this past summer, one of the largest newspapers in Japan published a series of five articles by their correspondents in America in an attempt to interpret for Japanese some aspects of contemporary American society. The series was titled "Mosaic America."

Its introduction said, "American society forms a mosaic. A wide variety of races, religions, and social classes have come to that broad land called America seeking happiness. But the cement that holds that mosaic together is far softer than one would expect in the strongest nation in the world. The assassination of Senator Robert Kennedy by an immigrant from Jordan is one tragedy of this fragile mosaic."

The first article described poverty and disillusionment among recent immigrants to the United States, dealing particularly with experience among farm laborers in Delano, California, and the hope which these people had placed in Robert Kennedy.

The second article takes up the establishment in America and its attitudes toward the problems of America and the world. It points out that, in comparison to Europe, American social stratification is still fluid and there is a great deal of social mobility here. But, at the same time, these Japanese see that this very opportunity of advancement is one of the basic causes of our present turmoil.

The opportunity is dangled before everyone, the wealth is there for all to see and dream of, but the harsh reality is that a great many will never make it. Opportunity leads only to frustration and resentment among those who can't make it and are pushed to the bottom. The violence in urban riots, student unrest, the drop-out hippies, all, in some way, can be traced to this contradiction in American society.

The last article deals with one of the hardest things about America fo a Japanese to understand—America's total lack of reasonable gun laws. The rate of murder by gun in America is sixty-seven times that of Japan.

This is part of America that com through loud and clear across the Pacific. It is not the only thing that comes through. There are many fine things in America and the Japanese know this well.

One of the problems in making any suggestion about our country and its society is that, if we do, our vigilantes call us anti-American, communists. or worse, and suggest that if we don't like America we should ge out. We don't like to hear anythin even a little critical about us or our great country. But a society that can not stand criticism is already dead.

Our country needs leaders who can look at themselves honestly, can admit that they don't have all of the answers, can admit it when they make mistakes and can work to rectify those mistakes and try something new when the old obviously doesn't work

One leader I admire very much. He was the absolute monarch of a small oriental kingdom about three thousand years ago. It was traditional, in those days, for oriental monarchs t always be right and, if you suggeste something else, it wasn't the king wl lost his head. But this king believed in a God who taught that all people have rights and only God is absolute. When that king seriously violated one of his subject's rights and a prophet of God came and told him about it, the king said, "You're absolutely right." He publicly admitted his wrong, showed his remorse, and even wrote a poem about it. He wa a mature person, one who could admit his errors, one who could see himself through the eyes of another. If only Americans could learn from David. If only our leaders could be as mature as this. If we can *lear* if we can *grow up*, if we can learn to see ourselves as others see us, accept criticism and grow through i we just might yet become the gre nation that we've always thought th we were.

MEDITATION

Worth a penny . . . or more!

JOHN, AGED twenty-five, was an intelligent and handsome young man. Most of his thought life was occupied with making plans for carrying on the farming operations with his father.

Janice, aged twenty-three, was absent that day when the most beautiful faces were passed out, but with careful grooming, she could be stunningly attractive. She had been employed for three years as a very efficient secretary in the local bank. Most of her thought life, in recent weeks, had been occupied with possibilities for directing John's thought life.

She and John had been dating for several months, now, and thoughts of marriage had high priority with her. John, too, had indicated real interest, but for some reason, he had not popped the vital question. Maybe he needed some encouragement!

John had come to see her on one of his regular visits. She knew that he would soon be leaving for home. He lapsed into one of his extended meditative moods and she thought this might be the time.

Brightly, she said, "A penny for your thoughts?"

John, in his candid honesty, replied, "I was wondering if tomorrow might be a good day to market some of our cattle."

Her objective had not been achieved, but it did give her an opportunity to show a lively interest in the things that interested John, so the question surely had accomplished some good.

Again, he lapsed into that meditative mood. And, again, she decided to try the same question, "A penny for your thoughts?"

And John replied, "I was wondering when you would pay me that penny that you owe me."

All of us spend some time in a meditative mood. Sometimes we think about a trip that we took to Yosemite National Park. And, then, again, we may think of the tremendous responsibilities that hang heavy upon the shoulders of the United States' President. And then, again, we may spend some time just wondering why the neighbor's child is such an outstanding student in school, or why the relative over on the other side of town is changing jobs so often, or why the party-line telephone has been so busy today.

It has been aptly said, "It is not what a man thinks *he is*, but what a man *thinks*, he is.

The story of Joseph in the Old Testament of how he became the second ruler in Egypt is as thrilling as any novel that has been written. Can we not say that, surely, during a day of his youth as he was meditating on the meaning and purpose of life, Jeseph made the pledge between himself and God, "I want to be the man You want me to be"?

And then, again, we read the life story of a man whose ministry of song has touched the spiritual emotions of many vast crowds of people and the recordings of his songs are being played the world over in millions of homes. He tells of the time in his youth as he meditated on the choice before him of the wealth apparently assured in the secular world or the challenge of a spiritual ministry where he would not have such assurance. He chose to serve God, and multitudes have been blessed because of that choice.

Surely we must say that Joseph and this singer evidenced a similar prayer as that offered by David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

Daniel G. Regier

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COVER

Radio broadcaster in the Congo: "The potential of religious radio has barely been tapped."

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Reading more — — enjoying it less

Bernie Wiebe in his article on radio in this issue puts together some evidence that the era of print is at the exit stage. Church people are investing more in printed materials than in electronics like radio and television, which is like stocking up on buggy whips just when the automobiles come rolling down the road.

And further evidence could be added. *The Saturday Evening Post,* a magazine started by Benjamin Franklin has just folded and gone out of business after having printed merrily away for almost two centuries. Not everyone agrees on what killed the *Post,* but many experts blame television. When people can see and hear stories on the tube, why should they read a magazine?

The Associated Church Press represents about two hundred religious publications, including those of most of the major Protestant denominations. It reports that during the last year, these publications lost almost a million and one half readers after gaining circulation year after year. The smaller and more conservative denominational papers are not losing readers, but even they are gaining less rapidly than in former years.

So who will read for us the handwriting on the wall?

Obviously, radio and television are tremendously popular and deserve to be. They do remarkable jobs in communication—sometimes. We still have much to learn in using them effectively both for general and religious purposes.

For a new form of communication does not necessarily eliminate older forms though the automobile eliminated the horse and buggy. Rather, new ideas give new life to old forms. Radio did not kill the Victrola and the other squeaky talking machines but refined them and gave them new life as record players and tape recorders. Television has not destroyed the motion picture film but instead has pushed it into refining itself as a means of communication, although not everyone is happy with what is being communicated on film.

What is happening to books and magazines is not a case of the old workhorses being trundled off to the glue factory when they are no longer needed to pull the plows to which tractors are now hitched. Radio and television may be more like adding irrigation equipment to the farm. The pumps and sprinklers make things grow faster and, therefore, make the plows and cultivators work harder, but they do not take the places of other pieces of equipment.

The momentary loss in readership for the printed media results from a strain put on books and magazines by radio and television. For even though radio and television may sometimes be viewed as escapist media, they do bring us closer to the problems of the world. Which means that books and magazines, and especially religious publications, have been forced to grapple with the problems of the world in a way they have never done before. Religious publications have had to face the real world for the first time and this has been a shock to many. Response has not been all positive. One Protestant publication lost almost all its Southern readers (already in low supply) after publishing a picture of Martin Luther King. In a world without radio and television, it was much easier to ignore the civil rights struggle. Even church-paper editors could have been unaware. Not so now.

Reading means more today because we know more, thanks to radio and television and films. And it is more important that we read more, even though reading may not soothe us as it once did.

The situation is similar to the experience of one man after reading an early anti-smoking article in a national magazine about twenty years ago. "That does it," he said, "I'm giving this up."

"Giving up smoking?" he was asked.

"No, reading," he answered.

Are we reading more but enjoying it less? Perhaps. But we'll keep on reading.

TION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

E MENNONITE

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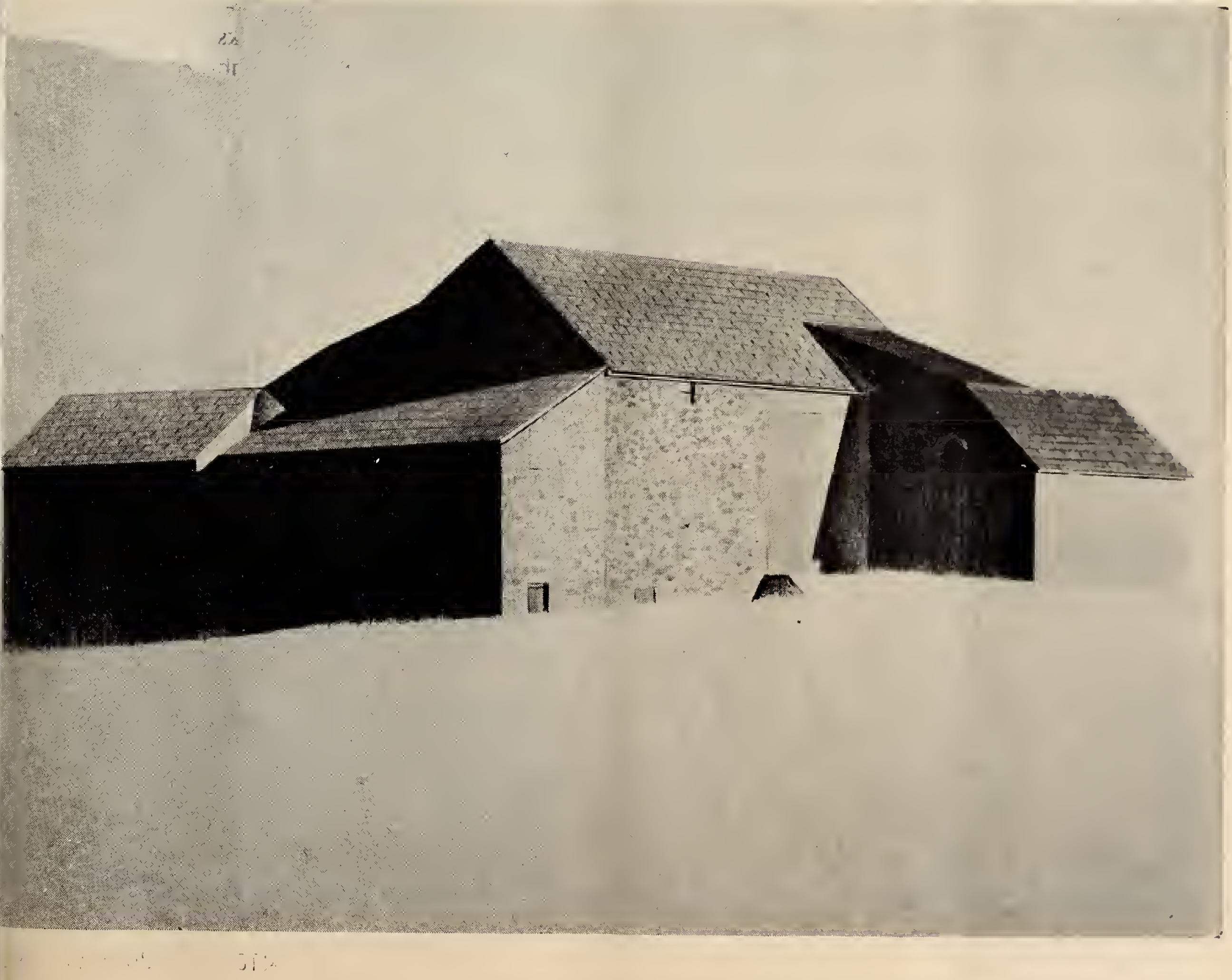


A GIRL IN KANSAS CITY

Paul Harvey

YOUNG YEARS AGO in the Pacific left me with an undulating appetite for Polynesian, Malaysian, and Oriental food. This is not about that.

But, during a recent visit to Kansas City, I learned that such cuisine was available just down the street.

Early to bed means early to eat, so I was alone in the simulated-tropical setting or I might not have noticed the next four customers.

They were a man and wife, comfortable, respectable—a crew-cut son wearing horn-rimmed glasses—

—and the girl.

She, like the young man, was eighteenish, self-conscious. Her white-and-gray lace blouse and suit-dress becomed her; neat, pretty. The white bow in her hair belonged there. Her face glowed softly with round-eyed innocence.

I am not usually a people-watcher, except with professional purpose. I am never an eavesdropper — except with professional purpose. But part of what ensued in words and gestures could not escape my notice.

"What shall we have to drink, Dear?" the mother asked.

The large menu was decorated with three-color sketches of such exotic rum-base cocktails as Hula Punch, VooDoo, Navy Grog, Heavenly Flower, and Secret Kiss—limit two!

From my rattan table across the room, the girl's hesitancy was apparent. Her wish to make a favorable impression on the more sophisticated prospective in-laws was also apparent.

Though few of the words reached my ears, the smiles of reassurance and the nods of acquiescence affirmed that, "these are very mild drinks, you know, hardly more than soda pop."

And there was a skillful assist from the waitress; surely I only imagined her reluctance.

So each of the four was served something tall and frosty and colorful with a straw protruding through a cone of ice and a garnish of mint leaves and fruit peel and a bright red maraschino cherry.

Three drank. She sipped. I hurt.

The girl in Kansas City was really not my rightful concern. I'd never seen her before and I'll not likely see her again except in indelible recollection.

For in the unfolding of this significant little drama—midst phony palm fronds and simulated bamboo curtains and gaudy paper lanterns and pagan carvings and recorded music—another generation was being subtly seduced by the artfully camouflaged trouble which always starts out seeming fun.

Her soft, girlish laughter was louder as I left. She was eating. The glass of Heavenly Flower, or whatever it was—its ice melted, its mint leaves wilted, its straw soggy, its cherry missing—was mostly there. It was about one third empty.

It would be easier next time.

Increasingly, modern medicine emphasizes prevention rather than cure.

Prevention—of a disease which is costing us more lives, more suffering, more lost production than any other: alcoholism.

What business is it of yours, Paul Harvey, whether I drink?

Personally—none.

But to a news analyst, you become a matter of public concern if your drinking costs our country lost production, and it does; if your drinking makes our highways and skyways less safe, and they are; and if you are a congressman making vital decisions through an alcoholic haze, and some do.

As far as I have been able to determine, Dr. Alton Ochsner was alone in his profession—and I in mine—when we reported a relationship between smoking and lung cancer in 1936.

And we were mostly alone for almost fifteen years thereafter.

Today, my goodness, today, the Surgeon General of the United States issues a report relating smoking to disease—berating the tobacco industry for attacking the evidence—and says the industry's "well-financed and professionally-conducted public-relations program, addressed to the consumer, is encouraging disease and death!"

And our government remains conspicuously silent on this menace.

Perhaps more subtle and more sinister than overt advertising is the fact that most every movie dialogue is over a public or private cocktail bar.

I suggest this will not change so long as a distillery controls MGM.

And, by the way, another distillery is seeking control of RKO.

Statistics are inconsistent and thus sound inconclusive.

Example: fifteen thousand Americans will suffer cancer of the mouth this year.

Another generation was being subtly seduced by the artfully camouflaged trouble which always starts out seeming fun

Six thousand others, cancer of the vocal cords.

Half of them will die.

Now most of those thus stricken will, habitually, consume more than five and a half ounces of alcohol a day.

But most alcoholics are also heavy smokers, so the responsibility is obscured.

The most conservative estimate is 4½ percent of all Americans are alcoholics and 2 percent are problem drinkers.

Less conservative Dr. Max Hayman of the University of California's Alcoholism Research Clinic insists that a third of us—precisely three out of every ten American adults are now problem drinkers.

In between those is this:

New York Medical Society guesstimates nine million alcoholics in the United States; each adversely affects three or four others in his family.

Thus, almost one fourth of our entire population is suffering, directly or indirectly, from this depressant.

November 11, 1966, the New York *Times* printed two columns under the caption, "One Cocktail Helps Driver."

The same article offered much encouragement to the so-called social drinker.

For it cited statistics purporting to show that "drivers who have had a single cocktail or bottle of beer had fewer accidents."

It quoted Robert F. Borkenstein of the Department of Police Administration at Indiana University, who conducted the research.

Again, that headline said: "One Cocktail Helps Driver."

For the record, the research on which this report was based was paid for under a grant from American distillers.

The news conference at which the announcement was made was summoned by the Licensed Beverage Industries, Inc., public-relations' arm of liquor distillers, wholesalers, retailers, and package-store owners.

Yet, when Borkenstein was, subsequently, confronted with the statement that "One Cocktail Helps Driver," Borkenstein said the writer of the newspaper article had been too free with his interpretation. He said, "It is my opinion that alcohol, no matter how small the amount consumed, has never improved a driver."

"Mr. Borkenstein, is it true as this article says, that motorists with one or two ounces of alcohol in their bloodstream are safer drivers?"

"*No*," he replied, unequivocally, "*no*." . . .

I have listened respectfully to those who say a little alcohol is a lubricant which makes the world turn.

Now I ask that they listen with similar respect to this:

The permissiveness which they endorse . . . the little drinking which they excuse . . . the mild tranquilizer which they say is harmless, even healthful . . . is turning our America the beautiful into a nation of drunks!

Directly, alcoholism is fatal to eleven thousand Americans every year.

The National Safety Council reports that every week on our increasingly crowded highways a thousand die and ten thousand are injured, and 70 percent because of drinking.

More than half of all drivers killed in single-vehicle accidents were drunk.

Drinking by drivers and pedestrians causes eight hundred thousand crashes, kills twenty-five thousand Americans every year.

Our government's Department of Transportation cites drinking as the largest single factor in traffic deaths.

Sixty percent of all private plane crashes or crash landings result from somebody's drinking.

The President's Crime Commission affirms that alcohol contributes to 50 percent of all crimes in the United States; most lawmen say more.

Alcohol was, admittedly, a contributory cause to recent rioting.

In one after another of American cities—after they were in flames—officials closed the bars, banned all liquor sales until the populace again got control of itself.

The cause-and-effect relationship in almost every city was irrefutable: alcohol was feeding the flames. . . .

The liquor-and-beer people are, naturally, eager for those who are eighteen years old to be allowed to vote, figuring they will promptly vote to lower the drinking age. . . .

Alcoholic beverage sales total—retail—15 billion dollars a year. . . .

When industry overindulges, you—however indirectly—suffer the hangover.

Drinking employees cost absenteeism, accidents, employee turnover, lost production, and bad decisions.

Ten years ago, absenteeism due to alcoholism cost industry a billion dollars a year.

Today . . . between two and three billion.

Management magazine, *Dun's Review*, estimates that American business, because of mistakes made by drinking executives, is losing 7½ billion dollars a year. But what about possible mistakes of judgment in our nation's biggest business — federal government!

When young Sam Steiger was recently elected to Congress from Arizona, he found the situation so staggering that he dared, even as a freshman, to speak about the drunkenness of his colleagues. They fixed him.

A bill which he had cosponsored allowing the sale of some federal land in his state—though passed by the Senate—was promptly pigeonholed.

He has been silent on the subject since. . . .

Problems confronting our lawmakers, here in Washington these days, are unprecedented.

The next time the phone rings, it may be World War Three. Problems resulting in pressures sufficient, as some say, "to drive a man to drink."

Yet what a cruel irony if this anesthetic leaves these, our leaders, less capable of solving those problems. . . .

The average grass-roots American often endows his congressman with more intelligence than he rightly deserves. . . .

One recent afternoon in Shreveport, Louisiana, an industrial alcoholism consultant representing the National Council on Alcoholism spoke. And his first remark, after an initial joke was, "I am not here to tell you the harmful effects of alcohol. Used moderately it is a tranquilizer and is beneficial."

No wonder our national resistance is low; some of our primary resistors are burned out! . . .

What about the "social drinker"?

The University of California at Los Angeles researched him.

He is intoxicated only six times a year, for only a few hours at a time, yet his death rate is two and one half times greater than for nondrinkers.

Britain tried to cork the bottle with a new law, as of last October. Any motorist involved in any accident is required to take a roadside sobriety test.

Or, after any violation of traffic regulations, a breath-analyzer test.

Britain, demanding breath-analyzer tests on all suspect drivers, reduced traffic deaths 23 percent and traffic injuries 16 percent the first three months! . . .

I am not sponsoring legislation, nor am I prescribing which is the best form of education.

I did not come here as a public prosecutor.

I am here as a public defender—in defense of a nameless girl I never met and will never know—

A girl in Kansas City and the legions she represents need to be reassured.

It is not smart, it is not grown-up, and God knows, it is not necessary.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Burdens of a witness in Israel

Wilbert R. Shenk, secretary for overseas mission for the Old Mennonite Board of Missions and Charities, prepared the following report.

It may not be possible to date, with precision, the beginning of Mennonite interest and work in the Middle East but several developments must be noted as being foundational to present programs. The Mennonite Brethren in Christ began work in Armenia in the eighteen nineties. Among the workers was Rose Lambert. She came from Elkhart, Indiana, and was personally acquainted with many Mennonites and did deputation in many of our churches on behalf of the work in Armenia.

Following World War I, Near East Relief carried on work among people in the Middle East who had been victims of the war. A large segment of these was Armenian. The Old Mennonite Church, through a war-problems committee recruited seven men, largely from the Goshen College and Hesston College communities, and commissioned them to serve in relief work in the Middle East. The group sailed in January 1919 and served until 1920 in Syria, Lebanon, and Palestine. A significant ministry of caring for orphans and helping to resettle families was performed.

The people of the Middle East continued to undergo stress, strain, and disruption. The swelling flow of Jewish immigrants during the nineteen twenties and the thirties triggered anxiety and hostility among the Palestinians. Then the Middle East was caught in the second world war, along with much of the rest of the world. In close succession came the war of 1947-48 between Arabs and Jews, culminating in a bloody clash and the partitioning of Palestine that left hundreds of thousands of people cut off from their homes and, hence, refugees.

The Mennonite Central Committee began placing personnel in Egypt in 1943, and in Palestine in 1948. The work in Egypt was finished by 1946 as the refugees were relocated but the program in Palestine has continued up to the present—evolving through several stages.

In 1953, the Mennonite Board of Missions and Eastern Mennonite Board of Missions sent the Roy Kreiders to Israel, out of the conviction that we should commit ourselves, long-term, to the people of that land. The history of Christian- Jewish relations has been so patently unfortunate and the debits to the Christian side of the account so large in amount that many questions may be asked about such a commitment.

The first years of our being in Israel were filled with trying to learn to know and understand the people. They are a people who have known the ghetto, prejudice, and persecution. They are also a people with a rich history and heritage who sought to escape from the torments of war and persecution, only to find themselves in a tragic struggle with their Arab neighbors that has twice erupted into war.

It is necessary, in order to understand a people—any people, to listen to them and with them as they read their history and ponder its meaning. To hear them debate among themselves the great issues confronting them as a people. To observe carefully — though not uncritically — their struggles to achieve peace and prosperity which can only come

The Muslim Mosque of Omar on the site of the ancient temple of the Jews.

through some kind of detente with their neighbors.

The Christian who dares to bear witness to Christ in a Hindu or Muslim or animist culture, today, frequently feels that the burden of proof rests with him. This is no less true of the Christian in Israel. The man who longs to have his neighbors discover Jesus Christ for himself must, first, reckon with the fact that Christendom has so discredited the name of Christ that, for persons of other faiths or no faith, there may be genuine revulsion at the idea.

Today's witness in Israel must share in bearing the burden of that misunderstanding. He must do it in such a way that he identifies himself as not standing in the tradition of repression of the Jewish or Muslim peoples, not participating in the forced conversion of peoples to Christianity, and not desecrating and mocking the beliefs and practices precious to adherents of another faith. The Christian witness must exhibit the spirit and concerns of Jesus, or there is no use talking about Him.

Out of this effort to listen and discern has come an approach based on the conviction that the witness in the Middle East, today, must win the right to be heard. The winning of that opportunity will, most likely, come along the path of service performed in the manner and spirit of the master servant. Such service must be genuine and authentic. This is to say, it must be a response to the needs felt by the people to whom one ministers. And it must be service given without condition.

A variety of services have been performed over the years. There is the bookstore and art gallery in Tel Aviv, with which we have been associated for several years. We became partners in an attempt to found a Christian community and, finally, regretfully concluded that we could not continue. The Israeli Government became concerned to provide a more specialized tour service to Protestant tourists and encouraged the Mennonites to take the lead, with good support from the whole Protestant community, in organizing Sharon Tours. Personnel have also given service through the Edinburgh Medical Mission Society Hospital at Nazareth. This institution is dedicated to the service of the Arab community in the Galilee region.

A limiting factor in attempting to work in the Middle East is the lack of communications between Israel and the Arab countries. There has been virtually no opportunity for travel, back and forth, by persons resident in the area. As a church concerned for peace and reconciliation, this has been a disturbing problem.

Since 1967, the Mennonite Board of Missions has been sponsoring Merlin Swartz, a teacher of Islamics, to teach at Near East School of Theology in Beirut. Practically, this affirms our commitment to all the peoples of the Middle East and symbolically states our understanding of Jesus' intentions for the world.

A missionary prejudice Mother changed his mind

Lan Ping, formerly from Shanghai, now living in Taiwan, wrote the following testimony.

For many years, I had a prejudice against missionaries. Being familiar with their personal lives, I made a sarcastic definition for missionaries. "They are a group of egoists who cannot get along with their own people and go abroad to be kings among the Oriental people."

They lived in luxury and had big cars, fancy houses, and several servants to serve them. This kind of life probably would never happen in their homeland. Most Chinese respected the foreigners, and this also satisfied their superiority complex.

This prejudice stayed with me until the day I met Mother Arnolda.

I remember it was a cold winter morning. When I walked down the stairs to go to school, I saw a little old foreign lady cleaning our public yard. Her silver-white hair was shining in the dim sunlight. She smiled and told me that she was my new neighbor. I was surprised by her fluent Chinese and wondered why she didn't send her maid to clean the yard. Gradually, I found out that she lived alone, went out every morning and came back late every afternoon, and every night many young people came to visit her. Later on, she invited me and my sisters to join their prayer meeting, and we became members of the Upper Room Family. I followed the others in calling her Mother.

Mother was a Norwegian nurse, and her husband was a doctor. They had spent more than thirty years in Tibet, Turkestan, and Mongolia. There they lived in a simple tent and served as a missionary doctor and nurse among the tribes. When her husband passed away, she continued his mission until the communists took the mainland, and she was sent back to Norway. At that time, she was already over seventy. She had good health and longed to be with Chinese, so she left her people and came to Taiwan with her little retirement money. She lived a very simple life and did all her housework and laundry. She always went out by foot, no matter how great the distance was. Every morning, she went to the hospital to serve the patients and, sometimes, brought them fruits and food. Though she lived very frugally, she treated others generously. In the afternoon, she usually visited members of the Upper Room Family who needed help, by being a baby-sitter or helping them to mend clothes. In the evening, different groups came to her house for prayer meeting.

She helped many people who were in need; she wiped many tears and eased many pains. She did more work than most of the missionaries, though her name was not even listed in the missionary directory. She was a living witness of Christ, and many people were saved by her deeds. She changed my prejudice and gave me a good example of the motto, "Life is to give, not to take. The more we can contribute, the more worthwhile ou lives can be!" She made her old, lonesome life a blessing for others.

Missiles in the pasture

Out in the pasture, several miles away from my father-in-law's farm, about twenty-two miles east of Newton, sits a *Titan II* missile, poised in its underground silo, hidden from the view of surrounding Mennonite farmers of that peaceful Kansas community.

Aimed at the Soviet Union, this liquid-fueled giant (103 ft. long) was factory-delivered to the Air Force for $2.7 million in 1962. As an "installed bird," the bill was nearly $4 million apiece. Fifty-four were installed in this country. The *Titan II* carries the largest warhead in the United States missile inventory—about twenty megatons, enough to destroy a city the size of Washington, or four Wichitas.

But these relatively-inaccurate, big missiles are "too unwieldy" for current needs, according to Pentagon sources, and will be shelved in 1973. For all practical purposes, the *Titan II* is already on the obsolete list, with 1400 *Minuteman II* missiles serving as the major current offensive missiles.

Some twelve hundred miles from the Kansas pasture, the staff at the Pentagon in Washington, D.C., is hard at work planning strategy by which to sell enough senators on a new (defensive) antiballistic-missile system, the *Safeguard*, commonly referred to as the ABM. The original plan was to install ABM missiles on sites near large cities, to protect the population centers. But the outcry from suburbanites protesting this plan was fierce. They were more concerned about the danger these missiles might bring to their communities than the protection they could afford. So the Defense Department decided to move them out to pasture, where they might be used to protect their "country cousins," such as the *Titan* and *Minuteman* missiles. The administration had hoped that, by designating the peaceful pastures of North Dakota and Montana as the sites for the first installations of the *Safeguard* ABM, further uproar might be averted. But this was not to be so. By now, Congress was worked up. It soon became evident that the real issues go much deeper than locating sites near big cities vs. installations for ABM missiles out in the pasture.

Though Congress has not seriously opposed a major weapons system, in years, a growing number of its members are wrestling with the question of how they should vote on the ABM.

What explains the new upsurge on Capitol Hill against the ABM?

To answer that question, the ABM issue must be seen in the larger context of Pentagon demands, military boondoggles, and the growing influence of the military-industrial complex which consumes two thirds of our budget and employs one of every ten of our citizens.

Crisis of confidence. The growing opposition to the ABM in Congress and across the country is based, in large measure, on the new "crisis of confidence" in the military. Highly respected members of both parties in Congress are shocked at the waste and the deceit involved in the Pentagon's budget requests.

The military establishment has enjoyed a long period of general public approval. Now, it is evident, neither Congress nor the public is automatically prepared to accept as necessarily true a statement of alleged fact, merely because a military spokesman voices it.

Specific reasons for the growing present suspicion are cropping up at every turn. These discoveries, to cite only several, are having an accumulative effect.

When some 6000 sheep died out in the open stretches of Utah pasture country early last year, it was immediately suspected that nerve gas being tested had caused the slaughter. The Army immediately denied it.

A group of congressmen, in recent days, pressed the matter further. Finally, one and a half years after it occurred, the Army admitted that the nerve gas had killed the sheep.

Another recent crack in the military facade was the Air Force *C-5A*. This military transport plane was contracted with Lockheed Aircraft for $490 million. Senator Proxmire recently discovered that this cost is now projected at $1.4 billion, resulting in an overrun triple that of the original figure presented Congress.

Senator Proxmire revealed, further, how the Air Force planned to obscure the magnitude of the overrun in costs. The plan to juggle the figures appeared as follows in the Air Force briefing document:

"This technique (of listing costs) is used to avoid the appearance of excess profit for the Run-*B* aircraft (*C-5A*). . . . This chart reflects how the theoretical prices and ceilings . . . compare with Lockheed's actual cost."

And what of the current ABM—has the public been accurately informed of the projected costs of such a system? The President, in announcing a streamlined version of the earlier Johnson (*Sentinel*) missile, announced the cost of the *Safeguard* system at $6.6 billion, compared with the original cost projection at $5.5 billion. Two months later, in May, the Defense Department admitted a slight omission in the cost estimate. The cost of the *Safeguard* warheads had been omitted. So, $1.2 billion was added to the cost first announced. (How much is a "slight omission" of $1.2 billion? If you could have saved $1000 every day since Christ was born, you would still have less than $1 billion.) That was followed by an equally astonishing admission. Research and development costs had also been omitted in the price tag announced to the public by the President. This adds $2.1 billion more, bringing the latest official figure up to $9.9 billion.

Some of the proponents and virtually all of the opponents of the *Safeguard* ABM see the $9.9 billion figure as merely a down payment on the system. Further installments would cost from $40 billion to $200 billion.

The fact is that our offensive deterrent is so massive and so dispersed that it needs no protection. Except for the *Minuteman* sites in North Dakota and Montana containing 350 missiles, the huge balance of our offensive missiles would receive little protection from the *Safeguard* ABM.

The bulk of our deterrent is composed of 646 *Polaris* and *Poseidon* missiles on submarines under the sea; 630 long-range nuclear-laden bombers to comb the airways; in Europe and the Mediterranean—thousands of shorter-range missiles are trained on enemy targets.

Who sets the priorities? Much more than a lack of candor, however, is involved. There is the scandalous way in which billion-dollar figures are tossed around carelessly by the Pentagon while Job Corps centers are closing down, the national disgrace of hunger and malnutrition is being brought out into the open, and economic assistance to the underdeveloped nations is being all but squeezed off the agenda.

Hence, the staggering costs of the ABM and other current military requests cannot be measured accurately in dollars and cents. Our moral sensitivity compels us to measure these military demands in the face of human needs and "opportunities forgone": Funding this year's ABM *or* providing six hundred thousand ghetto students who have college potential with Upward Bound summer courses; permitting excessive arms-industry contractor costs to go unchecked *or* providing Head Start education for 2 million additional children and school lunches to 20 million for a whole year.

In 1967 alone, a conservative estimate of military-related spending was $100 billion. This was more than all federal, state, and local expenditures on health, hospitals, education, old-age benefits, welfare, unemployment, and agriculture.

This order of priorities prevails at a time when 20 million Americans live in dilapidated, rat-infested housing; when there are in the United States at least 10 million victims of malnutrition and untold thousands of children with permanent brain damage because of insufficient food; when there are close to 40 million people living in poverty, with little access to medical or welfare care.

What response from the church? While most of us would agree that our country is spending too much for armaments, we shrink back, nevertheless, from attempting to counter this trend. Because the defense systems requested by the military are so complex, we say that we are not qualified to speak on the issue. As Mennonites, our attitude toward the machines of war has, traditionally, been simply that we will not use them; we choose not to be at the controls. Should our refraining to man the weapons of war, however, exempt us from efforts to bring restraint to the incessant build-up of weapons for mass destruction? The danger in our nonparticipatory position may be that we say, "a plague on all your houses" and hold ourselves aloof in personal self-righteousness from all the strivings of government.

Can men of Christian conscience really dismiss their responsibilities in the midst of unbridled militarism this easily? The assignment of priorities for our nation is not a matter for the experts alone.

Secrecy, misused, serves to increase the dictates of the Pentagon and diminish the freedom of citizens. To refrain from pressing our concerns on the arms race because "the President and the Secretary of Defense have access to critical information not available to us," is to forfeit a civilian check on potentially unbridled military controls. The shaping of national priorities (human needs vs. military demands) should not be the monopoly of those who make our policies.

Outcome of debate in Congress. With the first in a series of authorization and appropriation votes on the ABM to be taken in early or mid-July, the Senate stands almost equally divided. It is in the Senate where the ABM will either be launched or fizzle, with the House sure to pass on it. Whether the opponents of the ABM in the Senate will remain firm, shall depend in large measure on the letters of support from constituents.

Republican Senator James B. Pearson of Kansas told of things that happened to him after he broke with the administration over the ABM.

An army general told a plane manufacturer in Kansas that if the ABM were defeated, the Pentagon might not be able to go through with an airplane contract.

The Agriculture Department decided that it would not publicly endorse a rural-job-development bill sponsored by Pearson, despite the Department's private expressions of support for the bill.

The White House decided in Pearson's favor in a dispute involving the moving of some federal offices—but failed to give him advance notice of the decision.

At this crucial juncture, our government is confronted with the opportunity of arms-control talks. Whether a control of nuclear armaments can be negotiated in such talks may depend on our willingness to halt weapon build-ups.

When a growing number of senators are willing to stand in opposition to the unbalanced military influence over our country, this should be reason for hope. The Christian church has prayed for peace in season and out of season. If we believe that God can use leaders in government to accomplish His purposes, the present ferment in Congress may be an indication of a new openness to the vision of peacemaking. Are we now to express our concerns and support to senators and representatives in their time of decision? Which shall it be—"swords into plowshares" or plowshares into swords?

"For everything there is a season and a time for every matter under heaven: . . . a time to keep silence and a time to speak. . . ." *Delton Franz, Washington Representative,* MCC *Peace Section.*

Words and deeds

A pre-draft boot camp in April at Watonga, Okla., for boys of the Western District included six fellows from Mississippi among the fifty-nine in attendance. One young man from Kansas wrote that though he had come to the camp with the idea of going to the Navy, he was now going to "fight on God's side."

Mission standards on polygamy

Calling on missions and churches to give special attention to the matter of polygamy, Donald A. McGavran says it is a question of enormous importance in relationship to church growth. It should be studied and answers sought on strictly biblical grounds, he warns in the *Church Growth Bulletin* for March.

Introducing the subject, McGavran says: "Social systems which permit polygamous marriages have been common throughout the earth. Continuously warring societies often killed the men off rapidly. It became normal for polygamous households to arise. In some societies, having many wives meant more grain, larger sweet potato gardens, or more wives means more success. In still other societies, chiefs effected political liaisons of various sorts through plural marriages. Many other situations led to polygamy being a normal and legitimate mode of marriage. The Mosaic law specifically allowed polygamy and, in the case of a brother who died without issue, required it."

Tracing this history of present missionary practice, McGavran, who is director of the Institute of Church Growth at Fuller Theological Seminary, notes that "during the missionary movement of the last two centuries, when Christianity . . . was propagating itself among the peoples of Asia and Africa, many of which were polygamous, it took a very strong stand against polygamy. Polygamists could not become Christians. In order to be baptized, men had to give up all but one wife."

The problem is discussed in the context of societies "where plural marriage is regarded as legitimate," recognizing throughout that monogamy is the ideal.

McGavran believes that "today the issue as to whether believers who have more than one wife may be baptized or not is keener than it ever has been before." To give breadth to the discussion he quotes several men on the subject.

Anthropologist Alan Tippett discusses "some of the things that the institution of polygamy involves." He outlines six solutions arrived at by various missionaries in various places: baptize the women and children but not the men; baptize none at all if they have anything to do with polygamy; baptize all on a testimony of faith —polygamists or not; let the husband retain the first wife and divorce the rest; let him divorce all but the preferred one; for the first generation, baptize on a profession of faith, but demand monogamy thereafter.

Ralph Winter, a professor of missionary techniques and methods, suggests: "The Bible meets men where they are. Celebacy, monogamy, and polygamy are all found elevated as the ideal state in different societies around the world. It is no accident that the Bible itself records examples where God has outstandingly used different men living in all three states."

Winter says that in a pagan society which idealizes plural marriage, "it may be that the first step in abolishing it is to prohibit any new plural marriages while allowing existing unions to run their course."

McGavran concludes that "all one can find in the New Testament about polygamy is an inference. Three well-known passages—1 Timothy 3:2 and 3:12 and Titus 1:16—list among the qualifications of deacons and elders the stricture that each should be 'a husband of one wife.' The inference is that in the New Testament Church were men who had two or more wives. These were, moreover, men of sufficiently good standing that, but for Paul's counsel, they might have been chosen for deacons or elders."

In summary, McGavran says: "We are *not* affirming that polygamy within discipled populations . . . is good or should be permitted, that polygamists once baptized should be allowed to take further wives, or that sons and daughters of Christians should be allowed to marry second wives and remain in the church. We *are* affirming that, since there is no biblical directive that believers with more than one wife be denied baptism, and since there is much reason to believe that the early church regularly baptized such and they were 'added to the Lord,' the church today should baptize all such believers."

Models for campus peace
Ways to ease crisis

The white president of a Negro college described the agony and the opportunity of American colleges for the graduating class of Bluffton College.

Donavan E. Smucker noted the current unrest and disruption taking place on college campuses. He suggested that new models are necessary for the schools.

Bicameral legislation is the first model he recommends, with the faculty serving as the senate and delegates elected by the students being the house. All bills must be passed by both houses, thus easing the crisis of who is to govern a college.

He called for the abandonment of small-college models and thinking, suggesting that the more complex university model and its way of spreading out to many areas might be more satisfying for all concerned.

Tying in closely with the previous point, he said the land-grant-college model should be examined for possible use. "Serve outside groups as well as students," he said. "Go out in extension work in a variety of programs and to a variety of people."

He also asked that college schedules be made more flexible. "The co-op idea has much credit," he said. "Students get stir crazy at one place for four years."

Colleges, being generally more liberal than the rest of the country, should "use education as an instrument of social change as we seek to change outdated institutions."

He asked that whites listen more closely to what the black people are saying. The president of Mary Holmes College in Mississippi and a former minister, he said that most religious life is barren and sterile in our country, but that the blacks can show us the way to religious feeling.

While the current state of the pendulum of history is on the side of disturbance and disorder, "the opportunities for helping reverse this trend are magnificent and limitless."

RECORD

Colombians are grateful

When George and Margaret Ediger completed a five-year term of missionary service under the General Conference Mennonite Church in Anolaima, Colombia, and prepared to leave for a furlough in North America, the Anolaima Mennonite Church held a farewell service for them.

Deacon Leonidas Bauptista, a layman active in church visitation, asked the Edigers to relay greetings from the deacons and the Anolaima congregation to Christians in North America.

"Tell them," he said with tears in his eyes, "that we thank them for everything they did for us in helping us to build our church."

The Edigers arrived in Wichita, Kansas, in May, and are presently in Inman visiting George's parents, Mr. and Mrs. George P. Ediger. At the end of June they will go to Canada to visit with Margaret's parents, Mr. and Mrs. William Voght, of Kelowna, British Columbia. The rest of the summer, they will be working with children's retreat camps in British Columbia.

In the fall, they plan to go to Mennonite Biblical Seminary, Elkhart, Indiana, where he completes his last year of seminary study while she takes work at Goshen College for the bachelor of arts degree.

George says that "the thing that strikes me is the tremendous growth in our Colombia churches. What we need is *conservation* of new members through teaching and spiritual growth. Conversions come easy but we need to preserve the new Christians."

Eleven new Christians Taipei and Bogota baptize

In April, Mr. Chen, Mr. and Mrs. Yang, and Mrs. Lo were baptized upon confession of faith at the Ta-Tung Mennonite Church, Taipei, Taiwan. All four come from non-Christian background.

Seventy-year-old Mr. Chen, still very active for his age, said in his testimony, "I had never heard of God before. Now that I know Him and know that He loves me, my heart is very happy." Every Sunday, he brings potted plants or flowers for church.

Mr. and Mrs. Yang had their godshelf taken out of their house one year ago. They had been invited by one of the Christian neighbors to attend evangelistic services in the Ta-Tung Church. The message spoke to them, they continued to come, and accepted Jesus Christ as their Savior.

Mrs. Lo has attended the church's services for over two years. A doctor had told her that her illness was due to anxiety and recommended that she go and hear the gospel. Her illness is now gone and she has found peace. Last year her husband was hit by a motorcycle, was unconscious for a long time, and is not yet completely recovered from the accident.

Also in April, seven Colombians were baptized and received into the membership of the Bogota Mennonite Church. They are Mrs. Dora Plazas, Mr. Jose Luis Beltran, Mr. Jorge Manrique, Mrs. Mercedes Castillo, Mr. Carlos Castillo, Miss Luz Fanny Nino, and Mrs. Geraldo Enrique Plata.

The church now has sixty-six members, including six associate members.

Words and deeds

The Lehigh (Kan.) Church dedicated a new facility on Mar. 30. The new $76,000 building has a sanctuary for 270, ten classrooms, a library, nursery, sewing room, study, and fellowship hall. Peter W. Goering is currently pastor of the congregation.

Jacob Thomas and Samuel Nand, working in an evangelistic outreach, have been doing house-to-house visitation in the industrial town of Korba, India, distributing free Gospels to those who will accept them. Fifteen hundred Gospels in six languages have been given out in the last eight weeks. Hundreds of tracts were also distributed. Thomas is a graduate of Union Biblical Seminary, Yeotmal, and joined the Korba Reading Room staff late in 1968. Nand is a native of Mauhadih and has spent one year in seminary.

Baptisms

Arvada (Colo.) Church, on May 25: Diane Gaeddert.

Alexanderwohl Church, Goessel, Kan., on May 25: Jolene Dirksen, Janine Flaming, Jerilyn Banman, Glenda Franz, Donna Jantz, Betty Janzen, Sharon Janzen, Dayle Reimer, Bertha Voth, Coleen Voth, Nancy Voth, Mrs. Wesley Duerksen, Delbert Flaming Warren Flaming, Howard Friesen, Barton Nickel, Bradley Nickel, Delbert Peters, DeWane Schmidt, Dick Schmidt, Rodney Schmidt, James Schroeder, Lynel Unrau, Lyle Unruh.

Emmanuel Church, Galva, Kan., on May 25: Stuart Dean Becker.

Tabor Church, Newton, Kan.: Kathleen Bartel, Kristie Dyck, Rodney Franz, LaVerle Franzen, Denise Funk, Susie Gaeddert, Emily Goertz, Ada Schmidt, Diana Schmidt, Annette Voth.

Deaths

Mary Buhr Buller, First Church, Mountain Lake, Minn., was born on Sept. 23, 1913, and died May 28.

Joseph M. Fisher, First Church, Bluffton, Ohio, was born May 22, 1886, and died June 3.

Erwin Harder, First Church, Mountain Lake, Minn., was born Feb. 27, 1948, and died from enemy rocket fire in Vietnam on Apr. 29. He was the son of Mr. and Mrs. A. S. Harder and is survived by them and five brothers and sisters.

Elmer J. Heiser, seventy-seven, Bethel Church, Pekin, Ill., died Apr. 9.

Jacob Neufeld, Tabor Church, Newton, Kan., died May 26.

Mrs. John P. Siebert, Bethesda, Church, Henderson, Neb., was born Oct. 12, 1896, and died May 13.

Heinrich Vogt, Clearbrook (B.C.) Church, was born in Russia, Mar. 25, 1892, and died May 30.

Ministers

Ronald Hunsicker, a student at Mennonite Biblical Seminary from Schwenksville, Pa., will spend a year in Newton, Kan., in a special year of internship under the sponsorship of the seminary. After spending this summer in study at Prairie View Mental Health Center, he will begin a nine-month to one-year term at Faith Church, as an intern pastor. He will also work with a number of supervisor-consultants during his pastoral internship: in the area of church administration, with Lester Janzen, stewardship secretary of the General Conference Mennonite Church; in Christian education, with Frank Ward, the denomination's Commission on Education secretary; in youth ministries, with Marvin Dirks, General Conference youth worker, and Ralph Weber, Bethel College religious life director; in community environment, with George Dyck, psychiatrist at Prairie View Mental Health Center. Two other intern pastors will begin service in 1969, one at Hesston, Kan., and one at London, Ontario. All three are connected with the Associated Mennonite Biblical Seminaries at Elkhart.

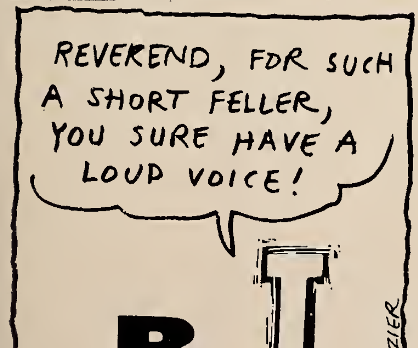
Conference budget

The first five months constitute 41.7 percent of the year. As of the end of May, 31.9 percent of the budgeted amount for General Conference programs has been received. (Overseas Mission, 37.4%; Home Ministries, 23.3%; Education, 13.9%; Seminary, 21.5%.) May receipts last year totaled $94,880, this year $110,425. In terms of total money received thus far in 1969, the figure is $719,576 as compared with $568,588 in 1968 during the first five months. This represents a sizable increase, for which we should all be thankful. One of the problems is balance.

The question which we keep asking ourselves as we work with these monies is: Do donors give more to one area of work because they think it is more important, or do they do this because one area is promoted more aggressively than another? Another question that might be asked is: Who is better qualified to decide where money should be expended for program, the people most directly involved in the program or the donor who provides the funds? These are not simple questions and there are no easy answers. The missionary in Taiwan cannot know whose program deserves greater support, his or that of the Indian missionary. Or, who will say that it is either more or less important to train our own young people with materials provided by the Commission on Education than to teach the Japanese child?

The donor may remit on an undesignated basis and let elected officials decide the balance of support. This is not a perfect solution to the above dilemma, but it offers an *out* for the donor. The officials must keep the donor informed of the program, but he is charged with presenting a balanced program. The official needs to educate, to inform, and to challenge the constituency with respect to the program. How can he do this without being accused of constantly *begging* for money? *Wm. L. Friesen. Conference Treasurer.*

CHURCH LETTERS


REVEREND, FOR SUCH A SHORT FELLER, YOU SURE HAVE A LOUD VOICE!
B
T
G. FRAZIER

Calendar

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Northern

June 29—Henderson, Neb., Bethesda Church, special service, Erwin D. Voth.

QUESTIONS

How is the structure under the new constitution working?

It is working well, because those responsible for implementing it—General Board, commission members, and office staff—were determined, with the help of God, to make it work.

This is not to say there have been no problems. Procedures for transferring some programs of the former boards of Missions and Christian Service to the new commissions on Overseas Mission and Home Ministries were set down last fall. Some relationships to other organizations, such as MCC, are not yet all clear. But, as a whole, satisfactory solutions to transition problems are being found.

Is the Commission on Home Ministries primarily a social-action organization?

No! A relatively small amount—only 7 percent of the budget—goes for peace education and social concerns. We live in an era of social revolution reported by radio, TV, and newspapers. Conflict and change characterize our age.

Evangelism, preaching, personal witnessing, and radio and TV ministries of the church cannot avoid our world. The commission is engaged in a wide, integrated, evangelical ministry to the whole man, not merely to social conflict.

Why must we continue to give material aid to people overseas?

We have been helping poor people overseas for a long time. And the end is not in sight, though the forms of aid are changing. At one time, we simply gave direct gifts of food and clothing, but in the years following World War II, many forms of self-help ministries were developed.

One example is the agricultural-assistance programs. Varieties of rice and wheat have been developed that yield several times the former amount. As these are introduced in India (just one country among many) more of the needed food can be grown locally. However, this process is slow. Therefore, both short-term and long-term assistance continues.

LETTERS

Her life caught its breath

The following letter was recently received by the Mennonite Congregation, 3715 - 198 St., South, Seattle, Wash.

My very dear friends: There is so much to thank you for, the beautiful flowers sent to the hospital and for the really immense efforts made by many of you on our behalf. Even the little children have made their good wishes felt.

Some of you know that I am Jewish. Actually, I don't feel Jewish. I don't feel anything. Philosophy has been the attractive substitute for that sort of thing here. Yet I know that such matters can never be decided upon, once and for all, and my dear friend Geraldine has now and then told me that I am, in fact, quite Christian.

Very recently, your own kind and thoughtful Milton lent me a book by someone named Fosdick. In the book, Fosdick beautifully explains how religion is that kind of subject which is so adaptable it simply cannot be defined out of existence. But even setting aside all debate as to whether I am or have become religious or Christian or anything at all, there is, in fact, something quite definite which I have picked up there in your little church. It is for that something, which is definite and special, for which I, a very ordinary and uncommitted person must say thank you. I am pleased, in fact, to have an opportunity to do it in this way rather than face to face, in which case even I might suffer from shyness. And in spite of that *something* being clear to me I find it is not easy to make it clear to you, but I will try.

I want to tell you that knowing you has changed me. I remember the first time Geraldine took me to your little building. I was precisely impressed rather than depressed by the lack of glamor. The simplicity and smallness symbolized to me a warm hearth and personal friendliness so uncommon in churches, I think. The building spoke to me and seemed to say, "I am only humble and unfinished. Please come; you are needed to complete my life." I wanted to come back. But then, you see, I have slipped away again and must return to that *something* I wanted to thank you for.

If I were to try to put into fewest words my feelings about these past months it would be to say "living has improved." What that means to me is that the minutes have counted. I have almost never had the feeling lately that a single moment was wasted. If that still seems obscure, I can perhaps try to clarify with an analogy, which is after all only a way of putting an idea into a code which hopefully can be easily cracked.

Those of you who are interested in the art of poetry know that the best poems are those which express the largest ideas in the simplest way, with the fewest words. Such a poem is one by Donald Parson aptly called "Fine Writing": We torture words: We tear a verb to tatters:/ Our nouns by gales of adjectives are swept/ Now we could dress a theme that really matters;/ Yet scripture simply states that Jesus wept.

My statement is much less elegant and even shorter: There among her friends/ Her life caught its breath.
Natalie Lessinger

How to move mountains

I know that my Redeemer lives
I do not guess
I do not think
  but I *know*
that my Redeemer lives

He is not dead for
He has risen
He lives.

Can't you believe?
There is evidence
All around you and
In you
He lives!
if you have let Him in.

Jesus said,
  "I am the resurrection
  and the life
  he who believes in Me,
  though he die
  yet shall he live,
  and whoever
  lives and believes
  in Me
  shall never die."

Never die?
The body, yes,
but the spirit will
return to Him
from whom it came.

At the end of the age
the body will be resurrected.

"My Lord and my God"
"Though He slay me
Yet will I trust Him."

"If you love Him,
why not serve Him?"
Deny yourself—put His interests
above yours.

Take up your cross
—daily—

Look up to God
reach out to man
serve the Lord with joy!

ABOUT OUR LETTERS: *We try to use all letters submitted for publication in order to encourage our readers to express themselves on a variety of issues. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which we see as a part of the larger obligation of membership in the brotherhood to both give counsel and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements which have been carefully and thoughtfully prepared will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters addressed to the editor and marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEN

Pacific does more than fill gaps

This article is to be informative, it is to acquaint the reader with the Mennonite Men of the Pacific District Conference.

Let me assure you as of the writing of the first draft of this article, the Pacific Coast has *not* slipped off into the ocean, nor is there any indication that it will. If, on the other hand, this article is never finished, please print our copy of *The Mennonite* on waterproof paper.

Our district encompasses the states of Washington, Idaho, Oregon, California, and Arizona. At the present time, there are twenty-two churches. Indications are that several new churches or fellowships will be formed. At last count, about nine churches had organized men's groups. The financial support comes from these organized groups plus several churches that are supporting owr work, even though they do not have an organized group. In some years, individuals have, also, given financial support to our program.

It would seem that the interest in men's work, here in the Pacific District, fluctuates with the changing times.

When the men first organized on the district level, it was because there was no activity planned for the men attending a conference during the time of the women's meeting. The outgrowth of this is that we have an organization, it is functional, it is more than just a gap-filler.

Because of the vastness of the district, from the Canadian to the Mexican border, the projects have been of a financial nature. Any workshops or retreats have been left to the sponsorship of state fellowships. The Oregon Fellowship is very active. The California Fellowship is having trouble finding a direction in which to move.

In looking over the record, the most popular project, that is the one with the widest response, has been the medical-support project of Dr. John Zook. While Zook was in medical school, he received some support, equipment, and personal help. Over a period of several years, this project represented the larger part of the budget.

Recently, the big project each year has been our Christian service scholarship. This past year, we awarded our tenth scholarship. A separate scholarship committee has set the criteria and administers the scholarship. The recipients have used the scholarship to further their education and then go into Christian work or service.

Over the years, we have contributed to the General Conference Mennonite Men's projects of road building, Indian resettlement, East Harlem project, MDS, and the other projects.

Other projects have been as meaningful, but have not had the glamour. These have consisted of financial assistance to existing churches for heating, painting, cooling, building, remodeling, chairs, pianos, mimeographs, filing cabinets, water supply for Yeotmal, literature for India, support for MCC workers in Algeria and Taiwan.

On the local level, the men have worked on building new churches, rebuilding old churches, mission stations, retreat grounds, hospitals, both convalescent and mental. In connection with MDS, there has been disaster cleanup. In fact, there was disaster cleanup even before MDS, as it is now known.

About a year ago, the men of one of the churches, realizing that their boys had no activities comparable to the girls' activities, developed a boys' program. This led to an organized men's group, and also into a service project in their community.

Another project that comes to mind was the request from the executive committee of the Pacific District Conference. They asked the Mennonite Men of the district to prepare a salary-scale recommendation for pastors. This took some time and thinking. When it was finally completed, the findings were accepted by the conference officers. This study proved enlightening and helpful to those who participated.

Looking into the future, we see that there is nothing but growth in store for the men's work of the district. At the 1968 district conference, three new fields of interest were mentioned. If this is to become a reality, then there will soon be churches or fellowships in Tucson, Arizona; Orange County, California; and the San Francisco Bay area. This will give opportunity for more men's work.

You may be aware that the 1971 General Conference will be held in the Pacific District. This might be your opportunity to start making plans to attend. Even though you may have to cross the Rockies, a vacation trip coupled with a General Conference could be a rewarding experience. May we extend this invitation. Come out and see us, sometime. It's not far. *Harry Harder, secretary, Mennonite Men of the Pacific District Conference.*

Editor, Willard Unruh, North Newton, Kan.

The bleakness of sin

Dave Pomeroy

The Illustrated Man is the most-powerful, emotional, experience I have had with a movie since *David and Lisa.*

Somehow, the creativity of Ray Bradbury cries out for pictorialization. For him the cliché holds true: he is a painter with words—evoking images of deep insight that probe the dark and the light of our unconscious. Three years ago, Francois Truffaut attempted to bring a Bradbury novel to cinematic life with *Farenheit 451* and missed. Howard Kreitsek and Jack Smight have succeeded with a harder task: filming a book of short stories.

Yet, *The Illustrated Man* is more than just a collection of short stories. Woven through the book is the theme of truth-facing—our distaste for starkly seeing the truth about ourselves as individuals and as a society. The mood is wistful. Bradbury is not just a science-fiction writer. Rather, he uses his own thoughts about the future as a *mise en scene* for exploring the bleakness of human sin and yet the potentialities within a tentative faith.

Kreitsek and Smight's film has captured Bradbury's mood and pacing magnificently. The opening, pastoral scenes, the slow, burning interplay of emotions between the three main characters, and the harshness of self-revelation serve the purpose of seeming to calm our sensibilities before confronting them with some of our own darkest fears. These filmmakers are helped immensely by the sensitively tuned interaction of actors Robert Drivas, Claire Bloom, and especially an incomparable Rod Steiger as The Illustrated Man.

Carl, a carnival drifter, happens upon a strange woman (Miss Bloom) who does skin illustrations. She covers his body with these and then goes "back into the future." Carl, trapped within his illustrated body, becomes the hobo wanderer—searching with a blood-lust for the witch/goddess who has caused him to become the medium of truth-revelation for those he meets. Since the illustrations come alive and show stories of the future, they bring to the surface hidden fears and lusts. Carl meets Willie (Robert Drivas), a young drifter, and their lives become intertwined with the illustrator and the illustrations.

The film chooses three stories—all darkly pessimistic. The first, *The Veldt,* posits a completely mechanized future, in which an ultimate form of education is a playroom structured to become whatever the children desire of it. Carl and Felicia's children have turned it into an African veldt, which becomes too real for their parents' peace of mind. When the parents threaten to turn it off, the children turn upon them in a chillingly demonic way. In this incarnation, Bradbury could well have written *Lord of the Flies,* for he here lifts up the demonic just beneath the surface of seeming childlike innocence.

The second story, "The Long Rain," places four spaceship-wrecked officers on Venus where rain never ceases, as they search for the sanctuary of a Sun-Dome. Here, the interplay is man's spirit against the forces of nature. The ending is less satisfying than the others, but is intended to indicate the indomitability of spirit which resides, at least potentially, in men.

The third story is not in the book, yet it approximates the style of the very brief, "The Last Night of the World." A future population, reduced to a handful, decide to end mankind, and Carl returns to tell Felicia that in the night the children must be mercifully killed so that they will not be left alone. In the morning, the holocaust has not happened, and yet the emotional impact of the moment when Felicia finds Carl with the children is overwhelming in its implications of man's lack of trust in his future potential.

Willie, a grudging participant in these imaginings, now begins to look for his own story among the illustrations. He finds it, terrifyingly, in the one bare space on the back of The Illustrated Man. We are offered no easy grace—only the realization that self-truth is the most difficult of all to apperceive. At beginning and end of the film, Miss Bloom's voice gives us the clue to this realization: "Each person who tries to see beyond his own time must face questions to which there cannot be proven answers."

One wishes that the film's producers had seen fit to include others from this Bradbury collection—stories like "The Man" or "The Fire Balloons," which illustrate the relation of faith to man's spirit, caught as it is within the terrors of demonic truth. Nevertheless, the emotional experience of seeing *The Illustrated Man* can bring us to that precipice where we become most aware of faith and grace operating at the point of our unredeemed unconscious.

For some undiscernible reason, this film is rated *M.* Its truths, artistic excellence, and emotional impact belong to all ages.

The Illustrated Man. Warner Brothers—Seven Arts. Produced by Howard B. Kreitsek and Ted Mann; directed by Jack Smight; screenplay by Howard B. Kreitsek; 103 minutes.

MEDITATION

You can't run away

THE PROPHET AMOS is a simple shepherd and fruit grower living in the Judean village of Tekoa, located about six miles south of Jerusalem. God calls him to leave his flocks and orchards to go to the Northern Kingdom and there proclaim the judgments of God against the nations. He calls the roll of the neighboring nations of Judah and Israel and exposes the anatomy of war in all of its ruthless, devastating, gruesome horror. The scorched land, the mass deportation of whole towns and villages, ravaged women, and the mutilation of the dead. These were all crimes against humanity and, for this, God judges the nations.

The prophet, next, turns the searchlight on the moral and spiritual conditions in Judah and Israel. He doesn't like what he sees. The crimes are not the crimes of war but the crimes of peace. Ingratitude, spiritual pride, self-indulgence, smug complacency, exploitation of the poor and needy, open immorality, and the charge that God's people are making both religion and law minister to their sensual self-indulgence.

Rulers, priests, and people turn against the prophet and expel him from the land. They take refuge in their professed longing for the Day of the Lord in their day of trouble. The prophet announces that the Day of the Lord for them is not a day of peace and release but the day of judgment for their crimes against their brothers. In poetic language, the prophet says that escape from impending judgment is not possible. "It is as if a man fled from a lion, and a bear met him; or went into a house and leaned with his hand against the wall, and a serpent bit him" (Amos 5:19, 20).

In many respects, we live in a period of time very similar to the times of Amos. Crimes against humanity on some battlefield, or the more peaceful exploitation of minorities in our midst is still with us. High standards of living, on one hand, and extreme poverty in city ghettos and on Indian reservations is a part of the current scene. The reactions of the underprivileged in our midst frighten us and threaten our comfortable way of life and so, like Israel of old, we seek some way of escape rather than face our Christian responsibility.

Individuals, as well as nations, seek escape from unpleasant situations. Life is full of situations that either frighten or threaten us. Husbands, wives, and children seek escape from unpleasant domestic situations by running from them, rather than making an effort to listen and seeking to understand those involved in the situation. Others seek escape by immersing the self in excessive activity, or silence. Self-examination, listening to and seeking to understand other involved people, in the Spirit of Christ, will usually effect reconciliation.

Rather than face a difficult church situation and help the brotherhood find a proper solution, church members sometimes seek escape in a new church relationship, only to discover that the problem has followed them into the new situation.

We face crisis experiences in the Christian life and, rather than face the crisis in the total commitment of our lives to Christ, we attempt escape into illness, excessive activity, an austere life of self-denial, and a host of other evasions.

The Prophet Amos suggests that the solution to our human problem is to face it and stand in divine strength. Our Lord has assured us that His presence will be with us all our days and that "we can do all things in him that strengthens us." Let us, then, stand in His strength and seek solutions to the problems that confront us as individuals and churches.

Paul N. Roth

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*Supplemental reading for the Sunday school lesson of June 29, "God's Continuing Encounter With the Social Order."

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Paul Harvey, Chicago, the well-known news commentator, addressed the United States Conference on Alcohol Problems sponsored by the American Council on Alcohol Problems on Sept. 12 in Washington. His article has been adapted from that address. The complete text of this address can be obtained from the American Council on Alcohol Problems, 119 Constitution Ave., NE, Washington, D.C. 20002, for ten cents each, or for seven cents each in quantities over ten.

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A Samaritan manifesto

Pollyanna Sedziol

Huddled in little groups
the men engaged in angry dialog:
"How dare these impudent
Samaritans
make such demands—
reparations, indeed!"

Somewhat apart,
eleven men made ready
to rejoin Him, whom to follow
they had forsaken all else;
their murmurings echoed
those of the crowd.

You should have been with us,
Jesus! You will not believe
the brash folly to which our ears
were subjected to today! Absurd.

"We might admit
that wrong may have been done
but money will not serve
to mend the past! Ridiculous.

"And even if it could,
to whom should it be given—
these impudent scoundrels
with their insolent demands? Impossible."

Unpredictable as always,
and equally unperturbed
and unmoved by human reasoning,
He spoke at length:
"Judas, you have our purse,
take, and empty it into their hands."

Rigid with anger, aghast,
Judas could not even reply;
but others could, and one
said hesitatingly,

"But, Jesus, You know
this isn't the answer
to any kind of wrong!"

(You're wrong again, God. . . .
Sell all I have? Give to the poor?
Take up a cross to follow? Me?)

"We know it, my friend,
but they do not.
It is they whom we owe redress.

"And when they have learned how badly
this way can fail to help,
they will return to Me, one by one,
for I will draw them with a love
which is more than a paper word—
freely forgiving, forgiven:
you, they, all."

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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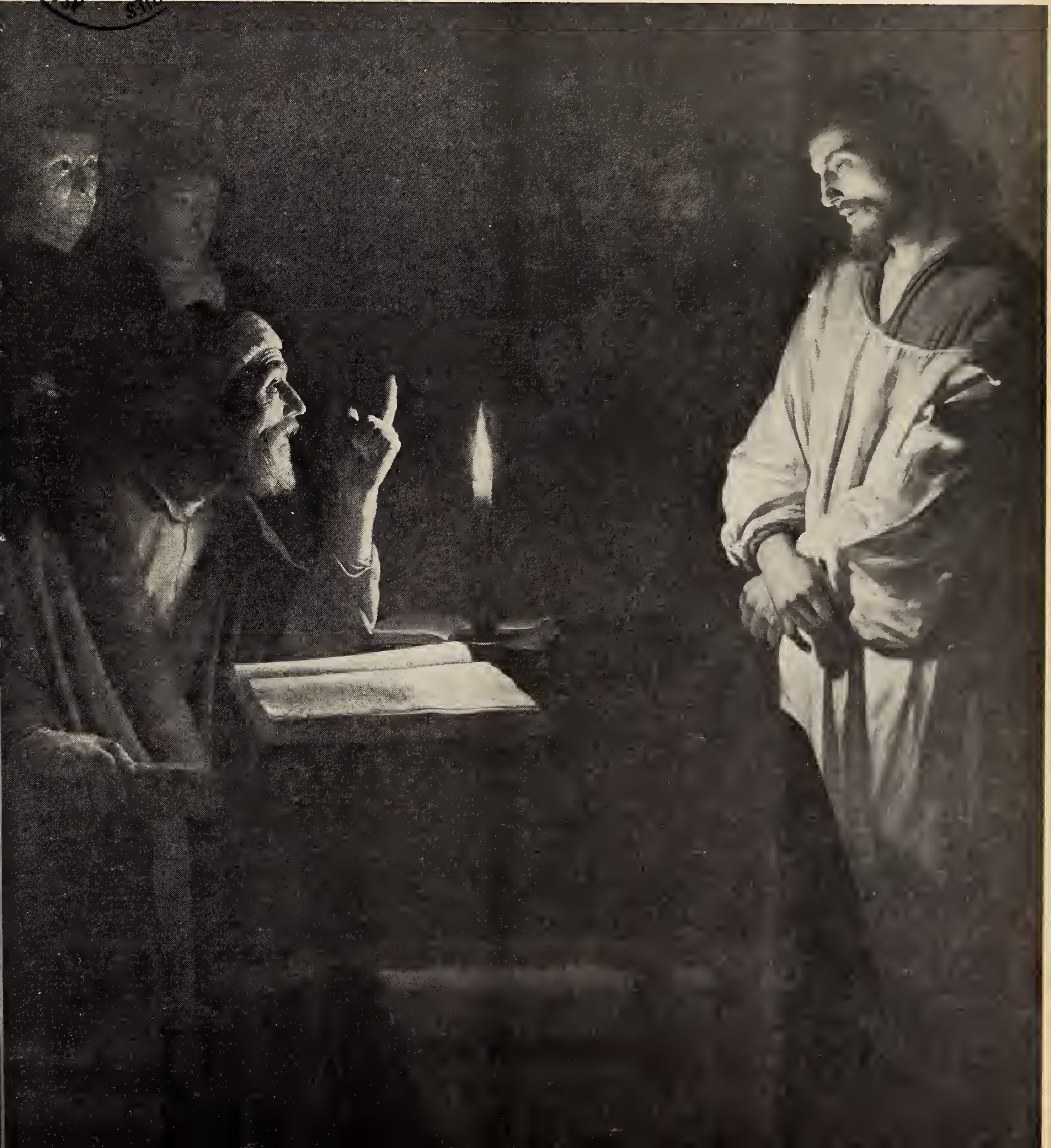
"Christ before the High Priest" by Gerrit van Honthurst

National Gallery of London.



Five men who intervened

William Klassen

Wherever men live together, injustice, violence, and unrighteousness have flourished.

According to the biblical narrative, when man becomes depraved and builds his Tower of Babel to put himself in the place of God, hoping thereby to secure his existence forever, the wrath of God appears to frustrate man's desires. So we have the flood which destroys man because the thoughts of his heart were only evil continually. Even the remnant which is saved continues in its seedy life, defying the very God who rescued it.

As the community of God, however, is gathered on the earth and Abraham comes forth to establish a city which has foundations, we have the first clear evidence of how those who are just, those who live by faith, and those who seek righteousness respond to the imminent visitation of God's wrath.

The first model of the man of God who thrusts himself between the wrath of God and the sinner.

ABRAHAM

Abraham is told that God plans to destroy Sodom and Gomorrah.

In the cool of the evening, he learns that because the outcry against Sodom and Gomorrah is great and their sin is very grave, "I will go down to see whether they have done altogether according to the outcry which has come to me; and if not, I will know" (Gen. 18:21).

Abraham responds to this information by becoming an intercessor. To be sure, his concern is that the righteous, at least, may be saved and, yet, in this elementary act of intercession we have the first model of the man of God who thrusts himself between the wrath of God and the sinner.

No attempt is made on the part of Abraham to justify the actions of Sodom and Gomorrah. His plea is always on behalf of the righteous.

"Far be it from thee," he says to God, ". . . to slay the righteous with the wicked. . . . Far be that from thee! Shall not the Judge of all the earth do right?" (Gen. 18:25).

As Abraham moves in his process of negotiation from step to step, sensitively introducing each appeal with the request, "Oh let not the Lord be angry" (Gen. 18:30, 32), he is finally brought to the minimum in his negotiating posture and fails eventually.

In spite of his failure, we cannot help but admire the courage of this man who bargained with God for the life of the righteous and for the lives of the unrighteous.

For Abraham did not say: "Give me a ringside seat so that I can observe the death of the wicked and enjoy their punishment."

He did not say: "This, too, is part of God's nature and the wicked must be destroyed."

No, Abraham stood as an intercessor, a man intervening between the wrath of God and those who deserved it.

The question for Abraham was not one of human survival but one of the nature of God.

Can't God's honor, in some way, be retained?

He destroyed the man who compromised God's holiness.

PHINEAS

Phineas observed over the course of time the way in which his own people played the harlot with the daughters of Moab, saw them sacrificing to other gods.

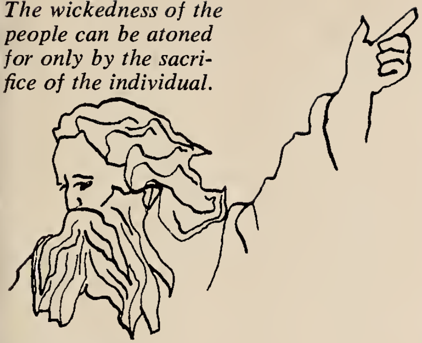
Phineas heard that the anger of the Lord was kindled against Israel and that God said to Moses, "Take all the chiefs of the people, and hang them in the sun before the Lord, that the fierce anger of the Lord may turn away from Israel" (Num. 15:4).

Phineas participated in a weeping ceremony with the whole congregation of the people of Israel. As they carried on their lamentations at the tent of meeting, one of the people of Israel came bringing a Midianite woman to his family in the sight of Moses and all his people. As Phineas, the grandson of Aaron the high priest, saw it, he rose and left the congregation and took a spear in his hand, went after the man of Israel into the inner room, and pierced both of them, the man and the woman through their bodies.

He had stayed the plague from the people of Israel and the Lord said to Moses, "Phineas . . . has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy. Therefore say, 'Behold, I give to him my covenant of peace; and it shall be to him . . . the covenant of a perpetual priesthood because he was jealous for his God, and made atonement for the people of Israel' " (Num. 25:11, 12).

Phineas enrolled his name in the catalog of heroes of the Jewish people. Many, in later times, held high his name and proclaimed him as the model of atonement for the people. For he had the courage to destroy the man who compromised God's holiness, the man who brought the wrath of God upon the people. Phineas took upon himself the responsibility to right the wrong that was being done.

The wickedness of the people can be atoned for only by the sacrifice of the individual.



MOSES

Greater far than Phineas, however, is the example of Moses, himself. Again and again, this great leader of the Hebrew people had to intervene in behalf of his people. While the covenant itself was being inscribed on the mountain, the people were already turning to other gods.

As Mosts comes from the mountain, he pleads with God not to destroy his people.

"Let me alone," God says to Moses, "that my wrath may burn hot against them and I may consume them; but of you I will make a great nation" (Ex. 32:10).

But Moses responds: "Forgive their sin—and if not, blot me, I pray thee, out of thy book which thou has written" (Ex. 32:32).

In this act, Moses begins a noble Hebrew tradition followed by many a prophet, that the wickedness of the people can be atoned for only by the sacrifice of the individual. It was this same prophetic commitment which made it possible for Paul to say, "I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race" (Rom. 9:3).

But, repeatedly, Moses intervenes in behalf of the people, even on occasion when the people have turned against him. He pled for the sake of God's honor, for the sake of His reputation among the nations, that God should not destroy His people and, on occasions, he intervened in behalf of one person saying, "O God, the God of the spirits of all flesh, shall one man sin, wilt thou be angry with all the congregation?" (Num. 16:22).

He would not withdraw himself from the people, choosing rather to be destroyed with the people in order to stay God's wrath. He and Aaron stood between the dead and the living to stop the plague which God was sending upon His people (Num. 16).

It is this tradition of Israel which adds pathos to the words of Isaiah when, in his fifty-ninth chapter, he describes the terrible conditions of his people, but says that perhaps the worst of all was not that there was no justice but that there was no man, no one to intervene. No man who would step in between God's wrath and the people, no man willing to take the guilt and the burden of His people and make atonement.

Identifies fully with the humanity of His people, resolutely rejected any temptation to make atonement by violent means, and took the risk of giving himself for His people.

JESUS CHRIST

The lament of Isaiah was not answered until the coming of Christ. Confronted with various models of intervention and intercession, Jesus identifies fully with the humanity of His people, looked their failure full in the face, resolutely rejected any temptation to make atonement for them by violent means, and took the risk of giving himself for His people.

The religious establishment, deeply conscious of the responsibilities they had to keep the people alive and, confronted with this, one who did not shrink from confrontation with the establishment, debated in solemn counsel what to do with Him.

"What are we to do? For this man performs many signs. If we let him go on thus, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation" (Jn. 11:47, 48). At all costs, the institution must be preserved. It cannot be allowed that the Romans, those great protectors of order and decency will use their tremendous power to crush the nation and destroy the holy place. There is only one solution. There is no need to debate the issue at any great length and the high priest speaks the word.

"You know nothing at all;" he said. "You do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish" (Jn. 11:50).

His idea was good and right. The whole nation, the structures of order and decency and peoplehood must be maintained. Men have labored long days and years to establish the temple. Careful work has gone into the negotiations with the Romans to establish a modicum of freedom and sovereignty. Why should one upstart, a man from Nazareth who has convinced many people and who has been able to stir up many, why should this one man be allowed to destroy, in three brief years, what it took the religious leadership centuries to build?

But the priest spoke more than he knew. For as John says in his editorial comment, the priest "prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who are scattered abroad" (Jn. 11:51, 52).

And so He died.

Died, because He was a man who wanted to bring justice to His people.

Died, because He wanted the temple to achieve the goals for which it was destined.

Died, because He wanted the temple to be a place of prayer for all peoples and not a house of commerce for the rich and the respectable.

Phineas was promised a perpetual priesthood for having killed the unfaithful Israelist. Jesus achieved a perpetual priesthood by giving himself as a sacrifice for His people and for us.

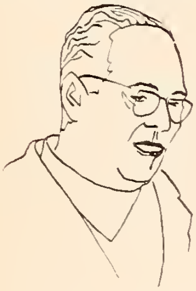
And what does this death mean to us? Living in comfortable homes, far away from the cries of the exploited, the poor, the displaced? What does it mean to us, lounging in our luxuries and affluence; made possible because of good wheat prices; made possible by the fact that grape pickers worked for years for less than $2000 a year?

In comfortable surroundings, we gather to worship our Lord.

In such surroundings, we ask ourselves how can we intervene redemptively? Where are we called to intervene? How can we stay the wrath of God before it breaks loose upon this earth—this earth which we love—before it consumes our people?

Where, we ask, are the people who still are committed to the achievement of justice by their willingness to bear the sins of the people? Where, we ask, are the men who have the courage of a Gandhi to apply with unswerving loyalty the principles of nonviolence? Are they in politics? Are they in the church?

Martin Luther King is gone. His voice we shall hear no longer, perhaps because we never heard it at all.



Finding creative ways to work on the injustices of Sicily.

DANILO DOLCI

And yet, those who intervene redemptively in behalf of justice continue on.

In Sicily, you find Danilo Dolci. Fifteen years ago, he went to Sicily to study ancient Greek architecture. He wanted only to study the dramatic ruins as a visitor from Northern Italy—he remained to work, to crusade, and occasionally to starve, on the undramatic human ruins there. While the prophets of nonviolence are gone, themselves victims of violence, Dolci goes on, known, perhaps, better in Europe than he is in North America.

Committed totally to the politics of confrontation, exposure, and shame, Dolci is not an agitator who agitates merely for the sake of agitation, nor to propose a theory of anarchy.

His targets are clear and positive: to create jobs, to build dams, to improve conditions in slums.

To be sure, he has been accused of working with communists and he does cooperate with anyone who works for the betterment of mankind. His accomplishments are not major. Yet, quietly and consistently, he continues to believe and to practice his conviction that the weapons of protest and confrontation can be far more powerful than the pistol, the blast of gas, and jellied gasoline. He works in full awareness that the time for revolutionary change by nonviolent means is short, and, although the clergy oppose his work, he is convinced that only by giving himself, totally, to the ills that confront the poor Sicilians can he be one who intervenes redemptively for his people.

But we need not go to Sicily. We can go to Fort Wayne, we can go to Chicago, and we can see there men who, brief years ago, sat in seminary studying Greek and Hebrew, studying the Anabaptist vision, who work now with great energy and deep commitment in the process of creative intervention between the fire that must come and the people who are responsible for bringing this conflagration upon us. Since they were here, they have become discouraged and they have fought against disillusionment and despair. They have been maligned and accused of changing the gospel. But they go on.

To those who seek immediate changes, let it be said that there is no such a thing as instant justice.

There are times, to be sure, when gradualism is in great betrayal of the truth and is a sin. But there are also times when impetuous action and the quest for immediate change is a betrayal of the very ends which it seeks to accomplish. The church cannot be renewed overnight, we cannot incorporate justice into our lives in a moment and it may, sometimes, take years to see any progress at all.

It is our mandate to build deliberately and carefully, to select, sometimes through years of difficult choice and a careful weighing of alternatives, the right path.

Always we can be sure, however, that that path will take us the same way that it took our Lord; it will be a path of joy, not the joy of having everyone acclaim us, not the joy of total acceptance by our fellowmen, but the joy of knowing that when the hour of choice has come we can be faithful to our Master and His way.

We can intervene in a situation fraught with difficulties, a situation in which it seems that the thunderous wrath of God is imminent and in that moment with utter abandon we give ourselves as the victim, and through that joyful sacrifice God's purpose is achieved.

Henry Hitt Crane tells the story of a Japanese peasant who, one day, came running down to the village from the top of the mountain where he lived crying for help so that people would come and help him put out the flames of his house. As they reached the top of the mountain, the people asked him how the fire began and he said,

"I lit it myself."

When the villagers rebuked him for this and chided him he said, "Look down below," and as they looked below they saw a mighty tidal wave coming that would have destroyed them all if the villager had not lit his house and in that way evacuated them from their homes.

We know, full well, what the world will do with a man who intervenes. What we do not know and cannot measure is the effect of the intervention of a just man when he intervenes with nonviolent methods, when he intercedes for the people. Who knows, maybe the wrath of God upon this unjust world can still be stayed if one man or one people can be found which has the courage to intervene redemptively.

Search for a new China policy

INTERNATIONAL CONFLICT IN Vietnam and the Middle East dominates the news these days. But, as if in an effort to be heard above this noise, comes news of a faraway conflict over an island in the Ussuri River, and vague hints at home of a new "yellow peril" as we debate the controversial and revised *thin* (maybe thinly revised is more accurate) ABM system.

China, the ostracized giant of the international system, again penetrates our consciousness. The great Middle Kingdom, as China viewed itself historically, has now become the kingdom in the middle, carefully rimmed with Soviet power on its northern and western frontiers and by a mighty United States' military presence south and east.

The United States says its policy toward China is a policy of containment. The planks of this policy were pieced together in the early days of the cold war, became known as the Truman Doctrine, and extended to Asia with the establishment of a communist regime on the mainland of China and the entrance of Chinese troops into the Korean conflict.

Certainly, many factors molded this policy of containment but most influential was a growing cold war fear at home of a monolithic communism stretching from Eastern Europe to the Pacific, Peking's avowed hostility toward the United States, and the superhuman effort on the part of China to get nuclear weapons and, possibly soon, missile-delivery systems. In short, America's China policy depends on treaty arrangements with countries on the southern and eastern rim of the People's Republic of China which gives the United States a strategic military presence, refusal to recognize China diplomatically and at the United Nations, a trade embargo, and severe restrictions on all types of communication.

Policy of fear. Apparently the architects of our government's policy, as well as a majority of the American people, think this a sane policy under the given circumstances and with the image that we hold of the People's Republic of China. Others, and among them many responsible political scientists and politicians, view this policy as unrealistic and in dire need of revision in the face of new developments and assessments.

John Fairbank, dean of the American Sinologists (scholars who study China), characterizes this policy of containment as a "policy of fear."

Senator Edward Kennedy, in a recent speech in New York to the First National Convocation on United States-China Relations, called it a "war policy" essentially unchanged since the Korean War. These men and a growing number of their colleagues maintain that relations between the United States and China have been plagued with myths; but then, as Lucien Pye has observed, "What is one man's illusion is another's reality."

Many who have been calling for a readjustment of our present policy to China have been accused of being soft, naive, wishful thinkers. They believe that exchanging a relaxation of our rigid containment policy for a policy opening the door for interrelationships would be a better way of guaranteeing peace and stability in Southeast Asia.

Adjustments in the foreign policy of a great nation, indeed, cannot simply be based on hopes and dreams of a less hostile world; but I would propose that several new factors, as well as frequently overlooked considerations, need to be assessed before we reconfirm our image of Communist China as simply a hostile, belligerent, warmonger in the international system.

Struggles at home. Politically China faces staggering problems. Beyond the sheer magnitude of governing a nation of 700 million people, Mao and his followers now face the aftereffects of the cultural revolution. Leadership has been fractured, the Chinese Communist Party has been shattered, there has been a breakdown in authority and a growth in power of regional leaders. While Mao may have aimed, in the cultural revolution, to revive some of the lagging revolutionary zeal, the whirlwind which followed seems to have established the military (now the conservative force in China) in the key positions of power. Such large domestic political problems make unlikely any serious Chinese effort to conquer even its closest neighbors.

Economically, mainland China can only be accurately described as poor, underdeveloped, and backward. The great leap forward, although it attempted to do too much too quickly, did produce some marked progress in the Chinese economy. With the emphasis on heavy industry, however, agriculture suffered and the progress begun was soon to be slowed by the turmoil of the cultural revolution. Per-capita income in China is $100 per year today, as compared to $3150 in the United States, and is expected to go only to $120 by 1980. Its total foreign trade is less than that of Denmark and, according to economist Barbara Ward, China is facing a triple crisis of belated modernization in agriculture, overurbanization ahead of industry's ability to provide jobs, and a population explosion. While the above figures are only informed guesses, because of the limited availability of reliable statistics, it still seems quite clear that Peking does not pose a serious economic threat to anyone in the international community, certainly not the economic giants of the West.

Much of our fear of China is provoked by a fearful vision of Chinese military capability wedded to a flauntingly belligerent attitude. China's massive land army, plus its developing nuclear capability and a philosophy that power flows from the barrel of a gun, provides some reasonable foun-

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dation for this fear. But, here again, this military threat must be qualified and put in a proper context.

Historically, China has not been an imperial power. It never established an empire even though it did demand tribute of smaller nearby countries. It always seemed more preoccupied, through its history, with the vast expanses inland (north and west) on the Asian continent.

Today, this traditional preoccupation seems to continue. Compared to the brashness of its words, its exploits are quite restrained. Those escapades that can be labeled aggressive have related to long-standing border disputes and territory China has claimed to be rightfully its. It has showed marked restraint in regard to the Vietnam conflict, even when the United States was flying bombing missions within ten miles of the Chinese frontier. And it was not until it felt its vital interests threatened (when the U.S.-U.N. forces approached the Yalu River) that it poured men into the Korean conflict.

It also is important to assess the military capability of China and to compare it with other power realities in the international system. China has never been a naval power, nor is it today. In a day when air power is of strategic importance, it must be observed that communist China has limited capability here, also.

Dr. Chester Cooper, of the Institute of Defense Analysis, has observed that China's amphibious naval power is not great enough to even mount an effective attack on Taiwan and he maintains that its air transport capability is so limited that it would be almost impossible to support an Indian offensive. Mounting offensive military operations in border areas such as Korea, the Soviet Union, or the smaller nations on its borders would be feasible but would have to face the serious threat of a major Soviet or United States' response. The most reasonable assessment of Chinese military capability is that its land army and infant nuclear arsenal gives it considerable defensive capacities but limited offensive capacities. Therefore, it seems reasonable to assume that Red China's strategy will be to encourage "people's wars," an offensive strategy with low cost/risk factors, and to develop its nuclear arsenal for defensive, prestige, and potentially offensive purposes.

John Fairbank's two-sentence assessment of Chinese expansionist goals is as concise and informed as any available. He stated in *Foreign Affairs* (April, p. 463): "One may conclude

China as once we knew it: a Mennonite mission school before World War II.

that the best way to stimulate Chinese expansion is for us to mount an overfearful and overactive preparation against it. History suggests that China has its own continental realm, a big one; that Chinese power is still inveterately land-based and bureaucratic, not maritime and commercial; and that we are likely to see emerging from China, roughly, the amount of expansion that we provoke."

Time for readjustment. Foreign policy adjustments within a great power, however, come about only by overcoming a tremendous inertia. In times of crisis and confrontation, adjustment is seen as capitulation; and in times of quiet, the tendency is to claim that there is no real need for change. Reason would seem to dictate, however, that the time for readjustment in the case of China would be now, while the China problem is "on the back burner," as Ambassador Edwin Reischauer has suggested, and before a serious confrontation.

Senator Edward Kennedy, at the Convocation mentioned earlier, suggested that policy adjustments be made by the United States that would make it clear to China and the world that the present impasse will not be perpetuated by our country. His proposals, which follow, I feel, are essential ingredients for an enlightened, forward-looking China policy for the closing decades of the twentieth century.

"First, and most important, we should proclaim our willingness to adopt a new policy toward China—a policy of peace, not war, a policy that abandons the old slogans, embraces today's reality, and encourages tomorrow's possibility. . . .

"Second, we should attempt to reconvene the Warsaw talks. . . .

"Third, we should unilaterally do away with restrictions on travel and nonstrategic trade. . . .

"Fourth, we should announce our willingness to reestablish the consular offices we maintained in the People's Republic during the earlier period of communist rule, and we should welcome Chinese consular officials in the United States. . . .

"Fifth, we should strive to involve the Chinese in serious arms-control talks. . . .

"Sixth, we should seek, at the earliest opportunity, to discuss with China's leaders the complex question of the establishment of full diplomatic relations. . . .

"Seventh, without waiting for resolution of the complex question of Taiwan, we should withdraw our opposition to Peking's entry into the United Nations as the representative of China, not only in the General Assembly, but also in the Security Council and other organs."

Such policy adjustments, it must be understood, might not be accepted by the Chinese and probably would cause no little concern to our allies in Southeast Asia. But a greater power must be restrained, patient, and creative if it is to prepare the groundwork for improved relationships with this area of the world in the closing decades of this century.

End to noncommunication. Can we imagine the difficulties and extreme danger of the cold war confrontations with the Soviet Union if we had had a policy of noncommunication similar to our current one with communist China? Our era does not allow a nation the luxury, whether by design or by imposition, of being an insular power. Communication, interrelationships, and efforts toward peaceful means of settling differences are the basics of survival.

One fourth of the world's population cannot long remain in hostile isolation from the world, without serious consequences. Yet we seem to be locked on a dangerous (possibly collision) course of hostility. The most frightening fact about U.S.-China policy in the past decade has been its inability to recognize this and its lack of inventiveness in proposing alternatives. Now is the time for change in our China policy.

H. Lamar Gibble wrote the above report. He is current pastor of the Good Shepherd Church of the Brethren soon to join his denomination's World Ministries Commission as director of international affairs.

Sudan youth flee to Congo Receive aid at new school

Congo has the dubious distinction of being the only sub-Sahara country to have substantial numbers of refugees flee both to it and from it. Political turmoil and tribal conflicts in the Congo have sent thousands of refugees to Uganda, Burundi, Central African Republic, and Tanzania. At the same time, hundreds of thousands of refugees from Sudan, Rwanda, and Angola have fled to the Congo.

Many of the Sudanese refugees were young men—students who felt keenly the pressure against them as black-Africans and as Christians. According to an article in the New York *Times,* the civil war begun in the Sudan in 1963 "is a phase in the perennial strife between independent African rulers and minorities that seek, rightly or wrongly, to have their own domains." In Sudan, the conflict is between the black men, most of whom are Christian and the Arabic-Islam Government.

Forced to flee their homeland, eking out a living as best they could, the refugees were deprived of the advantages of a more stable society. Education, of course, was one of the advantages they found themselves without. A new school (*Ecole Secondaire Protestante d'Isiro*), which opened on September 9, in the Northeast Congo, will provide an opportunity for some of the young Sudanese, as well as indigenous Congolese.

Stanley and Donna Voth, Inman, Kansas, participants in the Mennonite Central Committee's Teachers Abroad Program, are serving there.

Two MCC Paxmen, Marcus Bender, Nampa, Idaho, and Cleveland Campbell, Lynderhurst, Virginia, are also helping at the school. They drive and service the school vehicles, service the generator and water pump, and are responsible for supervising and aiding with the general maintenance of the school building and grounds. Mennonite Central Committee, through the Congo Protestant Relief Agency, also provided help.

The young African men, eagerly reentering the world of disciplined learning, represent Africa's hope for the future.

New study on standards of living

Are you trapped in an unchristian standard of living?

If you are a North American Mennonite, the answer is, almost certainly, yes. In a day when most Mennonites are rich compared to the majority of persons in the world, North Americans' inability to share sacrificially with the needy has become a big block to Christian life.

This is one of the insights of a new study book for churches, *Let My People Choose,* now being made available to congregations by both the Old Mennonite and General Conference Mennonite churches as the 1969-70 mission education course. There is also a study book for children, *Rich Man, Poor Man, Steward* by Esther Eby Glass.

Whether users consider themselves rich, poor, or in-between, such questions as "What is materialism doing to us?" and "What kind of living standard is Christian?" will be relevant as they explore the unit on poverty by Delton Franz, the unit on affluence by Carl Kreider, and the unit on standard of living by Andrew and Viola Shelly.

Let My People Choose, says Andrew Shelly, of Newton, Kansas, is "an honest attempt to come face to face with one of the most startling facts of our times—the great affluence of some and the great poverty of many.

"We simply cannot bypass the fact that the Bible has much to say about the use of material goods. Too long, we who are prosperous have been neglecting to study the Bible realistically in relation to material goods. We have spoken loudly about peace convictions and have pointed to the Bible, but in relation to the use of material goods we have excused our compromised living."

Shelly says that for western civilization "this is the first affluent generation in history.

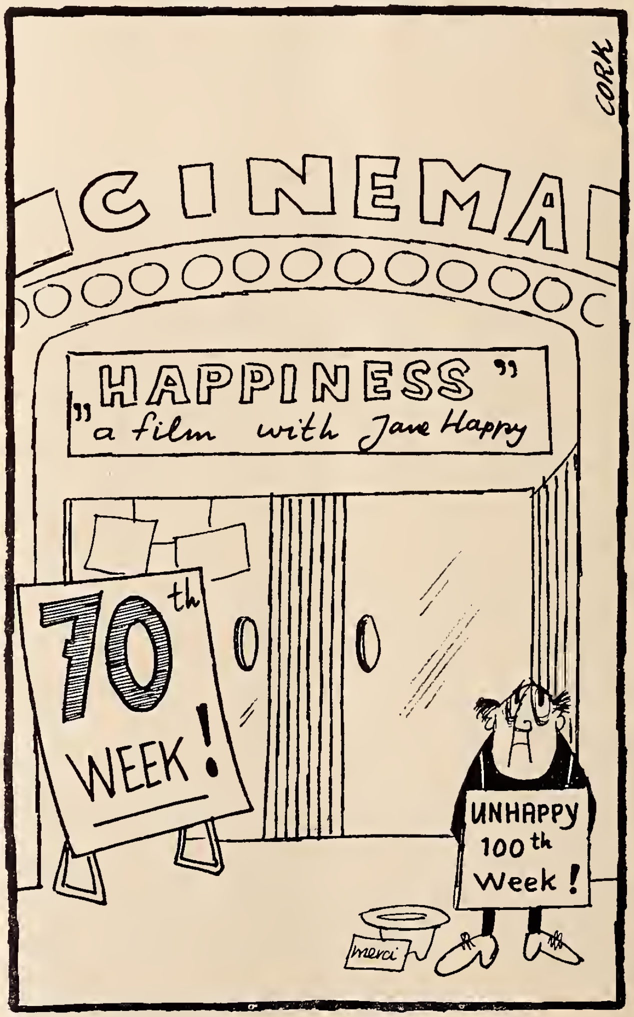
"In order to gain a better perspective as to what is normal today, it helps me to compress the world into the town I live in—Newton. As one does this and then repeats the Golden Rule slowly, it is not difficult to determine what is right."

He says not everyone may agree with details in the study but feels the manual will open users to the guidance of the Holy Spirit in financial decisions and the use of material goods. "I believe He *does* lead," Shelly affirms.

"We've been talking so much about the troubles of our times. If we mean what we say, we should be willing to study what materialism is doing to us and try to really *do* something about it."

The course on poverty reminds users how church and government have dealt with poverty in the past, what the new poverty is all about today when widespread misery and technological advancement exist side by side, identifies types of poverty and who the poor are. Illustrating the latter are accounts of actual case histories—unbelievable but typical. Common myths about poverty are examined and the true facts set forth. Following sessions discuss the biblical response to poverty and contemporary applications, and a look at varying responses to poverty in both city and country, locally, nationally, and internationally.

The affluence sessions take up what affluence actually is, why North America is more affluent than other countries, what exploitation and the new colonialism is (Why, for example, is the United States, with few tra-



ditionally colonial possessions, considered a prime colonial power today?), and the effects of materialism. Later sessions explore the biblical response to affluence in the Old Testeament, the teachings of Jesus, and New Testament church life.

Kreider says that "the most fundamental question is, What shall the Christian do about capitalism?" in the sense not of private ownership of wealth but of extensive use of capital to produce goods. "This," he points out, "is the tremendous difference between the economic life of our day and that of New Testament times." He goes on to discuss problems the Christian businessman must face and shares information about creative models for sharing affluence.

The standard of living unit opens with George Bernard Shaw's observation that no question is so difficult to answer as that to which the answer is obvious." The sessions examine life style and standards of living; list criteria that help to determine a particular individual or family's living standard; comment on biblical foundations for stewardship; suggest stewardship helps and procedures including very specific shopping ideas and menu suggestions), and present material designed to motivate for action.

Let My People Choose is $1.25 for the illustrated 160-page pupil's book, fifty cents for the Leader's Guide by John Thiessen. The 64-page Leader's Guide for the children's manual *Rich Man, Poor Man, Steward* is seventy-five cents and uses three reading books: *No Biscuits at All* for primaries, *White Elephant for Sale,* for juniors, and *On the Trail of a Twin* for intermediates. Published jointly by Herald Press and Faith and Life Press, the materials can be ordered through Faith and Life Bookstores: Box 430, Rosthern, Saskatchewan; Box 347, Newton, Kansas 67114; Berne, Indiana 46711.

"It is my hope," says Shelly, "that every congregation will be studying living standards this fall. It would make a tremendous difference in Christian living and the mission of the church."

Search for youth hymns
Right critics don't write

The Hymn Society of America which, in the past fifteen years has approved some 150 newly-composed hymn texts for use in the churches, has launched an effort to secure from authors from one to a dozen or more new hymns that the present generation of young people will want to sing in church services. The words should also be acceptable for general congregational singing.

The Society seeks to help the churches meet the criticism that present church hymns are often stuffy, written in outmoded language, and using similies and ideas that are no longer accepted or believed by people educated in the sciences.

"Many people are saying that we need hymns that are understood and will be sung by the young people today," says Charles B. Foelsch, chairman of the executive committee of the Hymn Society of America. "They should be in the idioms and language of the day, possibly using *you* instead of *thou* in addressing the deity, and employing concepts that are scientifically correct and readily understood. But the critics are not writing such hymns, and we are losing young people from our churches as a result."

There have been a large number of new texts written for youth in the past few years, says Foelsch but, almost without exception, they have not been hymns that could profitably be sung in churches by young or old. Rather, he says, if used at all they are more suitable around a campfire or in a folk songfest than in a church service.

The Society is inviting young people—and those who are young in spirit if not in years—to compose new hymn texts for possible use. No topic is indicated, but the hymn should be usable at some time or place in the Christian church calendar. Manuscripts should be submitted to the Youth Hymn Committee, Hymn Society of America, 475 Riverside Drive, New York 10027, by October 31. All manuscripts will be judged by a national panel of judges.

QUESTIONS

How can I find out what the General Conference Commission and Seminary spend my money for?

Helpful information is available from several sources. Let's name only two. Do you recall the eight-page orchid-colored insert in the Mar. 4 issue of *The Mennonite*? It's an abbreviated report, to be sure, but it is a thorough summary.

Recently, the *Echo Project Booklet* was published. (ECHO stands for Extending Christian Hope Outward.) Here are twenty pages of material, including sixty-five photographs, giving a concise, yet comprehensive, report on what we are doing through General Conference. Hundreds representative of examples of what various programs cost, are stated in dollar amounts. A number of leaders in every congregation have received copies. Ask your pastor to see his, or request one from: Echo Projects, Box 347, Newton, Kan. 67114. Postal card please.

Could you break down the conference budget into bite-sized chunks? The total figure of $2,130,000 seems so big!

General Conference programs in the U.S. and Canada, including the commissions on Education, Home Ministries, Overseas Mission, and Mennonite Biblical Seminary will cost six and three-fourths cents during every second of 1969. It comes to $4.05 per minute. By the hour, it is $243.15.

Hundreds — likely thousands — of lives are being touched by the gospel throughout the world every minute of the day. Really, $4.05 per minute is a bargain! Where else can you help so many for so little?

Incidentally, the above figures do not include district conference ministries, contributions to colleges, homes for the aged, hospitals, or what churches spend for their local operations and buildings.

FOR ALL YOU LOVE
MAKE A WILL

RECORD

Calendar

July 5-9 — Canadian Conference, Saskatoon.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Workers

Roy Kliewer, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at the Agricultural Experiment Station, Colby, Kan.

Nettie Bergman, General Conference Mennonite missionary nurse, returned on furlough Mar. 25 from India, where she has been serving at the Christian Hospital, Champa, M.P. She has been visiting brothers and sisters in Chilliwack, B.C., and Rosthern, Sask.

Keith Sprunger, Bethel College professor of history, will spend his sabbatical year in Amsterdam in a study of English churches in sixteenth- and seventeenth-century Netherlands. "The story of refugee English congregations in the Netherlands is not well known," he says. "By focusing on them, I expect to learn more about the relationships of the English community to English Puritanism, to American Puritanism, to English revolutions, and to the development generally of Puritan theology and practice."

Budi Sulistio, one of two Indonesian doctors on the staff of Taju Christian Hospital, has resigned his position in order to continue his training in the United States. Like all graduates of foreign medical schools who wish to take specialty training in the United States, he is required to complete an internship first. This he will begin June 30 at the Coney Island Hospital, Brooklyn, N.Y. His goal, upon completion of the internship, is to enter a surgery residency. A native of Taju and the first Indonesian doctor at the Taju Hospital since it reopened in 1960, he joined the staff February 1966, after his medical studies. The hospital is operated by the Javanese Mennonite Church assisted by Mennonite Central Committee.

Wilfred Unruh, a secretary of the Commission on Home Ministries and its predecessor, the Board of Christian Service, since 1956, received special recognition and a plaque noting his service at a recent meeting of the Commission in Chicago.

Ministers

Norman Bergen has accepted a call from St. Catharines (Ont.) United Church, effective Sept. 1. He has been pastor of the Beatrice (Neb.) Church since 1962, and has also served for one year as part-time chaplain of the Beatrice Mennonite Hospital.

Mr. and Mrs. John Krider, carrying on an exploratory ministry in Orange County, Calif., since February 1969, will assume the full-time leadership of a new Mennonite church there beginning Sept. 1. They are serving under both the Pacific District of the General Conference Mennonite Church and the Southwest Conference of the Old Mennonite Church. Orange County is southeast of Los Angeles.

Russell Schnell was installed as pastor of the Bethel Church, Hammon, Olka., on May 11. The service was led by Robert Standingwater, chairman of the church council. Russell and Helen Schnell spent thirty-two years in Congo, Africa, working as missionaries with the Congo Inland Mission.

Curt Siemens, teacher at Buhler, Kan., is serving as interim pastor of First Church, Reedley, Calif., the months of June and July. On Aug. 1, Leo Miller, currently serving First Church, Beatrice, Neb., assumes pastoral duties.

Baptisms

Charleswood Church, Winnipeg, on June 1: Mitch Trimble, Erika Trimble, Delmer Wall.

First Church, Paso Robles, Calif., on June 1: Elaine Hamm, Cheryl Scantlin, Karen Claassen, Raymond Wiebe, Duane Quenzer.

Grace Hill Church, Whitewater, Kan., on May 11: Orlin D. Harms, Susan K. Janzen, Rosanne Fae Schmidt.

Salem-Zion Church, Freeman, S.D., on June 1: Keith Bartel, Tim Graber, Kenton Kaufman, Kathy Krehbiel, David Penner, John Schrag, Rita J. Schrag.

Trinity Church, Hillsboro, Kan., on June 1: Clifford Funk, Susan Funk, Linda Penner, Jann Penner, Arlen Riesen, Debra Rempel, Kim Unruh.

Eden Church, Moundridge, Kan., on May 25: Terry Sue Flickner, Beatrice Gae Goering, Sharon Kaye Goering, Terence Rosa Goering, Dennis Joe Graber, Lilly Huebert, Roger Kent Juhnke, Thomas Reed Juhnke, Bernice Kay Kaufman, Tony Dale Kaufman, Joseph Ray Lichti, John David Schrag, Rex Allen Schrag, Tim Brian Schrag, Timothy Edwin Schrag, Wayne Eugene Schrag, Rebecka Jeanne Stucky, Jim Martin Stucky, Keith Leroy Stucky, Sheryl Kay Vogt, Galen Dean Waltner, Danny Joe Zerger.

Hoffnungsau Church, Inman, Kan., on May 25: Bonnie Nikkel, David Ediger, Tim Wiens.

Turpin (Okla.) Church, on May 4: Janice Warner.

First Church, Wadsworth, Ohio, on May 25: Ann Louise Croyle, Joslyn Ellysse Hostetter, Norma Sue Nelson.

Zion Church, Kingman, Kan., on May 25: Beverly Jantzen, Paula Koon, Ruth Ann Strausz, Byron Siemens.

Deaths

Henry Beheydt, First Church, Wadsworth, Ohio, was born Feb. 22, 1886, and died June 9.

Mamie L. Burns, Gospel Church, Peoria, Ill., was born Apr. 22, 1876, and died May 5. She was the oldest member of the congregation.

Mrs. Alvina Dalke, Salem Church, Freeman, S.D., was born Feb. 2, 1886, and died June 2.

Mrs. Moses B. Weber Shantz, Stirling Ave. Church, Kitchener, Ont., was born Dec. 27, 1884, and died June 10. She was a charter member of the congregation.

Katie Ediger Martens (Mrs. A. A.), First Church, Hutchinson, Kan., was born Aug. 4, 1889, and died June 11.

William D. Moyer, Deep Run Church, Bedminster, Pa., was born Dec. 25, 1887, and died June 5.

Dorothy Shelly (Mrs. Forrest), First Church, Wadsworth, Ohio, was born Mar. 20, 1914, and died May 8.

Wilfred M. Waltner, Bethany Church, Freeman, S.D., was born Dec. 18, 1936, and died June 6, as a result of an automobile accident. He is survived by his parents and a sister.

Marriages

Steven Albrecht, Salem Church, Freeman, S.D., and *Marcella Ford,* United Methodist Church, Miller, S.D., on June 10.

Jerry Becker, Turpin (Okla.) Church, and *Sonja Andreas,* First Church, McPherson, Kan., June 2.

Gary Ediger, Hoffnungsau Church, and *Dorothy Wiens,* Bethel Church, both of Inman, Kan., on June 6.

John C. Ewert, Salem Church, Freeman, S.D., and *Jo Marie Johnson,* Lake Campbell Lutheran Church, Volga, S.D., on Apr. 19.

Dale Friesen and *Connie Richard,* on June 14, in First Church, Aberdeen, Idaho.

Robert Goertz, Rainbow Blvd. Church, Kansas City, Kan., and *Margaret Eckel,* Chicago, on June 3.

Charles Hughes, Methodist Church, Gridley, Ill., and *Sharon Kirkton,* Meadows (Ill.) Church, on June 7.

Charles Jones, Methodist Church, Canton, Kan., and *Suzanne Nachtigal,* Hoffnungsau Church, Inman, Kan., on May 31.

S. Ray Kaufman, Salem Church, Freeman, S.D., and *Loretta Epp,* First Church, Mountain Lake, Minn.

Dwight Krehbiel, Eden Church, Moundridge, Kan., and *Bonnie Graber,* First Church, Moundridge, Kan., on June 15.

Donald Linschied, First Church, Aberdeen, Idaho, and *Rebecca Epp,* Fresno, Calif., on June 8.

Mark R. Massoni, Kismet, Kan., and *Annette Gayle Swan,* Turpin (Okla.) Church, on June 10.

Douglas Penner, Reedley, Calif., and *Raylene Hinz,* Turpin (Okla.) Church, on June 7.

Calvin Preheim, Eden Church, Moundridge, Kan., and *Thelma Duncan,* United Church, Northglenn, Colo., on May 31.

Gary D. Regier, Bethel Church, and *Joan Thiessen,* Hoffnungsau Church, both of Inman, Kan., June 1.

Gerald Rice, West Swamp Church, Quakertown, Pa., and *Shawn Creek,* Thorndale, Ohio, on June 7.

Terry Sawatsky, Charleswood Church, and *Mildred Harder,* Sargent Ave. Church, both of Winnipeg, on June 14.

Tom Stucky, First Church, Berne, Ind., and *Candi Lowe,* First Church, Berne, Ind., on June 8.

Joseph Trinka, Perkasie, Pa., and *Nancy Jane Young,* West Swamp Church, Quakertown, Pa., June 14.

Gary Lynn Unruh, Wichita, Kan., and *DeLonna Kay Regier,* Eden Church, Moundridge, Kan., on June 7.

Arnold Boller, East Union Church, Kalona, Iowa, and *Wilma Guhr,* Tabor Church, Newton, Kan., June 7.

Lloyd Dent, Newton, Kan., and *Susan Wedel,* West Zion Church, Moundridge, Kan., on June 6.

Dennis Wade Duerksen, Lehigh (Kan.) Church, and *Helen Ann Boese,* First Church, Hillsboro, Kan., on June 1.

Gary Ediger, Hoffnungsau Church, and *Dorothy Wiens,* Bethel Church, both of Inman, Kan., on June 6.

Alan W. Friesen and *Cynthia Siebert,* both of Bethesda Church, Henderson, Neb., on May 31.

Byron Friesen and *Teresa Siebert,* both of Bethesda Church, Henderson, Neb., on June 6.

Roger Goertzen and *Beverly Ann Epp,* both of Bethesda Church, Henderson, Neb., on June 12.

John Heist, Pottstown, Pa., and *Lois Bower,* Boyerton, Pa., in Hereford Church, Bally, Pa., on June 7.

Everett J. Horton, Church of the Brethren, and *Sandi Louise Thiessen,* Bethel Church, Inman, Kan., May 31.

Gerald Janzen, Alexanderwohl Church, Goessel, Kan., and *Judith Bandy,* United Methodist Church, Canton, Kan., on June 6.

Ken Justice, Emporia, Kan., and *Lora L. Toews,* First Church, Hillsboro, Kan., on May 24.

Darold L. Klein, Baptist Church, Durham, Kan., and *Beverly A. Abrahams,* First Church, Hillsboro, Kan., on June 14.

Frank Koehn, Alexanderwohl Church, Goessel, Kan., and *Elizabeth Franz,* Grace Hill Church, Whitewater, Kan., on June 1.

Joel Krehbiel, West Zion Church, Moundridge, Kan., and *Donita Davis,* Missionary Baptist Church, Wichita, Kan., on June 6.

Dale Kroeker and *Carol Ann Friesen,* both of Bethesda Church, Henderson, Neb., on May 24.

Donald Linschied, Aberdeen, Idaho, and *Rebecca Lynne Epp,* Community Church, Fresno, Calif., June 8.

Daniel N. Pauls, Bethel Church, Inman, Kan., and *Kathryn Jo Hamm,* United Presbyterian Church, Kansas City, on June 21.

Gary D. Regier, Bethel Church, and *Joan Faye Thiessen,* Hoffnungsau Church, both of Inman, Kan., June 1.

Wendell D. Regier, Bethel Church, Inman, Kan., and *Mona Lisa Wedin,* Salem Lutheran Church, North Minneapolis, on June 7.

Ivan Schmidt, Alexanderwohl Church, Goessel, Kan., and *Kathern Schroeder,* Goessel (Kan.) Church, on June 1.

Myron D. Schmidt and *Patricia Epp,* both of Alexanderwohl Church, Goessel, Kan., on June 6.

Stanley Stephenson, Orva Mathes Methodist Church, Hooker, Okla., and *Manelia Franz,* Tabor Church, Newton, Kan., on June 3.

Roland Welty, Presbyterian Church, Newton, Kan., and *Twylah Flaming,* Lehigh (Kan.) Church, on June 7.

Max Wiens, Tabor Church, Newton, Kan., and *Patricia Jones,* Denver, Colo., on June 31.

Allen Yoder, Mitchell Methodist Church, Hutchinson, Kan., and *Jolene Schmidt,* Alexanderwohl Church, Goessel, Kan., on May 30.

Correction: Vyron Schmidt, First Church, Newton, Kan., and *Elvina Busenitz,* not *Elvira,* as reported in our June 17 issue.

LETTERS

A protest on war taxes

The following is a portion of a letter sent on April 15 to the United States Commissioner of Internal Revenue and a regional director of the Internal Revenue Service.

Sirs: Today is the deadline for filing income tax returns for the year 1968 and, since you already have our tax in the form of withholding tax, which I consider confiscation, my only protest this year can be in the form of refusing to sign the returns. Be it herewith understood that my signature affixed to the end of this letter is a signature of protest as well as affirmation that the returns are correct. The war-tax protests that you have received from me since February of 1968 have, by now, made clear my stance in regard to war taxes being forced from people of pacifist conscience, which I consider to be a violation of the first amendment. This violation is made clear by the fact that for the year of 1968, the Mennonites of North America (U.S. and Canada) have paid more in defense taxes than the entire budget of the 130 members nations of the U.N., according to Mr. U Thant. Considering that the UN budget was approximately 140 million, according to the world almanac, it is startling to be made aware that the Mennonites of North America paid in over 200 million dollars, computed at the rate of 67 percent and 24 percent of the tax dollar going to defense purposes from the U.S. and Canada, respectively.

Being aware of a number of defense plants and defense stockpiles, for examples: Dow Chemical Company in Michigan, producing napalm; nerve-gas production in Newport, Indiana; stockpiles of nerve gas in Denver, Colorado; biological warfare center of research and stockpiles at Fort Detrick, and chemical warfare center of research and stockpiles at Edgewood Arsenal near Baltimore, Maryland; plus numerous other research centers and defense plants and stockpiles; plus the sixty thousand-plus missiles around the world of which fifteen hundred are located in the U.S.—it is distressing for me to see such an array of defense in addition to the 3.5 million man military force when, at the same time, affirming that "in God we trust." It is equally distressing for me to say the flag salute containing the phrase "one nation, under God" while, at the same time, considering such demonic warfare as is now being committed in the name of the U.S.

This protest is not considered to be a means whereby I can wash my hands and consider myself free from the evils being committed around the world with my money; rather it is a memorandum to call attention to the fact that the mass-murder techniques used by this country will be accountable before God, and to call attention to fellow Christians who are supporting these atrocities that these atrocities are being committed by means of their support even though granted conscientious objector exemption from serving in the armed forces.

Reconciliation within a world torn by U.S. tyranny is impossible through military methods. In spite of the three meetings that the Clergy and Laymen Concerned About Vietnam had with the U.S. senators and representatives, plus numerous protests in the past by concerned individuals and groups, war and preparations for war continue. Truly, the militant leaders of our country cry as did the Old Testament false prophets "peace, peace, when there is no peace." For the cause of stopping slaughter, torture, destruction, and intimidation of millions of my fellowmen around the world, I now refuse to sign the enclosed tax form and am willing to suffer the consequences rather than participate in the continuing rape of the world. I can salve my conscience no longer, henceforth, under the name of Christ and with strength from His Spirit, I refuse the brand of U.S. militarism, as an agent of wrath of global butchers, by my refusal to sell my soul to the devil through cooperation, with the collection agency (IRS) which finances the fire from heaven and hell on earth for the defenseless in brutal slaughter of our poor, weak, naked, and starving fellow human beings around the world "in the name of U.S." My prayer and purpose is that inconsistently-minded persons may be awakened to the brutalities of war and may turn, instead, their efforts unconditionally to world brotherhood as children of God and of reconciliation in His Name for establishing His Kingdom. *Donald R. Klassen, 1700 S. Main St., Goshen, Ind. 46526.*

CHURCH LETTERS ::::

THIS IS MY BEST SUIT, MARTHA! DO YOU EXPECT ME TO WEAR IT TO CHURCH?
HM
G. FRAZIER

About our letters: *We try to use all letters submitted for publication in order to encourage our readers to express themselves on a variety of issues. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which we see as a part of the larger obligation of membership in the brotherhood to both give counsel and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements which have been carefully and thoughtfully prepared will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters addressed to the editor and marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

Act of last resort

Max York

Mary Ann was seventeen years old and one of the top students in her high-school junior class. Her classmates remember her as a serious girl, the type most likely to worry about grades. A few months ago, the pressures became too great. While her parents were out for the evening, Mary Ann went to the medicine cabinet and got her mother's sleeping pills. When her mother found her the next morning, she was dead.

Mary Ann was one of the hundreds of teen-agers who commit suicide each year. In the United States, suicide ranks fifth as the cause of death among persons who are fifteen through nineteen years of age. Why?

"Teen-agers think very deeply," says Maurice Hyman, a psychiatrist in a mental health center in a Southern city I talked with. "They put on a front that says: 'I don't care,' but it's just a front. In young children, fear of punishment, remorse, shame, guilt feelings, and anger are big factors. In older teen-agers, feelings of inadequacy and exclusion and problems of sex adjustment influence the suicidal tendency.

"It could be a bad report card. It could be almost anything. Things are always going wrong when you are young. You wonder how much of teens' recklessness with cars is their way of asking for death."

A bright girl wanted to go fishing with her mother at a lake a few miles from their suburban home. The mother said *no.* She had only one pole. After the mother left, the girl mixed some medicines and sleeping pills with a poisonous furniture polish. She swallowed the mixture. When she got sick, she changed her mind. She asked some children in the neighborhood for help, but they thought she was kidding. She phoned a sixteen-year-old sister, who was visiting at a neighbor's house. She didn't believe her, either. However, the sister handed the phone to an adult.

"I wish I hadn't done it," the girl said after her stomach was pumped out at the hospital. "But I thought no one loved me."

Pushy parents

Psychiatrists and educators are becoming concerned about suicides among the young. The New Jersey Department of Education reported recently that forty-one students in that state committed suicide in a thirty-four-month period. Another 738 attempted suicide, and thousands more threatened to.

Some educators believe that status-seeking parents who continually push

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In older teen-agers, feelings of inadequacy and exclusion and problems of sex adjustment influence the suicidal tendency.

their children toward success are at least partly to blame.

Recently, a young midshipman was found shot to death in a building at the U.S. Naval Academy at Annapolis, Maryland. Authorities told the father, a Navy captain, that the death apparently was self-inflicted.

At about the same time, the body of a Stanford University student was recovered from the water under the Golden Gate Bridge in San Francisco. The young man left behind an expensive sports car, but no explanation of his suicide.

"Only a small minority of the people who try suicide really want to die," Hyman say. "Most of them will tell someone they are going to kill themselves, hoping they will be stopped. Unfortunately, too many people make light of their story. It's simply not true that people who talk of suicide won't go through with it."

Most people want to be rescued, but things can go wrong—a gun held at the head accidentally goes off or the rescuer doesn't arrive in time to do something about an overdose of sleeping pills.

"People will tell you if they plan suicide," Hyman says. "I don't hesitate to ask. All of us at some time have said, 'I wish I were dead.' We have considered suicide. If someone tells you in detail how he is going to commit suicide, he is probably sincere. If he says he is going home to get a thirty-eight out of the top drawer of the dresser, lock all the doors and sit down in his easy chair and shoot, you had better watch out."

Hyman believes that religion, on the whole, is a restraining factor. "This is true when the religion does not continually make the person feel he has committed great sins, when actually he has done nothing worse than anyone else," he says. "Most ministers are aware of this."

If the next sixty seconds make up an average minute, someone in the United States will attempt suicide. In the next twenty-four hours, more than a thousand will try to end it all. About sixty or seventy will die. They will die in all the favorite ways—by rope, carbon monoxide, a handful of pills, or a leap from a bridge.

"Suicide seems to be, primarily, a disease of the middle and upper class," Hyman says. "Among adults, more businessmen and professional men than laborers kill themselves. This is particularly true of the highly successful businessman who drives and drives himself, piling up millions of dollars. With him, it isn't the money. He has more than he can spend. He just has to keep driving. It's his whole life. Then when something goes wrong, he just doesn't know what to do.

"The suicide rate among doctors is twice as high as among any other group. Lawyers, artists, and businessmen follow with the highest rates. For some unknown reason, hotel and cafe personnel seem particularly prone to suicide. Soldiers have high rates of suicides, but the rate for officers is higher than that for enlisted men."

Suicide rates differ

There are marked differences in the suicide rates of racial and ethnic groups. The rates per one hundred thousand population include: Chinese, forty-five; Japanese, twenty-six; whites, 15.5; and Negroes, 4.1. The rate for Negroes in the North is higher than that of the Southern Negro. White males account for three out of four suicides in the United States.

"A woman is more likely to attempt suicide to get attention," Hyman says. "And she's more likely to try it with sleeping pills. It's hard to commit suicide with pills. Most people just don't have that many around."

The popularity of various methods of committing suicide varies from decade to decade, but at present, about 48 percent die of firearms or explosives. Hanging and strangulation are favored by 21 percent. Carbon monoxide ranks third and drugs, fourth.

Some go to great lengths to commit suicide. A nineteen-year-old North Carolina furniture worker survived when his automobile took a 150-foot plunge off the side of a mountain. While passersby watched, the young man pulled a twenty-two-caliber pistol from his pocket. He fired one shot into his chest and another into his head before he died.

Men sometimes choose strange reasons for killing themselves. A Jackson, Mississippi, physician boasted to friends that he would play Russian roulette if the University of Mississippi did not defeat Vanderbilt University in a football game. He listened to the game with friends. After the game ended in a seven-to-seven tie, the doctor took a revolver from his pocket, took out five of the six cartridges, twirled the cylinder, pointed the pistol at his head, and fired. The coroner ruled: death by suicide.

Help is available

Hyman says it's best for the layman to take seriously threats of suicide by others, no matter how unlikely they may seem. Hyman would like to see more psychiatric services available to people considering suicide. There are some encouraging signs.

Efforts are beginning to be made in some cities to attack the suicide problem. Los Angeles has its Suicide Prevention Center. To get help in Miami, a potential suicide or someone who knows about him dials FRIENDS on the telephone. Similar work is being carried out in Chicago, Philadelphia, Boston, and Worcester, Massachusetts.

Hyman says there are two favorite times of the year for suicides—spring and Christmas. "These are happy times for most of us," he says. "But for the depressed, it's bad. They have thought all winter that when spring comes, things will get better. It doesn't always happen that way. Christmas is a bad time to be depressed. Depression seems to multiply."

Why not let a man who wants to die kill himself? Of course, no one wants to see anyone die needlessly, but there are other considerations.

"Suicide is the worst kind of death for the survivors," Hyman says. "It's worse than murder. A lot of guilt is aroused. For the rest of their lives, the family will say to themselves, 'I could have prevented this.' "

MEDITATION

The evils of pew time

Again I saw that the race is not to the swift,
Nor the battle to the strong, but time and chance happen to them all
(Eccl. 9:11-12).
CAN MAN EVER know the right time?
So, by choice I set my time back ten minutes,
By my time I'd be on time, by all others' time, forever late.
But why should it matter, for all these minutes are mine.
I'll be late to church, but don't you never mind.
And I'll miss; a prelude, a call to worship, an invocate.
These move me not, I've heard them all before.
The important things in life are war in Vietnam, race, and crime.
Five minutes more to settle Junior with book and crayon and . . . and.
I wonder why I cannot meditate. . . . Jack's Junior has grown and gone.
He's gone his way and I sit and judge and say, "It's bad."
He thought he knew his time, but now and forever it's far too late.
Like fish which are taken in an evil net,
And like birds that are caught in a snare,
So the sons of men are snared at an evil time.
But time and chance happen to them all.
So, by choice, I set my time ahead ten minutes.
By my time, I would be early and make all others late.
So there I sat and Junior whispered, "When is the time to start."
I'd hoped to gain the time to meditate, a time to wonder.
The hour became long, and the pew became so hard.
My Junior moved from side to side, head up, head down.
Personal problems removed the strife of crime and race and war and. . . .
The time was still evil and I was caught with all the others.
The race is not to the swift, nor the battle to the strong,
Nor bread to the wise, nor riches to the intelligent,
But time and chance happen to them all.
So, by choice, I set my time just right.
I entered with all the rest and found my place.
So there we sat, I looked at Junior, he looked at me.
I tried to understand another heart that beat, and beat like mine.
I began to see my problems in war and race and crime and . . . and. . . .
It is my brother and my son that I have caught.
I've locked him up in race and crime and war and . . . and. . . .
I set my time, and always set it just for me.
All my time was taken, that even Junior could see.
I was the fish in an evil net, caught so that all could see.
Caught by my time, my time for me, for me alone.
And from that hard pew my soul cried aloud, aloud for all to hear.
O Lord, and O my God, give me the right time, I'm wrong I see.
And no one seemed to hear, and no one seemed to care.
Yet, I was in church where all good men should be.
I looked to the Lord's table, set for all men to see.
Only a flower and a vase seemed to look back at me.
I cannot tell what others saw, them I'll try not to judge.
I close my eyes in desperation, I'd lost all piety.
The vision, my daily workbench, the place of all my toil.
There, among the dusty things of life, I saw the Holy Bread, the Cup.
Then I knew what time it was, God's time it always is.
I set my time and I create . . . wars . . . crime . . . race . . . and. . . .
But now I know, it's time to rise and go.
God's table is my table piled high with tools.
There God sets the time to give and share the cup he gave.
My toil, and toil it is, becomes my prayer.

Richard Ratzlaff

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*Supplemental reading for the Sunday school lesson of July 6, "God's Plan and Man's Rebellion."

COVER

Jesus achieved a perpetual priesthood by giving himself as a sacrifice for His people and for us. (See "Five men who intervened.")

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Jesus' attitudes and some American attitudes

Peter Ediger

Well off are those who know that they are spiritually not well off;
for they know God, and are members of His family.

(Well off are those who are secure in their piety and possessions;
for they have the ticket to heaven.)

Well off are those who can feel the hurts within themselves and their society;
for they will find healing strength.

(Well off are those who remain isolated from the hurts of people;
for they shall live in comfort.)

Well off are those who claim nothing as exclusively theirs;
for the whole earth belongs to them.

(Well off are those who accumulate more and more,
and who protect their properties with superior lawyers and superior weapons
for they shall rule the earth.)

Well off are those whose absorbing passion is to see right prevail;
for they shall find meaning in life.

(Well off are those whose ambition is security for themselves
and their families; for they shall be content.)

Well off are those who seek to understand and forgive offenders;
for they shall experience understanding and forgiveness in turn.

(Well off are those who deal harshly with offenders
for they shall assure the well-being of society.)

Well off are those who are utterly sincere;
for they shall find God.

(Well off are those who can be everything to everybody;
for they get along with everyone.)

Well off are those who make peace by rooting out the lies and greed
and fear and guilt which cause conflict; for they are doing God's work.

(Well off are those who make peace by rooting out the enemy and
destroying him; for they shall be called the defenders of God.

Well off are those who stick out their necks for justice
even at the risk of losing friends or job or reputation;
for they understand what God is trying to do in this world.

(Well off are those who avoid all controversial issues;
for they will get ahead in the world.)

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:27 JULY 15, 1969

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Gary Schrag

I once left the Mennonite church

I once left the Mennonite church. For at least four years, I did not even consider the possibility of ever returning, and for two years I struggled with the idea of returning.

It's not easy to explain why I left. Perhaps my story goes back to my childhood. For as long as I can remember, I have struggled with religious issues. Those who knew me in the town of Elyria, I am sure, never suspected it. I was what you might call ornery. Those who know me today might say I never really changed. But, while I presented an unruly exterior, I was internally battling with some serious questions.

The thing I struggled with the most was my acceptance by God. The God communicated to me was an angry God, a God virtually impossible to please. I'm not sure that this kind of God was preached very much, but it doesn't matter, for that's what impressed me most.

You see, my conclusions of the kind of God that God must be were a result of how I understood the attitude of the church, the people o God, toward me. Whether it was true or not, my community communicated to me an attitude of disapproval o me; and if God's people disapproved of me, certainly God did, also.

When I stepped out of line, there was such disapproval of my actions that I concluded I must really be bad so bad that I could never win the approval of God. My actions only reinforced the community's opinion o me and perhaps, more important, m opinion of myself.

I recall, what I can now look bac on as a severe case of paranoia, tha when I came on the scene, there always seemed to be the response of "Here comes that ornery Schrag kid." It seemed they expected me to d something out of line, and I neve disappointed them, again only reinforcing my own poor view of mysel

Many times I resolved that I woul do better. I had many conversion under the inducement of a religiou service. I promised God many thing and sometimes I even kept my promises until about noon the next da

These experiences only brought on more despair and more action that would be condemned by the community and by myself.

I began to fear death above all things. There was no doubt in my mind of my final destination, were I to die suddenly. So I began to do religious things. I read the Bible with great intensity. I read it, not to hear God's Word through its pages, but so God would be pleased with me. There was one positive result from that; I received a better than average knowledge of the content of the Scriptures.

I also began to pray a lot. It seemed that if I suddenly died, it would be better if I had recently prayed. Even if I hadn't done anything obviously bad, I knew that I had thought evil thoughts and I was taking no chances; so I was constantly asking God to forgive me.

None of this helped me, because the more I concentrated on my own worthiness, the more I became aware of my unworthiness. The evangelists who said "You can know if you are saved" only drove me further up the wall, because I had no such assurances.

This struggle continued through my teen years. I was baptized into the church, knowing full well that I had no business being baptized. But social pressure was such in my community that I didn't dare refuse it. Had I said "no" to baptism, it would have said to the community that I was saying "yes" to hell, and only further reaffirmed their view of the condition of my soul. So I fabricated a conversion experience to the pastor and was baptized.

This, however, did not change my life. I continued to be the same old Gary. I could never do the good I wanted to do, but only do the evil I didn't want to do. I'm sure I came across as a mindless, rebellious teenager only worthy of condemnation by my church. I seriously doubt that any adults had any clue to the struggle going on within me. Even my close friends would have been surprised to know of my inner conflict. When we entered into an occasional serious discussion, they only expressed surprise at my ability to quote the Scriptures.

When I was at Bethel College (being of no credit to myself or the college), my cousin, whom I had engaged in serious discussion, expressed the opinion to some of the students in the dormitory that he thought Gary would end up in the ministry, and was almost laughed out of the room.

To most people, I was just a bad guy. The church had no time for bad guys.

While age was only making me a more sophisticated rebel, I continued to be disappointed with myself. Again I tried to please God. I knew I was not strong enough to withstand the temptations of conventional alternative service, so I sought the protection of the church in voluntary service. While these two years of service were among the most valuable in my life, at least in terms of enriching my life (not necessarily enriching MCC at the same time), I still found myself at odds with the church. No thinking person can work in a mental hospital or encounter the real world and not have his thinking radically altered.

While I maintained a rather low opinion of myself, I began to seriously question the answers of the church. It seemed to me the church was much more interested in personal piety than in being the church of God. It was much more interested in creating good boys than in meeting the evil in this world and transforming it. It was more interested in creating an image of being holy than in relating to people that God had created.

In short, I began to see the pettiness, the phoniness, and the hypocrisy of the church. I found vain, superficial people running the church. It seemed that those considered to be ideal Christians were those who were considered to never have done anything wrong, and I concluded that was because they had never done anything.

The church was irrelevant and I wanted out. I was still convinced that I was not worthy of anyone's love, but I concluded the love of church people was not really worth having.

Three Mennonite pastors, all now living within the Western District Conference, were positive influences in my life and remain links to my later return. And while I had, intellectually, given up on the church, I could not do it, emotionally. So when I went off to Kansas State to make my way in the secular world, I maintained an interest in the church. I was sure, however, that there never would be a place in the Mennonite church for me, even asking that my name be dropped from the Eden Church roll. A wise pastor convinced me to do otherwise.

While I rejected my community as phony, it continued to be a motivating force in my life. I was determined to prove to my community that I was of more worth than they thought, or I *thought* they thought. I remember, at times, not wanting to study, only to have the sinking feeling of further rejection by my community. So I'd get off the bed and go at the books again. It wasn't a pleasant motivation, but it got me through a year and a half of college.

For some reason, I continued to attend worship services. These services didn't affect me much, but I guess they made me feel I was doing a religious act, which soothed my conscience. At this point, I met a Methodist pastor who impressed me. He was a person I could respect, one who had a vision for the church that was much beyond the superficial level I had encountered elsewhere, and most important, one who could look beyond my superficial self and accept me for what I was. At no point did he give me the impression that I had to become an ideal person before he could relate to me. I could let my sinful self hang out and be accepted as the person I had become.

My wife and I began to attend his church. We became active in youth work, and eventually I became involved in that church as a student assistant pastor. The people of the church, like their pastor, accepted me for what I was But more important, they communicated God's love to me.

Must I Share?

The table of the world is spread
At my place are meat and bread,
Fruit and eggs and milk to spare
At your place? There's nothing there.
Must I share?

As you stare with greedy eyes
I prepare to sacrifice.
But first I must put some away
For me to eat another day.
Must I share?

Bones protruding from your skin
Tell me that I must give in.
But what if there's none left for me?
Your kind shows no sympathy.
Must I share?

Keep your seat! You'll soon be fed.
Take your fool hands off my bread!
Go back and wait. I'll fill your plate.
Why do you cry that it's too late?
I was going to share.

Roberta Mohr

Nobody tried to convert me. Nobody tried to alter me or look sideways at me; they just loved me. It was not because I was so lovable but because they had come to know God's love, and their way of communicating that to me was to simply be loving and concerned persons.

Slowly, it began to dawn upon me the kind of God, the Father of our Lord Jesus Christ really was. It occurred to me that the God who cared enough about man that He would become a man himself, live with us, relate at the deepest level with the outcasts of His society, accept them as full persons, would expose himself to all of the temptations, all of the hate, the evil of society and say, while they were killing Him, "Father, forgive them," is not the kind of God with whom I had to pretend. No longer would I have to fear death, no longer would I have to try to please a community, and no longer would I have to win God's approval. All I had to do was to accept God's acceptance of me. In short, I was beginning to become a free person.

Why did I not remain a Methodist where I had found God's love so clearly communicated? The answer to that question is not always clear to me. But once I had come to know God's love, the question of how I was going to express God's love was not answered at all. I went to a nondenominational seminary so that I would have complete freedom to consider the alternatives. At this point, the Mennonite church was not even an option. I suppressed it real good. For me, the Mennonite church meant pain, it meant rejection. It also meant I would have to convert a Methodist wife.

It was during that first year in seminary that I had almost every prop knocked out from underneath me. Except for the knowledge that God loved me, there was nothing left. Interpretation of the Scriptures, a theological base, and the concept of the church, all had to be rethought. It was at this point that I began to discover that, at the bottom, I was still a Mennonite, and there was virtually no escape, though I made one more valiant attempt to do so by taking a summer pastorate in a Methodist church.

As I began to formulate my views, I realized that they were Mennonite. My understanding of the sacraments, my understanding of church membership, but most important, my understanding of the nature of the church, was Mennonite. Perhaps not the Mennonite church as it has become, but the Mennonite church as it was once ideally conceived.

I began to read Mennonite periodicals — *The Mennonite, The Gospel Herald, The Mennonite Quarterly Review.* I checked into the work of our seminary, I read some of the work that Mennonite scholars had produced, and, finally, I studied Anabaptist history. It became more and more clear that the vision of our Anabaptist forefathers was the vision I understood to be my vision. I was encouraged that Mennonite church leaders had caught that vision and were beginning to have an impact upon the Mennonite church itself. The church seemed less concerned with preserving its piety for itself and was beginning to see that its purpose for being was for the world.

But even more important was the level of commitment that I found within the Mennonite church. No people with whom I am acquainted take their faith more seriously than do Mennonite people. While I found the love of God in another church, I also found an almost total lack of commitment. While our commitment has most often expressed itself in insignificant, pious acts, it can also be redirected toward a more significant ministry. Although our numbers are small, we have had a greater positive impact on the larger church of Jesus Christ and upon the world than most Mennonites realize.

I will admit that all of this may be my own rationalization. It is possible that, at the bottom, the truth is that these are my people. I am one of you, with all of the faults that our church has. I found every church has problems, only different ones. I chose to

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put up with these. It was impossible for me to say, "I'm a Methodist"; it's, oh, so natural for me to say "I'm a Mennonite."

This is not to pass judgment upon other denominations. I will be eternally indebted to the Methodist church and to the other denominations, including the Catholic church. They have influenced me more than I know, but at the present time, I find myself wanting to express my faith as a Mennonite.

I am convinced that the state of the Christian church in our world is such that it needs us. It needs our commitment, our understanding of discipleship, and especially our understanding of the church. We can be to the larger church of Jesus Christ what Jesus said was the mission of the church in the world. We can be the salt, the light, and the leaven.

Without us, the church may well die or continue down the road of irrelevance. The fact that our nation with all of its external piety, all of its religiosity, and all of its churches can perpetuate such ungodliness in Vietnam and in our own nation is evidence that the church in America has been almost totally irrelevant.

Our forefathers understood the church of Jesus Christ to be the people of God in this world to do His work—the body of Christ which continues the work that Jesus began on earth. They rejected the notion that their nations were Christian nations. They rejected the idea that everyone who was a member of the nation was a Christian. They would have nothing to do with the view that a Christian was one who had made peace with God and then piously lived out his days either in isolation or with other pious folks. They understood that, as people who had come to know God's love, they were called to be His church, God's own people who were to be involved in the transforming of the kingdoms of this world into the kingdom of our Lord.

That means an army mobilized for mission. The Apostle Peter put it this way, "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light. Once you were no people, but now you are God's people; once you had not received mercy, but now you have received mercy."

It seems to me that this is the unique contribution of the Mennonite church. Other churches are peace churches. Other churches baptize only adults. Other churches are free churches, and other churches are as zealous concerning personal piety as we are. But other churches do not have our history of being a prophetic people to the society in which they live. Other churches do not have the vision of a people called out of the world to be organized into the people of God, to minister to the world. Other churches do not have the theology of discipleship which dares to be faithful even unto death, and other churches do not have the commitment to devote one's total life to be the church in the world. I don't think this makes us a better people. It makes us a people to whom God has spoken in a special way, and a people desperately needed in the total church, but more important, in the world.

The Mennonite church is in a stage of radical transition. Some would see this as a sad event, others as a threat. I can only say, "Thank God!" God is moving us out into the world, whether we like it or not. The truth of the matter is that as long as we were settled in little closed communities, we were of no earthly good to the world, except for a few individuals who would leave our communities and make some impact.

Now we can no longer stay in our communities and we can no longer keep the world out. How we respond to the new situation will determine whether or not we will be any earthly good in the years to come. If we see the new situation as an opportunity for the people of God, provided by God, for mission in and to the world, we have a great and exciting future. If we see this only as the evil forces of change against which we must fight to preserve the old, we are dead.

Many Mennonites are ashamed to be Mennonites. Many Mennonites are afraid the Mennonite church is dying. Both attitudes are deadly. To be ashamed to be a Mennonite is to accept the judgment of a sinful society. Often Mennonites are hesitant to identify themselves as Mennonites for fear of being hated or thought peculiar, and are anxious to show themselves as normal persons. I, too, despise our quaint image, but I am proud of what we already are realizing and what our potential is. If they hate us because we are not superpatriots pronouncing blessing upon all of the evil in our society, then praise God that we have been given the courage of our Lord to pronounce God's judgment upon our society. If our Lord suffered rejection by His society, we can expect no better, for our society is no better.

I am proud that Mennonites have the relief agency through which all relief is channeled to Vietnam. I am proud that Mennonites have realized that the North Vietnamese wounded are as much our concern as American and South Vietnamese wounded. I am proud that we are in Nigeria and Biafra, that we are in the ghettos, that we respond when disaster strikes. And I am most proud that we are not satisfied with what we have done and are doing, but that we have a great vision of involvement.

For those who fear that as we enter into the world we will be swallowed up, I can only say that all that can kill us is our not going forth in faith. If we try to protect ourselves, God will have no reason to preserve us. We, of course, cannot be preserved as we are, for we are not as well prepared and structured for mission as we could be. Die we must, but not a meaningless death. We need to so enter into God's service in His world that death will only be apparent. What will actually be the case is that God will take us and transform us into an even more effective people.

I came back, not because I had any great notion that you needed me, but I needed you and wanted to be a part of God's own people.

Russians draw crowds in Canada

THE SATURDAY EVENING meeting in the Emmanual Mission Church had been announced only a few days earlier, but there was a near-capacity audience on hand to hear and see the five visitors from the Soviet Union.

Two of the guests, Sergei Timchenko and Victor Krieger, began with forceful testimonies of their Christian commitment.

"Tonight," explained Peter J. Dyck, one of two North Americans accompanying the Russian visitors on their three-week tour of Canada during June, "you have seen a bit of church life in the Soviet Union. The way Victor Krieger spoke to us tonight, I have seen him preach to gatherings in Russia."

The audience in Steinbach, Man., understood. They had been inspired by the dignified and measured words of the man with the moustache and the good-humored twinkle in his eyes, Sergei Timchenko.

But they were moved even more by the young Mennonite, Victor Krieger, who spoke to them, eloquently, in German. The listeners responded warmly to his charisma. Only minutes earlier they had sung "Wonderful Words of Life" with listless voices and unsmiling faces. But Krieger ignited little fires in their hearts.

"I am no theologian," he began. "I can only tell you what the Lord has done to my heart." Underscoring the importance of prayer, he assured the audience that the Christians in Russia are praying for the believers in Canada and for their own countrymen.

"Everyone in the twentieth century —you in Canada as well as we in Russia—needs the power from God which prayer gives. . . . Prayer helps us to grow strong—not physically, but inwardly. Outward things have their place, but the inward power is most important."

Then it was time for questions.

How many members are there in the major denominations in Russia?

The Baptists have approximately five hundred thousand, in one thousand congregations. The Russian Orthodox Church's membership is estimated at 35 to 50 million.

Do you suffer because you are Christians?

The apostolic teaching admonishes us to not only believe but to suffer if necessary. As Christ suffered so we, too, suffer.

Do you have any special programming in the church for young people?

No. The young people participate in the full program of the church. Some of them even serve as deacons and ministers. One of the Moscow church's two choirs is made up of young people, about two hundred.

Do you have Sunday schools?

No, we don't have Sunday schools. The Lord has commissioned this task to the parents.

Do you have a Bible school?

One hundred people are enrolled in a two-year correspondence course. Every year we are entitled to enroll one hundred more. Basically, our pastors have been getting their training as apprentices in the churches. One thirty-four-year-old pastor is now reading his Bible through for the eighty-ninth time. This is the type of Bible training we get.

Do you have enough preachers?

In abundance. One church with about five hundred members has sixty-eight preachers. Each one gets a chance to speak only about once every two months. This is typical of many of the other congregations, as well.

Is the Mennonite church growing?

It is difficult to say, but we can say, with assurance, that the church of Jesus Christ is growing. This very evening, the congregation at Kant is baptizing fifty new members, and 90 percent of these are young people.

Can you give a Christian testimony in trains and train stations in your country?

It is our conviction that Christians should testify wherever they are. We are not restricted by legislation from witnessing in trains and train stations, but we are not allowed to have open-air meetings.

Does the Russian Baptist church belong to the World Council of Churches?

Yes. We attended the Uppsala assembly in 1968. Our purpose in belonging to this organization is to bring our testimony to these people.

Have you made the type of visit you are now making to Canada to other countries, as well?

Yes. During the past number of years we have sent representatives to Great Britain, Sweden, Japan, Brazil, Lebanon, Liberia, and, of course, the United States.

Do you have any contact with the Baptist church in China?

No, not directly. The last word we had was through a missionary from Hong Kong.

What was the Russian Baptist Church's attitude toward the invasion of Czechoslovakia?

Our prayer and hope is that all international conflicts can be resolved in peace.

The next evening, another public meeting was held. This time, it was in the Portage Avenue Mennonite Brethren Church in Winnipeg. The large auditorium was filled to capacity. Again, as had been the case in Steinbach the day before, most of the people in the audience were middle aged and older. Seventy-five percent stood up when they were asked how many in the congregation had been born in Russia.

The questions raised during the discussion period were very similar to the ones asked in Steinbach the night before. One additional statistic which came to light here was that 70 percent of the members of the Russian Baptist church are women. They preach, help at weddings and baptismal services, and visit the sick.

In response to a question about Underground Evangelism, Inc., the Russian delegation replied that they had no knowledge of any Scriptures coming to their members. People had opportunity to become acquainted with the visitors and with church life in the Soviet Union. During the day, time was taken to acquaint the guests with the culture and church life in this country. At Steinbach they were taken on a tour of the Mennonite museum, a home for the aged, the hospital, and a poultry farm. *Larry Kehler.*

Saigon woman's home Hit by rocket

Some months ago, concerned housewives donated blankets to Lutheran World Relief. They were packaged and shipped to Vietnam Christian Service.

Church members gave money to the United Methodist Committee for Overseas Relief. Vietnam Christian Service used a portion of this money to buy netting and pay Vietnamese women to sew mosquito nets.

Mennonite families spent a few days canning beef for the Mennonite Central Committee to send to Vietnam.

Perhaps these people wondered just how their gifts would be used.

Last week, blankets, mosquito nets, and canned beef were given to Mrs. Danh. This is her story.

Early one morning, a tremendous blast rocked the dock area of Saigon. She and her three-year-old granddaughter, who had been asleep in the loft of their small home, found themselves falling amid the flying debris.

Dazed, but somehow unhurt, Mrs. Danh gathered her daughter-in-law and three grandchildren and fled. Looking back, they saw that fire had already taken hold of the neighborhood.

The frightened family joined the crowds of people taking refuge in the nearby marketplace. Many of their neighbors were carrying their most valuable possessions. Mrs. Danh and her family had salvaged only their lives. They sat huddled together, watching the flames.

The sight that came with the dawn was not a new one. Only eight months before, a rocket had fallen on the house to the left of Mrs. Danh's home. This one fell on the right. The sixty-eight-year old woman had to start from scratch again.

Her house stood on a cement foundation, four yards long and two yards wide. Its brick front wall still was standing. But the wooden door and other walls were gone. The tin roof was on the ground, in pieces.

When the rubble was cleared away, Mrs. Danh found the wooden bed charred but usable. The metal basin for washing was still in the corner. That was all that was left.

Mrs. Danh talks of the early morning terror which destroyed her home.

The daughter-in-law went to her job, selling vegetables in the market. She would earn only enough to buy tomorrow's food.

Her husband, serving in the army far from Saigon, would not know of the disaster for many days. Even then, there was no way for him to help. His salary was not calculated to allow for personal emergencies.

Mrs. Danh began to gather the essentials for their simple life. From relatives, she borrowed a small kerosene burner and some cooking utensils. She collected pieces of cardboard, cloth, and tin. With these things, she reconstructed one wall to shelter them from the sun.

The government set up an emergency relief station where Mrs. Danh received a loaf of bread, some rice, a mosquito net, and a paper blanket. A monk brought her two hundred piasters (less than two dollars), a gift from the local pagoda.

When Vietnam Christian Service arrived, Mrs. Danh was sitting on the edge of the bed, fanning the flies away from her sleeping grandchildren. She asked for food and blankets and mosquito nets—their only protection from malaria.

The next day Vietnam Christian Service set up a small material-aid distribution center near the stricken area. There Mrs. Danh and her neighbors received the gifts given many months ago in the States.

Today in Vietnam, Mrs. Dahn's story is not unusual. With the church's gifts, Vietnam Christian Service is doing all it can to soften tragedy; but it cannot write a happy ending. *Clarice Roth.*

Going to meet the judge

It looked like a ticket

Ivan Friesen, Henderson, Nebraska, is a director of MCC *relief work, West Bank Jordan/Israel and wrote the following report.*

The sign in Hebrew outside the open door read *"Beit Mishpat Shalom."* I entered. "House of the Justice of the Peace," I mused to myself. Clutched in my hand was a piece of paper which had a remarkable resemblance to a traffic ticket which, in fact, it was. The paper, printed by the State of Israel and filled out by an Israeli policeman, demanded my presence in an Israeli Traffic Court on this day, May 12. So here I was, paper in hand, ready to meet the judge.

The courtroom, rectangular in shape, was full of people when I entered. I knew no one. There were Arabs there from Abu Ghosh and Israelis from Jerusalem. All were seated on hard, wooden benches.

This is interesting, I thought, as I gazed over the crowded room, looking for a seat. Here are Arabs and Israelis together in this room having committed the same offense and waiting for the same justice.

I spied a narrow piece of hard, wooden bench near the back of the room, and being not so wide myself, I went and sat down. I glanced around the courtroom and made several mental notes. I already said that there were wooden benches full of people. At the front of the room was a bench occupied by three court clerks. Both the people and the clerks faced the bench for the judge. The judge faced the people.

Suddenly, everyone in the courtroom arose and the judge entered. I thought he might come sweeping in in a long, black robe but he took his seat in a plain, dark suit and ordered everyone else to be seated, too. Before him was a thick stack of papers which looked very much like the paper which I held in my hand. The judge began reading the names on the papers and I strained my ears lest I would miss mine.

"Mohammed ibn-Khalil."

A middle-aged Arab man arose and walked to the judge's bench. After a few words were exchanged the charge was read, the plea was made, and the man left the courtroom.

The judge called out the name of Ya'acov Levi. No one by that name answered. The judge repeated it. No answer.

"David Shapiro."

David Shapiro went forward. In each case the judge would call out a name and, if the person was present, he would stand and go forward to hear the charge.

At last, he called out my name (not without some difficulty). I squeezed through the narrow aisles and went forward to hear the charge. The judge began reading the charge in rapid Hebrew.

"Do you speak English?" I interrupted.

The judge looked at me as if to say "You are living among Hebrew-speaking people, why do you not speak Hebrew?" and, without answering my question, read the charge in English.

"You drove sixty-four kilometers per hour in a zone designated for fifty kph," he said.

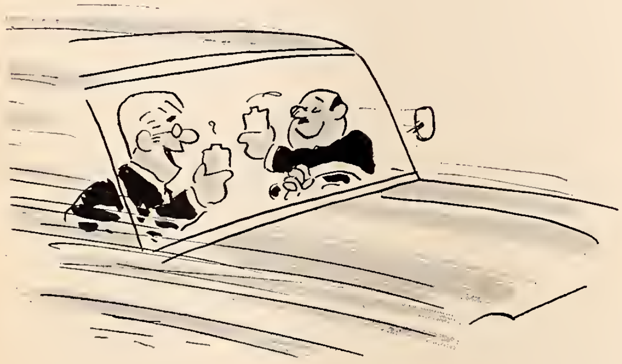
Next he will say, "Do you plead guilty or innocent?" I thought to myself.

"Do you plead guilty or innocent?"

With conviction I said, "Guilty."

The judge made some kind of mark on the paper before him (presumably confirming my guilt) and handed the paper to the clerk as he said to me, "You must pay a fine of fifty pounds."

I do not know exactly what I said at that point. It was probably something like "Very good, sir!" or "Thank you, your honor!" or "Thank you, I thought it would be five hundred pounds." At any rate, the clerk and I left the courtroom full of people. I paid the fine and left through the open door with its Hebrew sign "Beit Mishpat Shalom."



"Here's looking at you, Al!"

IN PEACE
Jerry Marcus

SPECIAL DISTRICT PEACE AND SERVICE EDITION

CENTRAL DISTRICT REPORTER

July 15, 1969 CENTRAL DISTRICT EDITION

PEACE
SERVICE

Peace and service

EVANGELISM FOR THE UNREDEEMED CHURCH

"The reason I cannot believe in Christ as God, and accept the Christian church, is because the people in it are so *unredeemed*. They are arrogant, selfish and, in so many ways, have so little reverence for the lives of the poor, oppressed, and dispossessed of the world," says today's typical representative of the *now generation.*

Walter Neufeld, chairman of our district peace and service committee, replies, "As one who does believe, I must confess that much of what our students and young people are trying to tell us is true. I have experienced, in my own heart and soul, the love that we have seen displayed on the cross of Calvary. In this experience, I have been led to believe that this was for all men of the world just as much as for myself. Therefore, evangelism, the proclamation of the gospel of our Lord, is the single purpose of the Christian church, and its chief reason for existence. The peace and service emphases, among many others, is an integral part of this proclamation. They are not added to, but rooted in the very heart of the love that brought Jesus Christ to earth."

How does our district peace and service committee seek to promote a whole gospel for the whole man? Walter's vision for his committee sounds like a word of personal witness. Let us hear it!

"Peace and service are both expressions of the love of God in Christ, and therefore, are rooted not only in the Anabaptist Mennonite tradition, but in the life, example, preaching, and death of our Lord. Love is at the heart of the good news. Those who preach good news, must do so consistently and completely. It's in this context of the good news and evangelism, that peacemaking and Christian service find their source, and their meaning.

"Too often, peace and service has been a *some thing* in our district. It has been a doctrine of convenience, and of the past, dragged out and put on display only for the show. It has been a Sunday suit, gathering dust in the closet, when it should have been marching forward for Christ to speak to the problems of our time.

"We believe that Christ is calling us to the frontiers of reconciliation in human conflict situations of our day. He is giving us a choice: either go out with Him into the world, or stay behind our four walls without Him.

"The role of the peace and service committee, as we see it, is to challenge our congregations into the peacemaker roles, so that they will courageously speak the Christian message to the evils of violence, war, militarism, and the disregard of hunger and oppression in our time. We hope to do this by vigorous stimulation of thought and experience involvement in all the dimensions of the peace and service concern as reflected in our recent report to the conference. Mennonite Christians have a deep biblical insight and rich heritage to share, and our task is to help this richness blossom first in ourselves and then in the lives of troubled mankind throughout the world."

As a personal relationship with the members of our peace and service committee is developed, Walter's witness becomes flesh and blood. This issue of the *Central District Reporter* seeks to introduce the committee by reporting their concerns, vision, and activities. A representative picture of our district's thinking and action in this *root level* of evangelism for the *unredeemed* church is also presented.

May we introduce you to our peace and service committee?

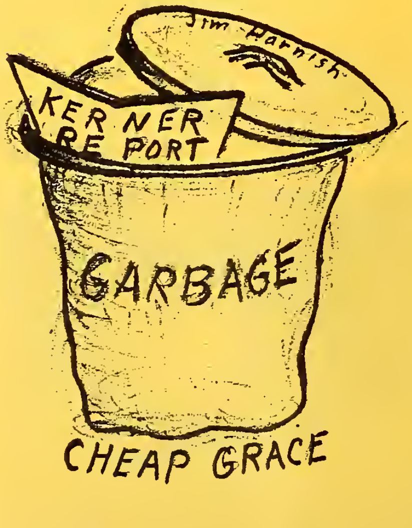
Dennis Lehman, treasurer, Berne, Ind.; David Habegger, Commission on Home Ministries; Alton Shelly, Columbus, Ohio; Nathan Habegger, Elkhart, Ind.; Stan Hosteter, secretary, Wadsworth, Ohio; Walter Neufeld, chairman, Wayland, Iowa; Darrell Fast, Commission on Home Ministries staff; Jim Harnish, Eureka, Ill. (not pictured).

A million-dollar dilemma

Do resolutions passed at a conference mean anything? Do you remember any that were passed a year ago by the General Conference at Estes Park? You do? Then maybe you remember the one calling for the establishment of a fund of a million dollars. Not that one? Maybe it's one we ought to forget! But there are people who won't let us forget it.

The fund is to be raised over a period of three years. Its purpose is to help eliminate poverty. Let's talk about the first point. Can we raise a million dollars ($1,000,000)? Above our regular giving? Just the General Conference alone? That's a mighty big question for that's a pile of money. Pessimistically, we would have to point out that, as a General Conference, we have not met our total budgets the past few years. And these budgets have not been expanded budgets as far as the commissions are concerned. They are just meat-and-potatoes budgets, without salads or desserts. How can we expect our churches to do more if we cannot even meet such a minimum budget? And, this year, several of the commissions are in a very tight financial bind, in fact, most of them are. If we can't even meet such a budget, how can we do more?

Looking at the question from the opposite side, there are those who say we can do more. In fact, the theme of the Conference this year is, "We Can Do More." How can this be said? It is said because we give only 5 percent of our income to the church's programs. And it is certain we don't give another 5 percent to other charities. Using the tithe as the standard, we can do more! Looking at the matter from the dollars-per-member point of view it would take about $7.00 per member per year more, in the General Conference as a whole, to raise this amount. This is not even two cents a day per member. When we think of it in these terms, we can do it. But what will it take to do it? It will take a decision by each congregation to do its part and *more.* We know some churches will not raise their amount and it will not be raised on an individual basis. Some persons will need to give fifty dollars a year and some a hundred dollars, above regular giving.



Who will make the decision? The General Board of the General Conference will have made the decision, by the time you read this.

The peace and service committee of the Central District went on record supporting the setting up of this fund. The district's committees meeting on May 17 also passed a motion, which was conveyed to the General Board, indicating interest in and support of this fund.

Beside the question of our ability to raise one million dollars there is the question of the need for the money. A committee was asked to prepare ideas for the use of such a fund. The purpose was stated to be "to ameliorate the crisis in North America in the poverty-racial-youth revolution, and in the alarming gap between rich and poor nations." There certainly is need enough in those words. Also, if you agree with the hunger and the poverty resolutions then there is no question.

There is no lack of suggestions coming in for the use of such funds. Our churches have visions of what they could do if they had the opportunity, through the establishment of such a fund.

It appears that the creation of such a fund is in line with the policy of our federal government. Federal spending has been cut back and private business and local groups are being encouraged to sponsor projects. This could be seen as our response.

There is a concern among some of our people that we should respond to the call of our black brothers for more funds to help programs they see as needful.

The committee proposed that the collection of funds should begin on next January 1. Information to the churches will need to be out by September 1 so that churces can include it in their budgets for the coming year. Here is where the leaders of our congregations need to be alert to what the General Board has decided, so that they can carry the burden.

We started this article with the title "A million-dollar dilemma." Actually, we should view this as a million-dollar opportunity! The proposal is within bounds. It is of short duration. It will help us to lift our sights to what we can do. It will help us put our money where our mouth has been. Instead of talking about affluence and poverty, we can begin doing something about it. It will give support to the concerns which many of our young people have been expressing. Remember the young people's march at Estes Park? With such an opportunity before us, can we neglect to accept it? *David Habegger, Commission on Home Ministries, Elkhart, Ind.*

Man

And man became a living soul.
And like all living things he grew.
And he became bored with his environment.
He began to use his mind.
And his mind began to use his body.
And the world became populated.
Cities, vehicles, factories,
Smoke, exhaust, sewers,
Slums, and pay-toilets.
And in the midst of his splendor
man found a conflict among his own kind.
Democracy, communism,
Fascism, mob rule.
Which was right?
Man did not know.
And he became divided against himself.
Then his creative talents turned to making weapons.
And the weapons grew to their utmost capacity.
And man perished beneath the monster he created.

AND YEARS PASSED.
And man became a living soul . . . .

"Keep running that play 'till you get it right."—Vince Lombardi

Isaac Malichi (Randy Harnish) EUREKA FORUM, Eureka, Ill., used by permission.

Habegger joins The establishment

I am now a part of the Mennonite establishment, a member of the peace and service committee. I have accepted such a position because I see avenues through which I can work to increase our peace witness.

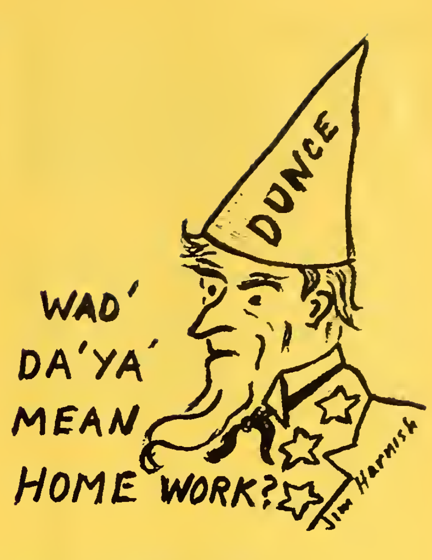
I would like to introduce myself. My name is Nathan Habegger. I am seventeen years of age and have recently been graduated from Elkhart (Ind.) High School. I am a member of the Hively Avenue Church, where my father is minister. I am a newly elected member of the peace and service committee. I feel that my election was based more on my age and that, somehow, I am supposed to represent the youth. I will attend Bluffton College in the fall.

What have been my involvements in the peace and service area? During the summer of 1967, I participated in a work camp in Upland, California, sponsored by the General Conference. We worked and played with young Mexican-American boys. Servanthood work camp is a good experience for the high-school student. I have also participated in weekend work camps at Fort Wayne.

Peace seems to be a hard thing to come by. I feel that I must work for peace and I choose to do so in the light of my heritage. I've spent some time educating myself in this area. I attended the second and third Washington Mobilizations of Clergy and Laymen Concerned about Vietnam. I have seen in this organization the pressure on the government for a policy change. Should we, as Mennonites, get involved in such organizations or do we also show our passivism along with our pacifism? To have an effective witness upon society we must get involved with it. I did so when I was in Chicago last August. The violence of conflict was regrettable, but what was important was the mass of people who were protesting the war and saying that there ought to be a better way. While I did not participate in the violence of Chicago, I understood it. My physical presence is what counted.

Where should the Central District be in the peace and service area? We need to educate ourselves. But we also need to act. We must be involved in our society, which includes the political world. We need to be involved in service to our fellowman. In these areas of education, involvement, and service the peace and service committee can show leadership. I would, personally, like to see the involvement of the Mennonite youth increase and it is for this reason that I have allowed myself to become a part of the Mennonite establishment. *Nathan Habegger, Elkhart, Indiana.*

(Welcome to the establishment, Nathan! We enjoy your smile. See, page A1, photo.)


DUNCE
WAD' DA'YA' MEAN HOME WORK?
Jim Harnish

Human needs vs. military spending

A report by Stan Hostetler on the Action Conference on National Priorities, Washington, D.C., Feb. 26, 27.

The stated purpose of this conference was threefold: 1) to bring together local leaders from national organizations in the fifty states for intensive discussion on how to redirect U.S. spending from military to civilian priorities; 2) to develop a national network of committed local leaders who will continue to work on this issue in their communities, linked to national organizations in Washington; 3) to bring together the congressional and nongovernmental leaders who seek a reordering of national priorities with the local leaders who must carry much of the burden. This conference was initiated by the Arms Control and Disarmament Councils and was cosponsored by twenty organizations, including MCC.

The keynote address was given by Senator George McGovern, who spoke on "The Priorities of a Decent Society." He said it was time to challenge the assumption that if the military is wrong, we lose only money; but if the military should be correct, we could lose our country. It is this thinking that continues the arms race and keeps defense spending spiraling. Six years ago, we spent 53.6 billion on military expenditures; this year, 90 billion will be sought, plus the debts on the past wars. We have to acknowledge the increasing militarization of our nation and the threat this poses for our nation's security. It would be a costly blunder to build an ABM system, whose evolution is like the cigarette, in that it is always getting thinner. It would be obsolete before it could be constructed. It could make us more vulnerable because it would give us a false sense of security.

Senator McGovern felt the Kerner Commission's report was excellent; but we have not confronted its findings. Ten million hungry United States' citizens are a problem we must confront. Air and water pollution is another problem that must be given some priority. The United States should be promoting Red China's admission to the United Nations. The more they are drawn into the family of man, the less dangerous they are.

Senator Gale McGee then spoke on "What is the Meaning of National Security?" He said that both he and Senator McGovern were doves, but they sometimes flew by different courses. He felt that it was necessary to have our world under law; without it, we are dealing with jungle law. We must begin with the U.S. as a big power in an international anarchism. The first step is to achieve a balance of power, but this is not the end goal. Richard Barnett, author of *Who Wants Disarmament* and *Intervention and Revolution*, said that a world of order is a commendable goal, but you can't achieve it by operating from a base of fear and using lawless means to establish order. He raised the question of whether we had more or less security as a result of our enormous defense expenditures. Our economy is hooked on defense spending. The cost of one American soldier can train or buy fifteen Asian soldiers. The missile gap is a myth

Continued on A-8

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

CONSIDER

"Taxes, taxes, and more taxes!" says Jack. "I'm for cutting someplace and if I were the President or governor, I am convinced I'd know where to start."

So you bite. "Where?" you ask.

"The whole welfare program! Our country was founded on individual responsibility, but now, our government is inviting a mass of lazy people to live at your expense and my expense. The Bible says something like "If a man doesn't work, he shouldn't eat, either!' "

You reply:

IF YOU ARE OPEN

Read such books as *Manchild in the Promised Land* by Claude Brown and *Soul on Ice* by Eldridge Cleaver, if you are open to understand what constant discouragement and frustration can do to human incentive and ambition. *Lois Smucker, housewife, Hively Church, Elkhart, Ind.*

PAY BACK WITH GOOD

While the welfare program, obviously, has some glaring loop-holes, it may be the difference between starvation and existence for some. At least, the basic aim of welfare is to alleviate suffering and sustain the poor and less fortunate. This, certainly, is not the basic aim of the military, which is to kill and destroy. However, it is true the Bible does support diligence, thriftiness, and industriousness, but it also commands believers to consider the plight of the poor. There was no better example of this than our Savior, Jesus Christ.

How would you propose to help a welfare recipient twenty-five years old, with less than a third-grade education? Should he be sent back to the third grade to resume his education with people who are eight and nine years old? An impossibility. Yet, with less than a third-grade education, what chance does he have in today's society. One of the weaknesses of the welfare program is that it gives this man a mere handout when it should be developing his potential skills to meet the demands of our society. Perhaps if we, as Christians, could develop the attitude expressed by Peter, the need for a tax-supported welfare program would vanish.

"You should all be of one mind living like brothers with true love and sympathy for one another, generous and courteous at all times. Never pay back a bad turn with a bad turn or an insult with another insult, but on the contrary pay back with good. For this is your calling—to do good and one day inherit all the goodness of God" (1 Pet. 3:8, 9 Phillips). *Fredrick H. Liechty, Berne (Ind.) Church.*

OUR PRIORITIES ARE WRONG

It's true that the present welfare program needs revision; we need to expand programs such as job-training and budget and home management. However, the welfare program is still needed. A very small percentage (approximately 2%) of welfare recipients are men who are able to work. Most of the recipients are families who are headed by only one parent; many have only a mother or a disabled father or relative. The parent, often, cannot work because of small children in the home. They must have welfare payments to provide even the minimal needs of life. Also, the government is not inviting lazy people to live at our expense. Most welfare payments are so low that they are not preferable to the wages from a job. Don't those of us who have so much have a duty to help the poor?

I think the cut in spending should come in the defense budget, not in domestic programs. Our priorities are wrong when more than half of our nation's spending is for military purposes. If less was spent for complex defense systems and destructive weapons, the poverty problem could be improved. That's a simplistic solution, but cuts in spending should not be made in places that will worsen the plight of the poor. *Jean Liechty, Berne (Ind.) Church.*

SOCIETY EXPLOITS WELFARE FAMILIES

Some people in the United States think that those on welfare are just lazy people who feel they can live an easy life without working. They say that welfare promotes illegitimate children so that the mothers can get more money from ADC. This is not true. Families on welfare barely survive. Middle- and upper-class society exploits them and keeps them from progressing. In the ghetto, the prices charged for a loaf of bread or a gallon of milk is outrageous. Welfare families pay more for inferior food and rodent-infested housing than do people in middle-class neighborhoods.

In the Bible it is said that, "If a man doesn't work, he shoudn't eat, either!" I think this was meant for those who have the opportunity to work and refuse it. Most of the people on welfare are women and children. The women are not able to work for two reasons. First, they cannot afford to hire someone to baby-sit

CONSIDER FOR SEPTEMBER

Any reader is invited to send his response to the Reporter, *Box 41, Carlock, Ill. 61725.*

The local PTA is called to order by asking for concerns. Your neighbor obliges.

"Since statistics on teen-age pregnancy and teen-age venereal disease easily prove that parents are doing an admirable job in teaching sex education to their own children, why should we let a group of intelligent, well-trained teachers, using carefully-prepared and factual textbooks, ruin the morals of our young people?"

As Mrs. Jones continues, she certainly has your attention. "Everybody agrees that what you don't know can't hurt you, so, why not just keep all such knowledge from the young? Ignorance might not only cure moral decay but it might prove valuable in the population explosion."

You make a point to greet Mrs. Jones after the meeting and say to her:

while they look for jobs. Secondly, a good education is necessary for a good job. Ghetto children are deprived of this education. *Pierre Malone, high-school student, Woodlawn Church, Chicago.*

THEY MAY CAUSE TROUBLE

There is an element of truth in Jack's remarks. There is always room for improvement in the welfare program. It is easy to be critical, rather than giving suggestions which might be of help. Here are my thoughts in regard to this matter.

Giving people handouts without them having anything to do is wrong.

I believe in training programs and educational programs, such as vocational schools, where they can learn a trade or occupation and become employed or self-employed.

Credit must be given to industries who are employing the hard-core unemployed.

If these people are not helped, they may cause trouble and be destructive. We should be concerned about their problems. *Hiram D. Diller, insurance agent, Grace Church, Pandora, Ohio.*

NOT WHETHER BUT WHAT TYPE

Every society has had some way of taking care of the poor. Jesus said we will always have the poor with us and that we have a moral responsibility to do what we can to help them. Besides a moral responsibility, the poor must, in a way, be kept happy by the government in order to avoid social upheaval. I don't think the question is whether we should have some kind of welfare program but what type of welfare program it will be.

I think a big misconception that some people have about welfare is that poor people on welfare are lazy and would rather stay on welfare than go to work.

The truth is that only one percent of people on welfare are able-bodied men. Most people living on welfare detest it and would like to work if they could.

The present welfare system doesn't pay enough to live decently. It doesn't provide any incentive to get a person to work again, if he can, so he can be taken off the welfare rolls. The present system has many other inadequacies, of which, I don't have the space to list. I think the best solution to the problem is the negative income tax. *John Schmidt, high-school student, Hively Church, Elkhart, Ind.*

FOR DISTRICT WOMEN

Theme . . . "God hath compassed me with his net" (Job 19:6).

Come to peaceful woods

Rosa Welch

Are you already tired from the activities of a busy summer? Then plan to come to Camp Friedenswald, September 19 to 21 and let this place of peace give you renewed strength. The district women's retreat will have as its theme "You! God's Instrument." The featured speaker will be Dr. Rosa Page Welch. Born and educated in Mississippi, she has studied voice with private teachers and at the American Conservatory. Because of her outstanding service in the cause of brotherhood, she received the honor medal from the National Conference of Christians and Jews in 1952. She was sent on an ecumenical mission of goodwill around the world, during 1952 and 1953.

Be sure to bring your Bibles and other devotional material for the quiet time. Reservation deadline is September 12. Send yours now to Mrs. Cletus Gerber, R.D. 2, Dalton, Ohio 44618.

A growing business

Recently, I read about a successful businessman in our community. Our local newspaper interviewed him about the secret of his success. This man is not a Christian, but he does have some great ideas about running a business and I think they can be applied to our business—the Lord's business.

His first secret was *risk-taking.*

His second secret of success was *faith in the public.*

His third secret of success was the best of all. He said: "Every business that isn't growing is a dying business."

As women of the Central District Women's Missionary Association, we could benefit from these secrets. Let's be willing to take some risks for the Lord and for the needs of others. We need holy boldness to overcome our fears of enlarging needs, enlarging costs, enlarging budgets. It is better to be obedient and spontaneous and not quite meet the goals we set than it is to be *sensible* and calculating and remain at the status quo (a dying business). The work we do *is* costly in terms of time, energy, money, and skills—but what better or more-lasting way is there for us to invest all of these! Some may feel that our share of the budget of the General Conference WMA is too burdensome and that we should cut back. With rising costs and expanding needs, we have to do at least as much as before and lots more. It will be hard but rewarding. Remember . . . every business that isn't growing is a dying business. These words of a successful Jewish merchant are true for you and me in God's work, as well. *Mrs. Heinz Janzen, president.*

The deaf ear

Many pros and cons have been written about the merits of TV. I don't want to add to the argument, but there is one by-product which concerns me; I've learned to turn off my hearing when the set is bringing in stupid or uninteresting program material. This deaf ear can become a habit.

Do we fail to listen when our children are trying hard to tell us something? Does the account of your neighbor's problem go in one ear and out the other? Do you really hear the exciting plans your family is making for an outing or other special event? Or that important question your teen-ager is asking? And how about actually absorbing the Sunday morning sermon, or carefully following a class discussion? Do the announcements of special needs or projects in your WMA fall on deaf ears?

We need to cultivate the art of listening. True, we must be able to judge what is worthy of our attention, because some things were better left unsaid. But, too often, we shut out voices that really need to be heard. *Mrs. Leslie Lehman, district advisor.*

Material for this page should be sent to Mrs. Valier Flueckiger, 409 W. Water St., Berne, Ind. 46711.

Excerpts from the district's

Bloomington—Normal: Draft counseling

During recent weeks, a number of meetings have been held in the Bloomington-Normal area in preparation for the establishment of a Counseling Center for young men facing the draft. The present draft law passed in 1967 is a complex legal document that has been amended by frequent memoranda and bulletins, making it increasingly difficult for youth to be aware of its requirements and their own legal rights. Out of an awareness of the local need, a group of interested individuals has been instrumental in organizing a counseling service, known as the Bloomington-Normal Selective Service Information Center.

The need for such a counseling service is intensified by the presence of Illinois Wesleyan University and Illinois State University. These two universities add more than six thousand nonresident male students to the community for nine months of each year, in addition to the resident young men. Increased draft pressures are being felt by the university students.

The purpose of the Center is to "provide information concerning the Selective Service System and to counsel young men who seek assistance. The counselors will seek to help these young men to understand the various alternatives that are open to them under Selective Service Law. It is implicit that Selective Service counseling is not, in any way, to be considered as a front for draft resistance. Rather, it is an attempt to assist young men in dealing thoroughly and honestly with a problem that greatly affects their lives. Therefore, the counseling will be as objective as possible, client-centered, and will attempt to take into consideration the total welfare of the counselee." (A quote from official Statement of Purpose.)

The Center is committed to: 1) provide information and literature concerning Selective Service Law and to counsel young men concerning their relationship to the draft; 2) conduct training seminars for counselors, draft forums for high-school and college men; 3) provide telephone service for the making of appointments and the handling of emergency situations; 4) serve as a referring agency for ministers, teachers, and others.

At present, nine counselors have been given training in preparation for their service and are available for consultation, by appointment. These counselors are under the supervision of a governing board composed of community residents on an inter-faith basis, representing various points of view. Erwin Goering, development director of Mennonite Hospital is chairman of the board; Walter Gering, pastor of First Church, Normal, and Harold Zehr, pastor of the Mennonite Church of Bloomington are members of the board.

The Counseling Center is grateful to the peace and service committees of the General Conference and Central District for their support in terms of finances, literature, and counsel. This is one of the areas in which we may become involved in the issues of the day. Youth, today, is seeking ways of facing the challenges of a disturbed, confused world. The Counseling Center seeks to be of aid in undergirding them in their search. *Erwin C. Goering, Normal, Ill.*

Fort Wayne: so much lovin'

Marian Fitzgerald

The grandchildren of Mr. and Mrs. Lavern Miller, Leo, love to come to grandma's house to play because Rose Miller has so many kids their own age with her. Her daughter-in-law asked her child, "Do you really like grandmother's better than home?" And the child said, "No, but they have so many kids there."

In the past fifteen years, Rose has given foster care to 103 children from social service agencies and to thirty children whom individuals have asked her to take.

Age makes no difference to her. Right now, she has two older girls and three young boys sharing her home. She's had Japanese, Chinese, mulatto, and Indian children, as well as white and Negro. Her own family of four grown children can't remember when the house wasn't filled with kids. The married sons come at least once a week to have dinner with the children, and the daughters-in-law take the children for a day of fun.

It all began when Mary Lou was young and there wasn't a girl for miles around to play with. Her four brothers (one is now deceased), tolerated her, but "when she tags around after me even in church," one brother complained, Rose decided to become a foster mother and bring home a little girl. The agency was surprised to see Mr. Miller with her, for as a rule, fathers don't come in for interviews, just mothers.

"Well, in two weeks they called saying they had my girl. But there was a catch to it. She had two brothers. Naturally, they all came."

She picks up babies at the hospital where they were born and sometimes at homes for unwanted children. One child was so frightened when she put him in an automobile which he'd never seen, and again when he saw a man looking over his high chair, he cried for days.

Another older boy had been shunted from home to home so often he was continually on the defensive. Since the Millers believe their foster children should have the same thing their own children have, they bought this boy a motor scooter like their sons had. "Gosh," said the boy, "thanks, now what do you want out of me?" It was hard for him to accept the fact that anyone loved him, Rose confided. Later, as a Marine, he wrote to her of his appreciation for her care.

Born on a farm, Rose loves to garden. In the summer, Kathy and Dawn, her foster daughters, are home to watch the children so Rose gardens and cans.

Sleeping late, past six in the morning on Saturday is allowed, but Sun-

Foster mother and Tony

day, it's up early to go to their Maplewood Church. Her recreation is taking night classes at Fort Wayne Bible College. She hopes to take psychology when a class opens.

With her firm, quiet voice that never raises its pitch when she corrects the children; her wide merry blue eyes, her arms ever ready to hold a lonesome child, she really does not need psychology. She's learned it already.

"Children are just what you make them," she says. "And the enjoyment of giving is seeing what it does."

The Journal Gazette, used by permission. Photographer, John Sorensen of Journal Gazette.

Bloomington: Mennonite Hospital 1919—1969

From a sanitarium in a remodeled residence to a 130-bed hospital offering a levels-of-care program—that's the story of Mennonite Hospital in this, its golden anniversary year.

Bloomington's Mennonite Hospital will celebrate its fiftieth year this autumn by moving into two of three wings now under construction. When completed, the Hospital will have 269 patient beds and will offer six levels of care.

Mennonite Hospital had its beginning in 1918, when pastor Emmanuel Troyer and others in Central Illinois began working toward the foundation of a new hospital, to be supported by Mennonite churches throughout Illinois. The Mennonite Sanitarium Association was organized January 23, 1919, and its charter from the State of Illinois was issued the following day, January 24. The first directors were Troyer, Benjamin Rupp, Allen Miller, Joseph King, and John Kinsinger.

The sanitarium was first housed in a residence on Main Street, but the need was great for larger facilities. The Association bought the Kelso Sanitarium the following January, and also took over the Kelso nursing school and placed it on an accredited basis.

The Kelso Sanitarium was noted for electric treatments, baths, and massage. Mennonite became known in the nineteen twenties for goiter operations and treatments. The year 1928 saw 191 goiter operations, and from 1926 to 1928 a total of 2614 patients were treated for goiter.

Groundbreaking ceremonies were held in January 1931 for the front north-south wing. The depression in the nineteen thirties brought financial crisis, just when the hospital had embarked on a major construction program. Only the personal dedication of supporters, who jeopardized their own personal financial security to maintain the hospital, helped the institution survive the crisis.

The nineteen forties brought growth, but World War II cut into hospital staff and personnel. In 1946, the Troyer Memorial Nurses' Home was dedicated, relieving cramped facilities at the School of Nursing.

To obtain further needed facilities, Mennonite Hospital joined with St. Joseph's Hospital in a fund drive for needed improvements at both hospitals. This was the start of the northeast wing addition, completed in 1955.

This wing also houses the *eye* floor—a specially-equipped area with facilities for eye surgery, treatment areas, and patient rooms. Eye care is a specialty at Mennonite. The sixth eye bank in the United States, the Watson Gailey Foundation-Mennonite Hospital Eye Bank, was established in December 1951, and the Hospital's first corneal transplant was on August 7, 1952.

Mennonite's facilities for eye surgery are as complete as any in the country. Cryosurgery (the use of extreme cold) has been used at Mennonite for almost three years. Recent additions to the special equipment include an electronic operating microscope, and a photo-coagulator (a lasar-related machine). These two pieces, and special instruments to be used with the microscope, were purchased with funds from a newly created "Eye-Care Fund." The new fund was created to receive contributions from persons who wish their donations to be used specifically for eye care.

Kelso Sanitarium

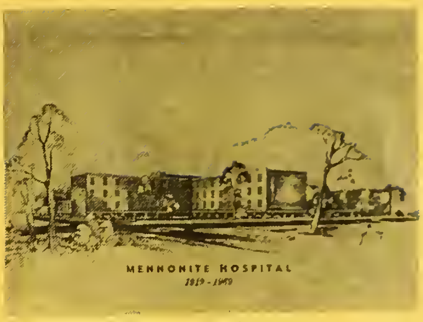


Illustration of new hospital.

The three wings currently under construction include a new dietary-diagnostic wing (with new areas for X ray, medical records, and a specially-designed intensive-care unit), a rehabilitation unit, and a seventy-six-bed extended-care facility. New completion schedules have been set by the contractors, calling for completion of the north wing (dietary-diagnostic) by September 1, and completion of the rehabilitation wing (or east-west wing) by November 1.

The development fund is now over $800,000 and the campaign is continuing to drive toward the $1 million goal. This goal must be reached by September 1 in order to qualify for several conditional gifts.

Several special events have also been scheduled in honor of the golden anniversary. Hospital Sunday was observed May 18. A fiftieth-year display is being prepared for use at the McLean County Fair and other events throughout the late summer and early fall.

Mennonite Hospital's night for men is scheduled for September 6. October 30 will bring the employee recognition dinner. A two-day auxiliary fair will be held November 3 and 4. A golden anniversary recognition dinner will be scheduled for later in November.

The golden anniversary theme is also being used at other events throughout the year.

The year's observance will reach its peak at the Hospital Association's annual meeting next January 24.

YOUTH PAGE

Think peace!

Sometimes one sentence can say more than an entire book. Following are some concentrated thoughts. They are especially powerful when applied to our world today.

We can never herd the world into the paths of righteousness with the dogs of war.

Peace is not the absence of conflict, but the ability to cope with it.

God grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference.

Religion has long been used to comfort the troubled. May it, sometime, be used to trouble the comfortable.

If there is righteousness in the heart, there will be beauty in the character; if there be beauty in the character, there will be harmony in the home; if there is harmony in the home, there will be order in the nation; when there is order in the nation, there will be peace in the world. *Old Chinese proverb.*

A new world

As the hot sun rose slowly over the steaming jungle, the ferns were drenched with early morning dew. Insects hummed and the birds called hoarsely through the stifling, sultry air.

Chank-ki drowsily stumbled out of a small thatched hut. His eyes squinted into the glaring light and he shaded his oriental face with a small suntanned hand. With a grunt, he bent and pulled on his worn sandals.

The momentary stillness was broken by a baby's piercing cries, and then Chank-ki felt the painful memories flood over him with shocking clarity.

The night of terror, of running, his wife's one short, sobbing scream. A dull ache filled Chank-ki's whole body with a numb awareness. He looked down at his son, who was waving his clenched fists in frustration, eyes crinkled into mere slits.

Chank-ki's face narrowed and hardened, a frown formed, and his face grew lined and tired.

It was another new day, another new chance. Again, he glanced down at his tiny son, the only thing he had left. He clutched at him desperately. The baby weakly protested and began gnawing hungrily at his thumb, sucking noisily.

And then, suddenly, without warning, he heard a deep, ominous roaring overhead. He grabbed the baby and frantically staggered toward the hut. There was a dull rumble and a screaming whistle ripped through the sky, hurtling its load of hatred and misery.

Chank-ki rolled off his son and saw with disbelief that he was dead. And then, everything for Chank-ki was gone. It had been a new day, bright with hope. . . . The sun beat down, unmercifully, over the rich growth, over fertile rice paddies crisscrossing the countryside. A new chance. . . .

The birds, screeching, wheeled and dived through the air. *Susan Schumacher, Pandora, Ohio.*

Editor's Note: We have been fighting in Vietnam since December 1961, eight years now. How long would this war be allowed to go on if it were being fought on American soil?

Antonyms

They dance
They sing
They laugh
They cry out
in joy
They love their life
of fun
and leisure.
Across the globe
the
Slant-eye
lay
dead.

Carolyn Gingerich, Goshen, Ind.

Material for the Youth Page should be sent to Sue Dick, Box 275, Woodburn, Ind. 46797.

C·E·E·P CORNER

Then whose shall these things be. . . ?

In the special insert in the June issue of the *Reporter*, a number of ways of planning one's estate were presented. The matter of wills was given special presentation as this is, without doubt, the most desirable and effective means for most people. But other possible and good ways were also set out: 1) Immediate transfer of property or securities. 2) Deed in escrow. 3) Estate note. 4) Insurance. 5) Annuity gift.

With the flexibility which each of these offers, surely, some one of them would lend itself to any specific case. The question is, *which one for you*? Only you can determine that, but that you do so determine and then proceed accordingly is a matter of importance that has its bearing on both the present and the future, and that future may be made to extend fruitfully for the Lord's work when one's earthly tenure is done. It is a decision of much moment and the time for it is *now*. *R. L. Hartzler, Committee for the Encouragement of Estate Planning, 809 N. Evans St., Bloomington, Ill. 61701.*

Human Needs—from A-3

that has led us to walk a treadmill with Russia. Neither of the speakers felt a Department of Peace could fill the bill. Barnett said we must figure out how to make the State Department become the Department of Peace.

Speaking on "The Quality of Human Life," Mrs. Edelmen, a leader of the Poor People's March, spoke of the inconsistency of white Americans who are silent about white violence and vocal about black violence. Of the 14 million poor, only 3 million are black. In the rural South, the unemployment rate is from 40 to 60 percent. We pay millions to rich farmers to keep land idle when people on the land are starving. The Department of Agriculture turns back millions to the treasury, every year, which could be spent for food. This is immoral and outrageous. We have the resources now to feed the poor.

Material for the Central District Reporter should be sent to: James Dunn, Carlock, Ill. 61725, for the September and October issues (no Reporter is published in August).

Joins two Ontario groups
Double associate member

The Stirling Avenue Mennonite, Kitchener, Ontario, has made a decision which will have a wide-reaching effect, not only on itself, but on three Mennonite conferences.

By January 1, 1970, the congregation will cease to be a member of the Eastern District Conference in order to become an associate member of the Conference of the United Mennonite Churches of Ontario, thus remaining within the General Conference Mennonite Church. At the same time, Stirling Avenue Church becomes an associate member of the Old Mennonite Conference of Ontario, from which it earlier separated.

Since the separation of forty-five years ago, many changes have taken place. Issues which seemed important in that day have entirely disappeared. Few of today's members would even know what they were.

One hundred and thirty-three charter members formed the congregation in 1924, bought property on Stirling Avenue, and built their church. First Mennonite, the parent congregation, retained about an equal number. Both churches have grown and flourished and each now has a membership in the neighborhood of five hundred.

After functioning for some years as an independent church, Stirling Avenue Church, encouraged by its pastor Andrew Shelly, affiliated in 1947 with the General Conference Mennonite Church and its Eastern District Conference in Pennsylvania.

In recent years, First Mennonite and Stirling Avenue churches have developed close cooperation in many areas. For some years, the two congregations have carried on a joint summer Bible school, utilizing both church buildings. More recently, there have been joint teacher-training classes and an annual joint missions conference. A climax was reached when a joint communion service was held on Good Friday in 1966. This has become an annual event of mutual fellowship, reports James Reusser, the present pastor.

At the same time, ties have developed between Stirling Avenue Church and the United Mennonite Churches of Ontario. Children's camping at Silver Lake Camp and support of the mission congregation at Waters, Ontario have been programs in which the two groups have cooperated. Joint women's meetings have been held on occasion and special events and speakers have been shared with the local congregation.

In 1967, Stirling Avenue Church responded to invitations from both the Mennonite Conference of Ontario and the United Mennonite Churches of Ontario to send fraternal delegates to their annual conference sessions.

For a period of three and a half years, Stirling Avenue Church conducted a vigorous study of its conference affiliation. This culminated in a congregational meeting on April 20, when the congregation voted to become an associate member of both Ontario conferences and relinquish its ties with the Eastern District Conference.

Words and deeds

The Kempton (Pa.) Mennonite Fellowship dedicated a combination parsonage-chapel on June 1. The congregation began meeting in this Berks County community in 1964. Paul Wikerd is the present pastor.

The Bienenberg Bible School Choir, Basel, Switzerland, raised $15,000 for the construction of new buildings at the school during their 1968 concert tour to the United States. The choir also pressed a stereo record last summer and copies are still available for $4.98 from Bienenberg Records, Mennonite Central Committee, Akron, Pa. 17501.

A nature tower which would serve as a teaching facility on Bluffton College's Swiss Farm is being planned as a memorial to Helen Bohn Klassen who was murdered in her home on March 14. Funds and volunteer labor are being solicited during the summer.

The Bogota Mennonite Church, Colombia, began an English teaching program in April for church and community people. Classes are offered twice a week for beginners and advanced students. Mennonite voluntary service personnel are teaching the classes, for which eighty-four students are registered.

Four chaplain trainees are participating in a three-month training program at Prairie View Mental Health Center, Newton, Kan., this summer under the direction of Robert Carlson, the center's chaplain. The program is accredited by the Association of Clinical Pastoral Education.

QUESTIONS

Does General Conference participate in the National Association of Evangelicals?

Yes. General Confernece is not a member, but here are some examples of recent involvement of NAE programs.

In December, Commission on Home Ministries personnel attended the NAE conference on the inner city. Similar participation at the staff meeting of peace secretaries took place.

General Conference staff was represented at the annual NAE Convention in mid-April by General Secretary, Orlando Waltner; Peace and Social Concerns Secretary Darrell Fast; and Lester Janzen, Stewardship Secretary. The latter also addresssed denominational stewardship directors at a session of the Stewardship Commission.

What is the Christian Service Training courses I've heard about?

This is a series of six courses designed to assist the local church train its members for more effective service and witness. One course has been published per year for the past six years.

The six courses are entitled: *Learning to Lead,* by Willard Claassen; *Learning to Teach,* by Paul Lederach; *Learning to Understand People,* by Laban Peachey; *Learning to Know the Bible,* by David Schroeder; *Learning to Work Together,* by Arnold Roth; *Learning to Understand the Mission of the Church,* by Erland Waltner.

The ten-lesson study books are $1.25 and leader's guides, fifty cents. Order from Faith and Life Bookstores. For further information write: Commission on Education, Box 347, Newton, Kan. 67114.

RECORD

Marriages

John Janzen and *Margaret Harder,* both of First Church, Mountain Lake, Minn., on June 28.

Peter Janzen and *Sharon Neufeldt,* both of First Church, Saskatoon, on June 28.

Larry Keeler, Wichita, Kan., and *Betty Lorrayne Schmidt,* Bethel College Church, North Newton, Kan., on June 1.

Ardell Kliewer, Bethesda Church, Henderson, Neb., and *Judy Graber,* Wayland (Iowa) Church, on June 14.

Randolph Krehbiel, Eden Church, Moundridge, Kan., and *Myrna Beth Gaede,* Trinity Church, Hillsboro, Kan., on June 29.

J. Rodney Landis, Souderton, Pa., and *Edith N. Nofsinger,* Calvary Church, Washington, Ill., on June 14.

Paul Victor Marshall, Fort Wayne, Ind., and *Diana Sue Hilty,* Ebenezer Church, Bluffton, Ohio, on June 7.

Charles Niswander and *Saundra Hanthorn,* both of Ebenezer Church, Bluffton, Ohio, on June 10.

Lowell Peters and *Iris Huebert,* both of Bethesda Church, Henderson, Neb., on June 28.

Dennis Ries and *Shirley Epp* at Bethesda Church, Henderson, Neb., on June 29.

James Roth and *Donna Goertzen* at Bethesda Church, Henderson, Neb., on June 14.

Don Schmidt, Bergthal Church, Pawnee, Kan., and *Debra Unruh,* New Hopedale Church, Meno, Okla., on June 15.

Alan Lynn Schwartz, Carlock (Ill.) Church, and *Diane Rita Bruski,* St. Casimir Catholic Church, Posen, Mich., on June 14.

Jay Spaulding, Bethel College Church, and *Karen Smith,* in Saint Paul's Chapel, Columbia University, New York City.

Darvin Stockdale and *Pauline Weaver,* First Church, Reedley, Calif., on Mar. 15.

Thomas Stucky, First Church, Berne, Ind., and *Candi Lowe,* Mennonite Church, Wadsworth, Ohio, on June 8.

James S. Vogt, Lorraine Avenue Church, and *Aleta Weichmann,* Valley Center, Kan., on June 7.

Frank W. Wiebe, Beatrice (Neb.) Church, and *Beverly Anne Goering,* Eden Church, Moundridge, Kan., on June 20 [see Deaths].

Deaths

Mary J. Ewy, First Church, Reedley, Calif., was born June 20, 1887, in Tennessee, and died June 22.

Rosina Reusser Gilliom (Mrs. O. F.), First Church, Berne, Ind., was born Dec. 2, 1885, in Harvey County, Kan., and died June 17.

Dennis Jay Graber, First Church, Pretty Prairie, Kan., was born June 28, 1952, and died June 19. His parents were Mr. and Mrs. Victor Graber.

Mrs. J. J. Harder, First Church, Mountain Lake, Minn., was born Sept. 30, 1885, and died June 24.

Roy W. King, Sr., Rainbow Boulevard Church, Kansas City, Kan., was born Nov. 9, 1906, and died June 28.

C. C. Kliewer, Bethesda Church, Henderson, Neb., was born Dec. 6, 1902, and died June 23.

Abraham J. Koehn, First Church, Newton, Kan., was born Sept. 16, 1900, and died June 12.

Herman C. Loewen, Bethel College Church, North Newton, Kan., was born Mar. 16, 1883, and died June 7.

William F. Schowalter, First Church, Halstead, Kan., was born Dec. 8, 1913, and died June 20.

Frank W. Wiebe and *Beverly Anne Goering Wiebe,* were killed in an automobile accident near Chivington, Colo., on June 21, less than twenty-four hours after their marriage. He was a member of the Beatrice (Neb.) Church, and she belonged to Eden Church, Moundridge, Kan.

Baptisms

Ebenezer Church, Bluffton, Ohio, on June 22: Sharon Amstutz, Robert Chidester, Donald Diller, Brenda Geiger, Carl Kidd, Joyce Lugibihl, Greg Luginbill, Diane Messenger, Audrey Niswander, Dean Reichenbach, Sharon Spallinger, Mary Wingate.

First Church, Berne, Ind., on June 15: Susan Beer, David Bowen, Jr., Joyce Flueckiger, Karen Gerber, Rebecca Gerber, Carla Lehman, Ira Dee Lehman, Lanae Lehman, Rosemari Lehman, Peggy Liechty, Vivian Liechty, Barbara McKean, Gregg Moser, Denise Neuenschwander, Ronald J. Neuenschwander, Sharon Neuenschwander, Stanley Neuenschwander, Faye Sprunger, Jennifer Sprunger, Jayne Stuckey, Kay Stucky, Elaine Zuercher.

Hopefield Church, Moundridge, Kan., on May 25: Berneta Stucky, Christine Juhnke, Larry Goering, Mike Schrag, Jerry Stucky, Roger Stucky.

Lorraine Avenue Church, Wichita, Kan., on May 18: Susan Claassen, Carol Gerber, Kurt Goering, Lujean Hiebert, Mike Madison, Rebecca Regier, Carroll Reimer, Raymond Reimer, Steven Schowalter, Janet Slade, Patty Stadalman.

Salem Church, Freeman, S.D., on June 8: Teresa Graber, Monica Preheim, Joyce Ries, Ken Waltner, Rachel Wiebe, Jerry Stucky, Connie Waltner, Gregory Mutchelknaus, Sharon Graber, Jerry Kaufman, Mary Richert, Ted Waltner, Ronald Kramer, Marlene Kramer, and Mark Wiebe.

Zion Church, Swift Current, Sask., on June 8: Sylvia Ens, Jacob Wiebe, Linda Wiebe, Diane Monette, Shirley Derksen, Doreen Sommerfeld, Loretta Dick, Jean Peters, Clarence Friesen, Gilbert Reimer, Cathy Leiding, Stanley Peters.

Workers

George Friesen, Coaldale, Alta., a 1969 graduate of Bluffton College, has been appointed associate editor of the *Canadian Mennonite,* succeeding David Kroeker who will be attending Goshen College this fall.

Waldemar Janzen, associate professor of Old Testament and dean of Canadian Mennonite Bible College, Winnipeg, received a doctor of philosophy degree in Near Eastern languages and literature from Harvard University on June 12,

Robert and Anne Loewen, Winnipeg, have accepted a three-year voluntary service term to teach English at the Tokyo English Center in Japan. They are to leave Aug. 29. They are members of the Elmwood Bethel Church, Winnipeg. Robert graduated with a bachelor's degree from Bethel College, North Newton, Kan., in 1961 and from the University of Manitoba, Winnipeg, in 1967. Anne earned her teacher's certificate from the Manitoba Teacher's College in 1959. Both have taught in Manitoba.

Doyle and LaDona Preheim of Marion, S.D., who have been serving as voluntary service workers in Japan for the past three years, returned June 25. They were teaching English at the Miyakonojo Technical College.

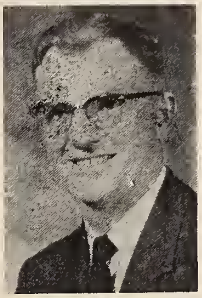
Kenneth L. and Connie (Easter) Schroeder, Inman, Kan., will begin a two-year voluntary service term at Markham, Ill., beginning Aug. 1. He will be maintenance manager at the day nursery.

The Ray Senners, First Church, Monroe, Wash., went to Taiwan to serve as supervisors of the Yu Shan Agriculture School near Hwalien, Taiwan, almost three years ago. They were to take a position left vacant when Ray's brother Ed took a two-year furlough to study agricultural subjects at the University of Wisconsin, Madison. In June, the Ray Senners returned from Taiwan.

Linda Sommer, Ebenezer Church, Bluffton, Ohio, has accepted a teaching assignment in the Woodstock School, India, under TEAM.

Mr. and Mrs. Albert L. Stolifer, Independence, Kan., will go to Taiwan this summer to commence a regular term of service at Mennonite Christian Hospital in Hwalien. He is an anesthesiologist and she is a registered nurse. The Stolifers are members of the Fairmont Christian Church in Independence, Mo. As part of their training for missionary service, they attended Mennonite Biblical Seminary, Elkhart, Ind., for one year. In order to keep up in his profession, he worked as anesthesiologist at the Elkhart General Hospital. As he shared his ideas about future service with his co-workers, they became interested in what he was doing. The result was that they donated an anesthesia machine for Mennonite Christian Hospital in Taiwan.

Vern Voth, First Church of Christian, Moundridge, Kan., is serving a 1-W assignment in the Norristown (Pa.) Mental Hospital.



Malcolm Wenger

Malcolm Wenger, currently with the Commission on Home Ministries, was appointed Northern District minister at the district's conference in Freeman, S.D., June 19-22. His primary duty will be that of coordinating the work of the district. The quarter-time assignment will include three periods of travel in the district to listen to concerns and to offer counsel and help where needed. He will continue his work with the Commission on Home Ministries. He was formerly in Indian American work in Montana in a number of capacities: from 1944 to 1961, he was with the Bethany Church in Busby and from 1962 to 1966, with the Birney Church in Lame Deer. Beginning in 1961, he served both as missionary and as General Conference representative of Indian American work. Since 1966, he has been in the Newton Board of Missions offices as the general secretary for North America. Through his work as Northern District minister, he will continue his contact with the Indian American churches.

Elmer Wedel, Bethel Church, Frazer, Mont., is serving a 1-W assignment at Swedish Hospital, Minneapolis, Minn.

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

LETTERS

Respond to black manifesto

To the Editor: Recently, James Forman, speaking for the National Black Economic Development Committee (NBEDC), has made a number of appearances at white churches and church conventions demanding that America's Christians and Jews pay $500 million in reparations to black people.

The church's responses to the demands have been interesting, yet not unexpectedly, negative. We would like to outline the reasons why we think the church and we as Mennonites should give our share.

Reparations have, traditionally, been demanded by a community when it considers itself to have been unjustly treated. For example, after World War I the Allies of Europe demanded from Germany that it pay them reparations for unjustly attacking them and waging war against them. The questions of whether these demands were just were avoided, since the victorious side relied on its might to enforce them. The American blacks may not have the power to collect on their demands but the evidence suggests that there is justice to their claims. Some of this evidence comes from the United States Commission on Civil Disorders (Kerner Commission), which sums up the case against white America in the following words: ". . . white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it." These are not the words of a black militant group; on the contrary, they were spoken by men appointed by the President to find out what was causing the riots in the nation's cities.

It is pointless for us to continue to feel guilty for the racism charged to us, which often we cannot understand. With the demands now made, we have a chance for positive action.

The NBEDC plans to use the money constructively. Among other things, it plans to set up land banks in the south to help poor farmers get started, training centers to teach black men radio and electronic skills, publishing houses and TV networks, and a black university in the South. In general, it intends to provide black people with jobs and with a means whereby black culture can be presented via the mass media.

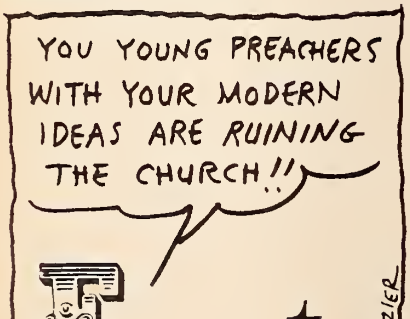
The most important reason for responding favorably has to do with how we see ourselves, as the church. Even the Mennonite church has accumulated material assets. This is demonstrated by our individual standards of living and by the church's physical facilities. Mennonites invest in church schools for all age levels. The contrast between the propertied church and Jesus, who had no place to lay His head, is great. The contrast, in itself, could be rationalized except that there are people demanding that we share our wealth. Christ did not call us to protect our property and to safeguard our assets from those who want to take them away from us. He did, however, say that "If a man wants to sue you for your shirt, let him have your coat as well. If a man in authority makes you go one mile, go with him two. Give when you are asked to give; and do not turn your back on a man who wants to borrow" (Mt. 5:40-42 NEB).

When the Mennonite fellowship in Germantown, Pennsylvania, declared itself, in 1688, against the practice of keeping black men in slavery while the white men got their freedom, they were the first group to record opposition to this institution. We can make these payments to the NBEDC, reminding both ourselves and our black friends of the heritage for which we aspire. As our forefathers objected to the unjust treatment of black people, so do we, now, and our payment of the reparations can be a symbol of our objection.

In a way, this demand comes to the church at a moment of truth. Mennonite support of civil rights groups has been less than wholehearted. Recently, we have noticed a reaction in this country against the actions of militant blacks and students. In responding positively to the demands of the NBEDC, the church has an opportunity to show that it does not want to be part of that reaction. We have the chance to bear witness to the fact that we are not bound to our material property and that we are glad to share it with our brother. An action like this could demonstrate to the world that God is still alive in Jesus Christ.

If we do not demonstrate the power and the life of God in us, we cannot expect the world to believe in Him. Furthermore, if our reactions are indistinguishable from the rest of society, maybe we ought to reevaluate our claims to being the church. *John and Alice Klassen, 4005 - 15 NE, Apt. 308, Seattle, Wash. 98105.*

CHURCH LETTERS ::::


YOU YOUNG PREACHERS WITH YOUR MODERN IDEAS ARE RUINING THE CHURCH!!
t
G. FRAZIER

Conflict as mission tool

Dear Maynard: From John Esau's letter in the May 27 issue of *The Mennonite* a challenge was given to discuss issues related to adult education in the church. I would welcome this opportunity because adult education, generally, is in a sad state of affairs in the church, and this goes far beyond problems of curriculum.

Education and involvement must go hand in hand, however, a great number of churchmen would like education without involvement in relevant activities in the community. Perhaps there is a lack of desire for involvement because the risk of controversy and conflict becomes greater. While new curriculum would be helpful, the basic problems are much deeper. The risk of conflict is seen as a threat to survival and not as a challenge to education for mission.

If the program of adult education in the church looks sick, it is because the character of the religious institution is sick. The adult-education program in the church reflects the attitudes and modes of behavior of the congregation and its leadership. If it is pathological, its symptoms show a lack of flexibility in programming, entrenched leaders who do not want to share authority and responsibility, little understanding of the real issues, and an avoidance of controversy. We need a great deal of rethinking concerning the goals and purposes of our religious institutions, particularly the institutional form of the local church. We do need this kind of examination in order to give direction to curriculum development.

"Appropriate curriculum" will only be developed as clergy and laymen attempt to struggle with the real issues which will result in the discovery of unique needs for each congregation. The needs and situations are so diverse, the resources are also multitude, it is not sufficient to say we need an ecumenical curriculum for our church.

I am in agreement with John that we need to look to adventuresome innovative congregations for models (examples) but it will take some risk to carry out the kind of experimentation that results in significant education. Are there any churches willing to take the risk? I would like to hear from some. *Edward L. Senner, 606-H Eagle Heights, Madison, Wis. 53705.*

Standards for grass skirts

Dear Maynard: I will be anxiously awaiting the rest of the absorbing series begun by Donald A. McGavran ("Mission standards on polygamy") in the June 24 issue—"Mission standards on tatoos," "Mission standards on grass skirts," "Mission standards on nose rings," and "Mission standards on loincloths." *Dave Fretz, 724 N. Topeka, El Dorado, Kan. 67042.*

Israel in the light of biblical faith

Millard C. Lind

A PREOCCUPATION OF some Christians has been "how to make the Bible relevant." With the rise of modern Israel, these Christians have lost their favorite pastime. In fact, for Arab Christians, the Bible seems too relevant. Their problem is how to tone it down or deny it, or even get rid of it.

Nor is this a problem in Arab lands, alone. For while to some, the Old Testament seems prejudiced against the Arab (or at least against Egypt), to others, the New Testament seems prejudiced against the Jew. Many Jews feel that anti-Semitism as practiced for two thousand years has its roots in the New Testament.

No one can deny the importance of history in the Bible. As is often pointed out, this is, in fact, no small part of the uniqueness of the biblical faith. For nonbiblical faiths, history is relatively unimportant. The central pillar of the Old Testament faith, however, has to do with the ugliness of Near-Eastern history: "I am the Lord your God who brought you out of the land of Egypt."

What shall we tell our Arab Christians to do with this ugly Middle East history? There are three options.

One option is to surrender the greater part of the Bible to the Jews, to see it simply as a part of their national heritage along with the Dead Sea Scrolls, their rabbinical, medieval, and modern literature. (To be quite honest, of course, the New Testament belongs to them, too.) Some Jews see the Old Testament in this way. For some of them it is not particularly a book of faith, but a part of their national heritage. The Bible is used to undergird nationalism.

A second option for Christians in regard to the Middle East is to keep the Bible for the church by extracting its theology and by negating or toning down its history. This has been the tendency of the church throughout its past, but the result is to see theology in a vacuum. (Is this one reason the church has then asked, "What is the relevance of the Bible?") This is a viable option for Arab Christians, at least in some situations. This last Christmas, for example, I listened to an Arab children's choir sing "The First Noel" which was toned down historically by changing the line "born is the king of Israel" to "born is the kind Immanuel." In both Testaments, the church is up against embarrassing history in Arab lands.

If the church sees in the Old Testament only a nationalistic history and thus surrenders it to the Jews, can the church claim to be true to its historic faith? If, on the other hand, the church emphasizes only theology, avoiding embarrassment, is this not, again, something different from the biblical faith?

There is yet a third option in regard to the Middle East, which is to accept the Bible on its own terms, try to understand it, and submit to it. Those of us who take this option must reckon with the possibility that those Christians who see the theology of the Bible as undergirding Jewish nationalistic aspirations may be right. There is also the possibility that a yet larger body of Christians who see their faith as undergirding an aggressive western civilization and culture may be right. If this is what we discover as our biblical faith, then we must realize that it is fundamentally similar to all other Middle Eastern religions of the past, which to a large extent were a projection of the national egoism and ethos (Canaanite, Babylonian, Egyptian). We must, then, face the criticism of the secularist who feels that the answer to the problem is to get rid of all religions.

So the question is, does the biblical faith only compound the problem of the Middle East, contributing to an even greater holocaust by undergirding nationalism with theology? We are not unlike Jesus who after His baptism was thrust into the wilderness to be tempted by the devil. And His temptation, curiously enough, had to do with the interpretation of the Old Testament.

The thesis of this article is that the Christian church must accept the Bible as it is, but that already in the Old Testament there is a new kind of history, a new kind of theology, a

The Wailing Wall in Jerusalem: the struggle of Israel's history.

new kind of law (another element of biblical faith which the church has tried to kick out the back door), all of which add up to a new kind of community.

In the new community, Yahweh rather than a human personality is the political leader. This is reflected in the divine egoism of biblical history: "*I* am *the Lord* your *God*" a characteristic not only of the introduction to the Ten Commandments, but of the writing of all biblical history. In contrast, outside of Israel, all official annals were dominated by the *I* of kingship. For example, compare the introduction of the Ten Commandments with the introduction to a Hittite Treaty contemporary with Moses: "These are the words of the *Sun Mursilis,* the great king, the king of Hatti land, the valiant. . . ."

The prophets were well aware of this character of historical writing outside of Israel, and directed their oracles against it (2 Kings 19:20-28; Is. 14:3-20; Ezek. 28; Dan. 4:28 ff.). What they were against, however, was not merely the different type of historical writing, but the reality which lay behind it. To understand this, one must know that the emphasis on the *I* of kingship was not due to the egoism of the king, but to what is known as "corporate personality." This was the concept of ancient man that the king gathered up in himself all the powers of the community as well as the powers of nature (the gods), which were then to be used by him for the well-being of the community, especially in the police and military functions. The issue in Israel was, thus, not between kingship and democracy, but between the political leadership by a transcendent God and the political leadership by the human community, the attempt of the community to manipulate the powers for its own self-interest (Genesis 3).

In the biblical faith, this difference between Israel and its neighbors was no mere theological difference, but a difference which affected its organization and life. For about three hundred years, it meant the rejection of kingship and a standing army, altogether. When kingship was partially accepted, it meant the conflict between the canonical prophets and those disloyal members of government (king, priest, or false prophet) who pushed Israel toward a type of kingship in which the self-interest of the community gained control. This difference is closely related to the meaning of the ministry of Jesus, to His temptation and His conflict with the Messianists as to what kind of political leader He should be. It is certainly not unrelated to the Constantinian struggle of the church throughout the centuries, as well as to the issue of modern Israel.

This political leadership of God means that the new community is founded upon God's act of grace rather than upon an act of self-interest: "I am the Lord your God who *brought you up from the land of Egypt. . . .*" It is not at all unique that the new community was founded by an act of war. But it is quite unique that this foundational act was an act of grace, a gift to Israel of the warrior God, before whom they were to *stand still* to see His victory. This experience was quite in contrast to the first attempt of Moses to save Israel when he slew the Egyptian.

There is no space here to discuss the wars of Israel except to note that this grace event, foundational to Yahweh's relationship with His people, drew all of Israel's wars in tension, and issued in the vision of the suffering servant which was fulfilled according to the witness of the church by Jesus of Nazareth. The church needs to remember that all the great words of redemption such as *grace* and *justification* are not realities merely for the individual Christian as Luther emphasized, but are community words denoting those acts of God upon which the new community is founded. This reality of grace is not unrelated to the original opposition of orthodox Jewry to fighting for Palestine. According to their theology, Israel was to wait for the Messiah who would give them the land.

This political act of the warrior God was also foundational to the internal order of the new community. God's act of salvation from Egypt was the foundational act upon which law was based. The priests and prophets appealed to the hearts of the people to respond to His act of Grace by obedience to His law. The revolution which saved Israel from Egypt did not issue in disorder but in a new order. Here, again, the issue before the synagogue is not unlike that of the church in relation to the state. One of the tensions within the State of Israel is the question of the institution for the setting of rabbinical law. Traditionally, rabbinical law is the law of God to which a Jew assented by his voluntary membership in the community. In the state of Israel, however, if it is to have authority, rabbinical law must come under the authority of the legislative body and acknowledge itself as the law of man.

The narrative of Jacob's struggle with the angel is a symbol of the struggle of Israel's history. Called to be Israel, Israel continually reverted to be Jacob. Jacob is calculating, self-seeking, but in his self-seeking, finally discovers himself threatened with annihilation before the armies of Esau.

The angel struggles with Jacob until Israel goes off limping to meet his brother Esau the Conqueror. Esau falls on his neck and kisses him, and Israel looks on the face of his brother to see the face of God. The historical question facing the Israeli is whether he is, indeed, an Israeli or a Jacobi.

But if we are tempted to be God and to judge modern Israel, we should remember that this is not a question facing the Israeli, alone. For all nations—Arab, Israeli, American, Russian—all are called to the new name Israel. After two thousand years, the Jew had enough light of faith that he had not forgotten the promise. If after two thousand years of "Christian" pogroms, the sting of the holocaust caused him to seize the promise as Jacob, we, perhaps, do well to see in that act the mixture of faith and unbelief. And is it too much to believe that the angel is not through with his wrestling yet, that within this state may be discerned the emergence of the limp of Israel?

MEDITATION

People count with God

MANY OF US love things and use people. They tell us that we are wrong in doing this. We ought to love people and use things. We tend to depersonalize people and to personalize things. The prophet Jonah had a similar experience in his dealings with the city of Nineveh and with the castor plant at the door of his hut.

He had been commissioned by God to tell the people of the enemy city of Nineveh, capital of the Assyrian Empire, that they had forty days to shape up before God because of their evil and violence. Jonah, being a man very much like you and I, thought he could sidestep this job by running away from God and His demands upon him. God didn't allow this ruse to work. Through the storm and the fish experience, Jonah came to the end of his tether—and practically to the end of his life. He hit the very bottom. There he cried out to God. And God gave him a second chance, accepted his sincere repentance and didn't let him off the hook. "Go to Nineveh," came the second time. Jonah went—reluctantly. But, all the same, he went and told them God's message. To his utter dismay, before he had even made the rounds of the whole city, everyone from the king to the humblest slave, took his message to heart and made the necessary changes.

Hoping to see the downfall of the city from close at hand, he constructed himself a temporary shelter. For in his deepest heart Jonah hoped that God would not honor their repentance. So when it didn't happen as he had predicted, he became very angry. "God! I want You to wipe that city off the map. You know how they are, even now, preparing to invade my homeland and bring us back here as captives. Smash 'em!"

All the while Jonah was swirling these thoughts through his head and building his anger up to red-hot temperature, encouraged by the beating of the merciless oriental sun upon his head, a seed planted by God, a castor bean, was sprouting at his door. Quickly, it became a welcome spot of cool shade bringing the needed respite from the sun's blistering rays, and gladdening the heart of the smouldering prophet. This joy was short-lived because the next morning the castor-bean plant's umbrella-like foliage had withered to an ugly shrunken skeleton.

This was like oil on fire. Jonah responded with fiercer anger, still. Into this emotional state God broke in with a question, "Are you doing the right thing to be so very angry?"

"Yes, I am, God, I'm mad enough to die. First, you won't obliterate the enemy's capital so that my beloved fatherland and my brethren will be spared captivity, and then You take away my one source of joy and comfort. Kill me, I don't want to live anymore under such circumstances. What good a God are You to me or to my people if You won't fight for our side?"

"You pity (love) the plant, shouldn't I pity (love) Nineveh? Should I kill the 120,000 babies and young children who have not contributed to the evil and violence? Shall I destroy the innocent along with the guilty? And the cattle? This would surely happen, if I followed your advice. I love even the guilty. That's why I had you warn them."

You and I are Jonahs. We, too, need to get our loves straightened out. We love things—those things and even those people who serve our aims, desires, comforts, and needs. We, too, are self-centered. All things revolve around us. We, too, hate other people, especially our enemies, and we are angry with God when He doesn't destroy them.

But the lesson that we need to learn from Jonah's experience is that God loves even the guilty as much as He loves us and that we, too, are to have the same attitude. People are what count with God, not things.

Rudolph Martens

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COVER

The revolution that saved Israel from Egypt did not issue in disorder but in a new order. (See "Israel in the Light of biblical faith.")

CONTRIBUTORS

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Following our summer biweekly schedule, our next issue will be dated July 29.

THE MENNONITE

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En route to the Middle East

JUNE 8. As Mennonites in the Middle East, we have avoided the political problems. We have seen our role during the last fifty years as humanitarian, supplying relief in times of crises through the Mennonite Central Committee. But the crises have been going on for twenty-one years. The tension between Israel and its Arab neighbors grows hotter. Since the 1967 war, we have been asking ourselves whether a contribution on the political level might not also be a humane and Christian act. We have done much to help the Arab refugees by supplying food, clothing, and self-help projects. These are worthy witnesses in the name of Christ. But these people want to live in their own lands in peace. And even Israel, whom the Arabs blame for their distress, wants to find peace and security. It is not clear what the church can do, but first of all, we need more and better information on the problems.

For this reason, a special study tour to the Middle East was organized by the peace section of the Mennonite Central Committee. Many of the twenty-one who left this evening for twenty days in the Middle East are paying their own way, including my wife. But a number are being sent by mission boards, MCC, and MCC—Canada.

The group strikes me as a good cross section of our Mennonite brotherhoods. We have ministers, missionaries, and church administrators, of course, but we also have teachers, businessmen, and students. Ages range from eighteen to seventy-one; four are women. We are almost a roving congregation.

Four are from the General Conference: John Suderman, Frank H. Epp, my wife and I. John has been sent by the Commission on Overseas Mission. Frank is our tour leader, having visited the Middle East last year as part of his assignment as study secretary for the MCC peace section.

I'm taking this trip as part of my work as editor of this paper. I have tried to follow events in the Middle East and increase my understanding of this problem by reading and study. But I felt I needed more insight and when I heard that this tour was being organized, I knew that I wanted to go if I could find the time and if the money could be squeezed out of our limited travel budget. I hope to write a few articles for our paper which may be of interest to other church papers. Earnings from these reports should help to support the cost of our education. But my first task will be to share some first impressions here. I will try to be brief, which will be hard because the trip has been intense.

JUNE 9. Just a bit groggy after a nighttime crossing of the Atlantic and a fast change of planes in Amsterdam, we found ourselves in Rome on a sunny afternoon. On our way to our hotel, we stopped at the ruins of the Colosseum, our first introduction to the Roman Empire. The Romans made a major impression on the whole world around the Mediterranean Sea, even in the Middle East. They destroyed Jerusalem in 70 A.D. and dispersed the Jewish people who had been dispersed many times before, of course. But the destruction of the temple left a wound on the Jewish soul for two thousand years. Weekly prayers for nineteen centuries for the return of Jerusalem finally erupted into worldwide support in 1948 for a new nation called Israel. Had the Romans not cut the Jews down so hard in 70 A.D., history might have been different. But the Romans had a large empire to control and they worked hard at the job. The Colosseum kept the home folks entertained with circuses which is part of government as it has been practiced—that is, keeping the masses under control by distracting their attention. That part of the entertainment sometimes involved feeding the Christians to the lions was an extra dividend in the effort to keep the empire tidy of dissenters.

JUNE 10. We went to the Sistine Chapel early in the day, but it was already filled with noisy tourists. It was more a museum than a place for worship, but the famous paintings on the walls and the ceilings were able to overcome the babble on the floor. Michelangelo continues to lift the spirit of man through the testimony of the greatness of his spirit in the portrayal of creation and the coming of Christ. To be in the presence of his work is to have worshiped.

Maynard Shelly

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE MENNONITE

84:28 JULY 29, 1969

We are enemies of the poor when we refuse to act to free man from economic and spiritual bondage.

Let The Oppressed Go Free

Wilfred Unruh and Marian Franz

THERE IS A nation of the hungry, the poor, the oppressed in our land. They live in the lake-and-forest villages of the north, in the concrete jungles of the inner city, under the smog of our heavy industrial developments, and in the creaky, old wood flats of the old immigrant communities.

The poor live in miserable poverty, economic oppression, and in despair. Many of the poor are old. For many, the only way to stay alive is to depend on welfare assistance.

Roughly, at least one Canadian out of five is victimized by poverty. Your chances of being among the oppressed is higher if you are a woman. If you are a native Canadian (Indian), a Metis, or an Eskimo, the chances are even higher you live in the shadow of poverty.

Why is this so? It was not their choice to be poor. Unfortunately, they were born in the wrong part of the country, to the wrong parents, or in the wrong ethnic/racial group. Theirs is not a temporary poverty that will disappear next month or next year. A little more diligence, a little more caring, a little more national prosperity will not erase their oppression.

The poor in our land are outcasts, outsiders, wasted citizens. They are largely invisible to us. They live far away from our superhighways or our fruit farms, crowded and isolated.

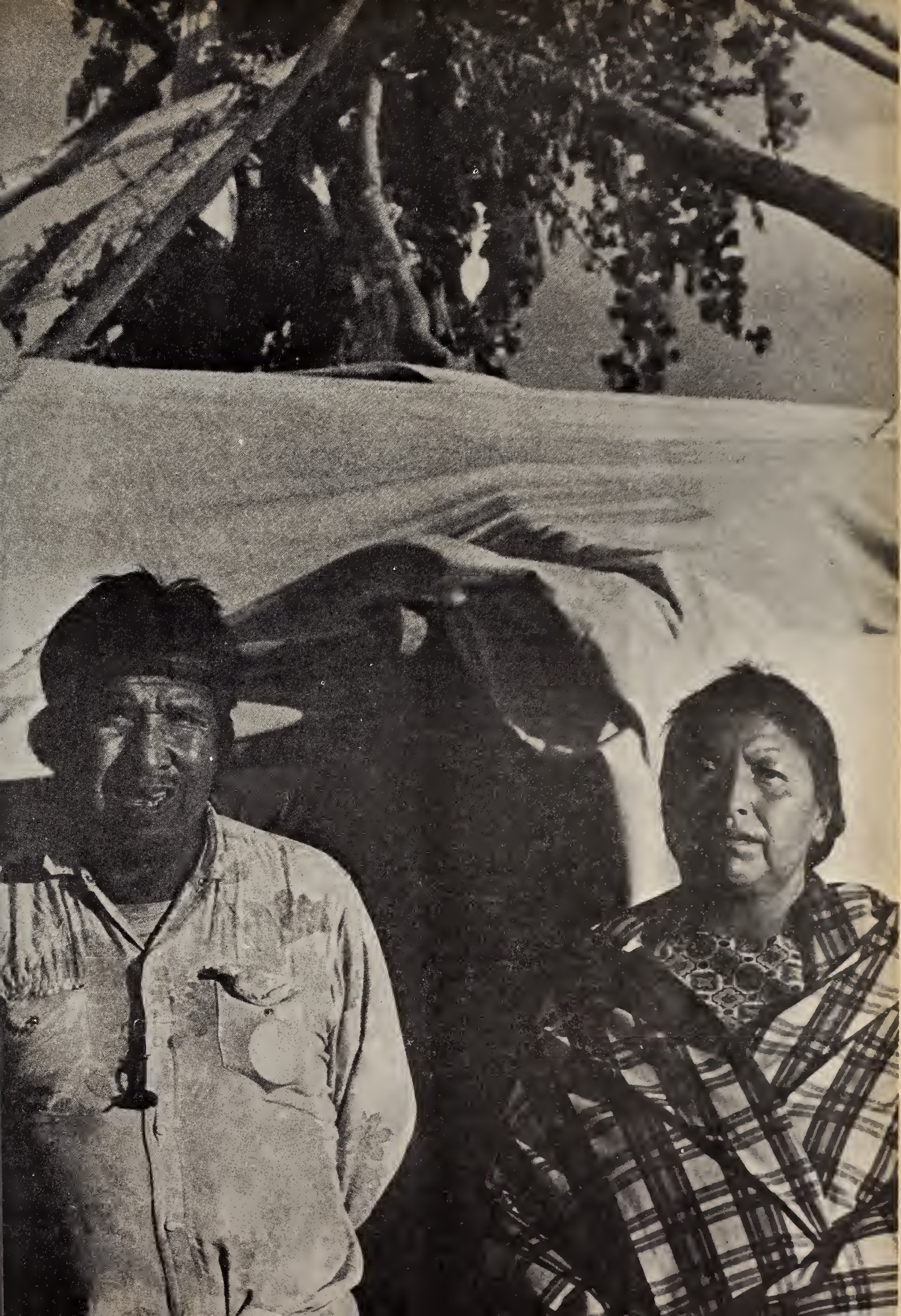
The poor have no work that is respectable. There are not enough jobs to go around for the unskilled. Machines are doing the work of the unskilled. Minority groups are often the last ones hired, the first ones fired.

The poor have no power. They have no real voice in government.

The poor are hungry. It is cruel to insist that no one shall eat unless he works. In many cases welfare checks, social security, and unemployment payments are not based on actual family need but on previous family earnings.

The poor are victims of ignorance. They are trapped in a vicious circle launched by unequal, inferior education.

Poverty stinks; like every other



kind of oppression. A person is less than human when each day means an empty stomach, gnawing hunger, a leaking roof, a crack in the floor for rats to crawl through.

Poverty is a yoke, a noose that binds men in hopelessness, fear, and despair. Frustration and hopelessness explode into rebellion, resentment, crime, mental breakdown, and broken spirits. Sometimes apathy is all that is left in dealing with life.

Poverty is our problem

Poverty is your problem, not a problem for the poor. It's your job to find solutions for the poor. The real enemies of poverty are *our* widespread complacency and indifference, *our* racist attitudes and haunting prejudices against poor people, *our* obsession with a high standard of living, at the expense of the poor. *We* are the enemies of the poor when we refuse to act to free men from economic and spiritual bondage.

We have taken from people their self-respect, their sense of worthiness, and their hope for the future. Because of our chronic lethargy the poor are uneducated, jobless, often suffering from hunger.

We must answer as men of honor, as Christian people, the questions the poor ask of us. *You* must answer when the poor ask if God ordained their misery, when the hungry ask if God decided to let their children die of malnutrition, when the recent immigrant asks for help in learning your language. What will you answer when a mother asks why the rich have doctors and her child dies of a preventable disease? Is it God's will? When a couple has ten children and can earn only enough to feed five, how will you reply? When your Metis, or maybe Italian, friend lands in jail because of the miscarriage of justice in a white man's courts, how will you answer?

You cannot be a Christian these days and not fight the evils and injustices connected with poverty in your neighborhood and in your world. If the church is to be relevant, it cannot turn away from the poor and continue in its self-satisfied way. If we really believe that one major function of the church is that of healing and reconciliation, we cannot turn our backs on the conflict in which so many of the poor are suffering.

There is hope

Today people, especially the poor, know that subsistence living is no longer necessary.

Our technology can make poverty obsolete, for the first time in man's history.

Hopes are rising. Men will find justice. If we do not share our wealth, our knowledge, and ourselves, the poor will take from us what is rightfully theirs.

A place to start

Where do we begin?

Delegates to the 1968 General Conference Mennonite Church convention approved the following five points of action for a congregation:

1. Make every effort to inform its members of the plight of the poor minority groups which exist both in the cities and rural areas.

2. Encourage members to help poverty and minority groups create their own organizations and communication channels, so that the voice of the poor can reach those who can help to bring better conditions. Better communication with the poor can help us be aware of the extent of our own involvement.

3. Encourage its members to use political channels, recognizing that some problems are of such magnitude that only through sound government legislation can solutions be found.

4. Identify and support programs which will relate not only to the short-range programs of feeding and clothing, but seek to find and support programs which will educate the poor, allow them to become employed, to feel worthwhile, to help gain sufficient medical, housing, and nutrition programs, to have hope, and to develop in the image of God.

5. Find ways to use MCC's experience in relief and development overseas so that we relate to the needs in North America.

God's words to the church

Isaiah 58 trumpets a call for Christian justice and freedom.

"Is not this the fast I choose:/ to loose the bonds of wickedness,/ to undo the thongs of the yoke,/ to let the oppressed go free. . . ?"

"To share your bread with the hungry," happens through both private charity and through creative and imaginative public action to remove the causes of oppression, and by Christian deeds seeking to free victims from wickedness.

To "bring the homeless poor into your house," we support fair-housing programs and working locally to assist the homeless.

To "satisfy the desire of the afflicted," we send our youth and our families to teach and work, and to go and live with the oppressed in their communities.

"To break every yoke," we do all we can to eliminate the bonds that bind men in slavery to discrimination, injustice, and segregation.

"Then you shall call, and the Lord will answer. . . .

"Then shall your light rise in the darkness" and "break forth like the dawn" . . . "for the mouth of the Lord has spoken."

We may share food, clothes, medicines, and our knowledge with the poor. More important is the privilege of sending Christian workers. This sharing depends on you and on your gifts. Give generously; go to serve with Christ. Give even as Christ gave himself to redeem the world.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Peace team meets Arab guerrillas

Some call them guerrillas and terrorists. They call themselves commandos. Dressed in khaki battle garb, they invited us into their tent for tea. Though one man was carrying a machine gun, we recognized the bid for the genuine hospitality it was meant to be.

We were Mennonite visitors in the Middle East studying the problem of peace and war. The visit to the field command post of Al-Fateh was unplanned but few things seemed more appropriate to the purpose of our trip.

Commandos can be seen almost everywhere in Jordan. They stand on street corners and patrol the roads in trucks. Most noticeable are those who choose to wear the multicolorod camouflaged fatigues of the desert fighter.

"In Jordan, everyone is a commando," says Virgil Claassen, director of the Mennonite Central Committee's relief program on the east bank of Jordan. This means that everyone, even the government, appears to support the men of the many independently organized military groups that make plans to attack Israel which has seized half of Jordan (the west bank).

All this happened in the Six Day War of 1967 which brought the total refugee population of Jordan up to about eight hundred thousand people, according to the Jordanian government. This means that about half of all the people living on the east side of Jordan are refugees.

The Al-Fateh leader ushered us into his tent. An old wooden desk stood in the center of a rough concrete floor. Cots stacked on suitcases and boxes of supplies circled the outer edge of the six-foot radius. A lantern hung from the ridgepole.

We sat down on the cots, as the Al-Fateh commander took his place on a low stool in the entrance of the tent, while a dozen of his men gathered around him.

He surveyed the group of thirteen Americans and eight Canadians—the MCC peace section's first Middle East study tour under the leadership of Frank H. Epp. "This is an answer to my dreams," he said quietly in English.

Then he told us his story through an interpreter. Though America, because of its support of Israel, is considered an enemy of the Arabs, he was not hostile toward us. He welcomed the opportunity to talk with us in the simple faith that hearing the Arab side of the story, we would give him our support and ask our governments to pressure Israel to sue for peace and allow the Arab refugees to return home to the west bank of Jordan.

His story followed the same course that we heard in all other accounts given us during the first week of our trip through Egypt, Jordan, and Lebanon. In all these Arab countries, whether Christian or Muslim, Arab or non-Arab, political leader or religious leader, all spoke with barely controlled anger of the injustice suffered by Arabs from the expansion of Israel in 1948 and 1967. The Jews, once the guests of the Arabs in Palestine, had driven out their hosts with threats and terror.

The 1967 war swelled the number of refugees to two million with most of them in Jordan, but with large numbers in Lebanon and Syria.

Many of the poorer Arabs are quartered in camps where they receive a meager allowance from the United Nations Relief and Works Association with assistance from the host governments and private relief agencies like MCC. On ten cents a day per person, UNRWA provides food, medical care, education, clothing, shelter, supplementary feeding, hospital care, teacher training, vocational training, and welfare services. It isn't very much.

Not all refugees live in camps. Many are professional people—doctors, lawyers, and political leaders who live in Amman and support themselves. But whether they live in the camps or the cities, their plea is the same. They want to go back to their homes.

They have been saying it for twenty years. But as far as they are concerned, the world has not heard. They thought the conscience of the world would be troubled by the injustices they had experienced. Indeed, the United Nations has passed resolutions asking that the Arab refugees be allowed to go back or be compensated for the lands they have lost. Little has happened.

Shortly after we were seated in the commando tent, the leader got up from his stool, went around behind his desk, unlocked a drawer, and pulled out several crisp packages of cigarettes. When it became evident that he was going to offer us his best tobacco — and perhaps the squad's most valued possessions next to its guns—we told him that no one in our group smoked. He was amazed—and offended. We thanked him for his generous gesture.

"For nothing," he said sullenly.

He was a refugee—but of a new breed belonging to a generation of young people which has grown up in the refugee camps. Like young people almost everywhere, they are making themselves heard. Many are in militant groups like Al-Fateh (which means victory) and they propose to take back their land by force.

From his low stool, the commander said, "We will fight until we die."

Earlier, we had interviewed Philip Kamel, the public information officer of the group in the Al-Fateh office in Amman. He told us, "We are fighting for peace. It is hard to understand how fighting and peace go together, but for us it does."

Kamel (not his real name) told how he and his family had fled from their home by night when he was a child. "We dug ourselves into the ground to keep from the cold."

They ended up in a refugee camp. "We suffered hunger. We used to ration food. My mother used to give up her share for me. At midnight, the wind would uproot the tent and I would have to leave my books to fix the tent again."

We had visited a refugee camp just that morning. As Mennonites, we were taken to see the temporary metal one-room shelters in Souf camp for which MCC had given $50,000. Eight hundred twin-units had been built. We stepped into one of the rooms in which seven people lived. It was clean and neat, but people were not in the mood for gratitude.

Our guide was Colonel Sarref, a refugee himself, former police chief of Arab Jerusalem until the 1967 war, and now the chief executive officer for Jordan's program of caring for the most recent set of displaced persons.

"Is this any way for a human to live?" he asked with feeling. And we knew that no matter how clean the prison, it is a prison still.

For the problems of refugee life are more than physical. The spirit is also under attack.

Kamel went off to the university to study—he worked his way through, for given a chance, most refugees are hard workers. He finally made it through university and even through graduate school.

But school brought its own type of problem. During vacation, his classmates went off to their homes. "I had one problem. Where to go? I asked myself, 'To whom do you belong?'

"I didn't have a place to belong to."

Eventually, this university graduate left a good job and joined the Al-Fateh, because he wanted a future for himself and his family. "The day I got a baby," he said, "I resigned and I came over here to fight. Believe me, I found myself here. I'm going back. I don't know when, but I'm going back."

Whether Al-Fateh has increased the chances for peace in the Middle East is debatable. Most observers feel that the Arab resistance movements are militarily ineffective, though in one skirmish they routed the Israelis which is quite an achievement for a people that has not known a military victory in six hundred years. Kamel claims that his group has made fifteen hundred raids to harass the Israelis. Only five of these raids were against civilian targets, including the bombing of a Jerusalem supermarket.

"Those raids were not actions, but reactions" to Israeli attacks, he claimed.

He admitted that they had lost seven hundred people since 1965. "But more people have been killed by hunger in the camps."

We encouraged him to take the way of nonviolence, but this he either would not accept or could not understand.

"We tried it for twenty years. We waited for people who believed in justice to find a peaceful solution."

Since all the rest of the world seems to have failed them, Al-Fateh is openly following the way of violence. They may be wrong, but they have lifted the spirits of many refugees. They are training young boys in the refugee camps for combat. Visitors to the camps will see small boys carrying wooden cutouts of machine guns. Their older brothers carry the real ones.

While we were drinking our tea in the commando tent, we said we would pray for peace and hoped that they would trust in God to bring them justice. One commando reached for his gun, as if to say, "This is the god I now trust."

Another commando told of being separated from his family in the occupied territories for two years. Because he was formerly a soldier in the Jordanian army, he cannot return to them. As he recited his tale, he looked at all of us with anger in his eyes, yet pleading for help. We fondled the hot glasses of tea in our hands and said nothing. The tea was strong, very sweet, and boiling hot.

Aren't you afraid the Israelis will bomb your camp? Yes, that could happen at any moment. They professed no fear.

But underneath the bravado was a strong current of bitterness. We assured the men in the tent of our interest. We said we would do all we could to find justice for them in our own way.

We expressed appreciation for the understanding they had given us.

"For nothing," said the commander bitterly. *Maynard Shelly.*

Words and deeds

Strength to Love, a book by Martin Luther King, Jr., has been banned by the Rhodesian Board of Censorship according to a report from a French news agency.

Films at cattle fair

John Davies, missionary in Bogota working with the New Tribes Mission, comments on the effectiveness of showing religious films, as done by General Conference Mennonite missionary John Wiebe, La Mesa.

"Will there be a film tonight?"

"Yes, young fellow."

"What time?"

"Seven thirty."

"Same place?"

"Yes, right in front of the *Libreria La Luz* [Christian bookstore]."

It was encouraging to see the interest, as many children and adults asked about the films which John Wiebe was showing during the cattle fair in La Mesa. From Thursday through Sunday, two different films were shown each evening. The first was always a beautiful color film obtained from the Canadian Embassy. Usually, about one hundred people were on hand when it was time to begin, but during the showing of the first film, people left their refreshment stands farther up the street until the number grew to 350 to 500 persons.

When the film was changed and the black and white religious film began, we thought many might leave. Instead, the number of people watching often grew. The musicians, with their banjos and guitars, left their places to see what was going on. People stood in doorways, on balconies, and the crowd spread out like a fan across the street.

At times, the film was accompanied by the pop of fireworks at the plaza, the throb of dance music, or the clatter of horses' hoofs. Throughout, the attention of the people was excellent. The religious films were good. The audience became absorbed in the narrative of *This My Son, The Invisible Guest, Love Thy Neighbor,* and *A Costly Decision.* Right to the end, they paid careful attention. When the picture was over, tracts were given out, and one night the bookstore was open afterward for those who wished to buy books.

The showing of the films was well received, and there were many statements of appreciation.

Words and deeds

Mennonite Disaster Service sent volunteers to Toronto in July to work on the rehabilitation of homes in inner-city communities. Workers came from the Waterloo, Ont., area and worked with residents in the repair of their homes.

Relief sales have recently raised almost $60,000 for the work of the Mennonite Central Committee. The Ontario sale on May 31 netted $47,326. In Manitoba on June 7, $12,300 was taken in.

Freeman Junior College made the first revision in its charter in sixty-nine years when on June 12, the college corporation voted to open its organization to wider representation from Mennonite conferences.

The Mennonite Central Committee of Saskatchewan has received a $6000 grant from the provincial government to set up a halfway house in Swift Current for persons released from mental health institutions. The grant is the first of its kind in Saskatchewan.

Mennonite Mental Health Scholarships were awarded recently to Aaron D. Gresson, John Hackman, Judith Marie Janzen, Gerald Wingard, and Galen Yoder for training in mental health specialties. The scholarships of $300 each are made possible by the donated earnings of the voluntary service workers at Brook Lane Psychiatric Center, Hagerstown, Md., and are awarded by the Mennonite Central Committee.

Buildings increase gifts

Tabulation of the financial statistics which churches report annually to the General Conference Mennonite Church were completed recently.

Per-member giving shows the following churches as the top ten for 1968: Emmanuel, Doland, S. D., $460.32; Houston, Houston, Tex., $460.22; Meadows, Meadows, Ill., $399.32; Prince of Peace, Richmond, B.C., $357.63; Elmwood Bethel, Winnipeg, Man., $361.04; Menno, Ritzville, Wash., $337.81; Leamington United, Leamington, Ont., $320.95; Salem, Kidron, Ohio, $303.59; Summit, Barberton, Ohio, $297.96; Warden, Warden, Wash., $283.10.

Emmanuel, Houston, Elmwood, and Summit are members of districts only, not General Conference; however, contributions are sent to both.

The above per-member-giving figures are for all causes—local mission and world mission. Local mission includes operating expenses, community outreach, and buildings. World mission is defined to include home and overseas missions, Christian education, colleges, seminary, homes for the aged, hospitals, districts, and any other programs beyond the local community.

Five of the above congregations—Doland, S.D.; Meadows, Ill.; Ritzville, Wash.; Leamington, Ont.; and Kidron, Ohio, are older established congregations. The others are, for the most part, considered young churches. All but one of the top ten congregations—Ritzville, Wash.—are currently in some sort of building program, which generally accounts for higher per-member giving.

Per-member-giving figures for 1968 by district/area conferences are also available. Within the Conference of Mennonites in Canada, the British Columbia provincial conference led the others, with a $202.11 record.

Per-member giving for district/area conferences for all causes was as follows: Canada, $143.18; Central, $165.95; Eastern, $155.67; Northern, $163.94; Pacific, $158.36; Western, $136.10.

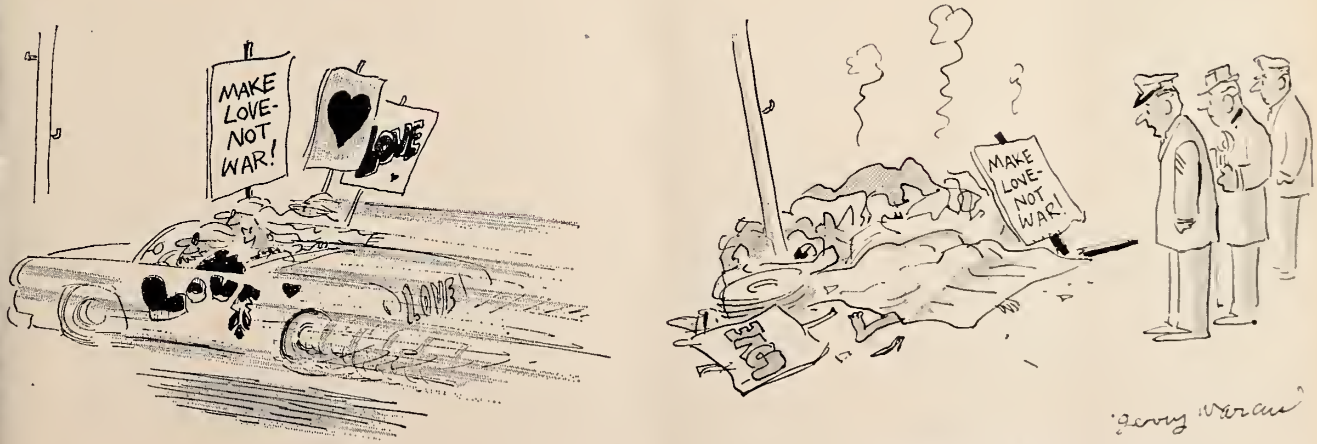
The average per-member contribution for the entire General Conference comes out at $149.15, down $7.28 from 1967.

The Central District was the only area conference to show an increase over the previous year, all others showing a decrease. The greatest loss was in the Canadian conference where the loss was $17.02. *Lester E. Janzen.*

Capital punishment vote Thomas White Hawk plea

Northern District Conference delegates of the General Conference Mennonite Church met June 19-22 for their annual meeting, at the Hutterthal Church, Freeman, South Dakota, to review the work of the year and to plan work for the future.

The dominant theme of the confer-


MAKE LOVE- NOT WAR!
LOVE
MAKE LOVE- NOT WAR!

"Now they won't be able to do either."

RECORD

ence was "Preaching the Word," the subject of the first address given by Russell Mast, Souderton, Pennsylvania, principal speaker at the conference. The theme of preaching became particularly poignant when the committee on the ministry reported that, during the past year, no new ministers were ordained and no applications for ordination had been received. Conferees expressed grave concern over the situation.

A major resolution passed by the conference was one concerning capital punishment. It was reported that fifty western countries have abolished capital punishment and that no executions had occurred in the United States since 1967. The report emphasized the urgent need for voicing opposition to this form of punishment, in view of the impending executions in South Dakota.

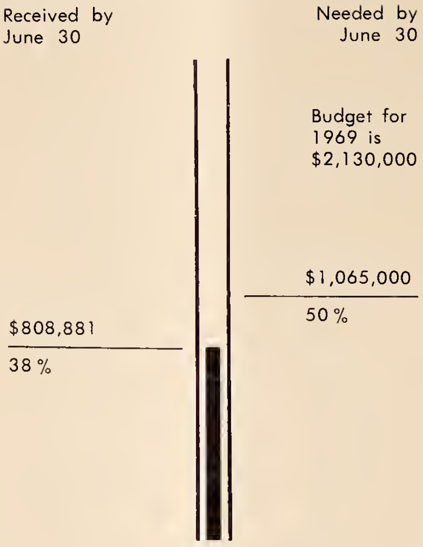
The Northern District acted to reaffirm the anti-capital punishment resolution passed at the June 1965 conference and to give official notification of the conference position to Governor Frank Farrar and the Board of Pardon and Parole of South Dakota and corresponding officials in Nebraska. The conference body further acted to ask for the commutation of the death sentence in the case of Thomas White Hawk, whose execution is pending in South Dakota.

Added to the conference personnel was Malcolm Wenger, who was appointed to the new position of Northern District conference minister. His primary duty will be that of coordinating the work of the Northern District. Since he is also employed by the General Conference Commission on Home Ministries, he will serve the Northern District on a part-time basis.

The conference statistician reported that the total membership of the thirty-seven churches is 6104. Benevolent giving totaled $997,596 averaging $163 per member.

Elected executive officers are: Daniel G. Regier, president; Waldo W. Kaufman, vice-president; Elmer L. Friesen, secretary; Arlan Ortman, financial secretary.

Conference budget



We are happy to report that at the end of six months 38 percent of the budgeted amount for 1969 is in as compared with 34.5 percent in 1968. In 1967 the comparable figure was 35.4 percent.

You will note from the chart that giving is quite unbalanced. Giving to relief is high compared to budget and that largely accounts for the high percentage figure in Overseas Mission. It should be noted too that the Commission on Education is simply not receiving what it should in support of its budget. *Wm. L. Friesen, Conference treasurer.*

	Budget	June Receipts	Jan.-Jun. Receipts	Percent	Needed by June 30
Overseas Mission	$1,350,000	$81,357	$586,349	43.4	$675,000
Home Ministries	420,000	18,428	110,989	26.4	210,000
Education	160,000	5,463	27,707	17.3	80,000
Seminary	200,000	16,102	59,177	29.6	100,000
Where Most Needed		2,928	24,659		
	$2,130,000	$124,278	$808,881	38.0	$1,065,000

Note: June receipts in 1968 were $115,562, making the January to June receipts for that year, $648,149, for a percentage of 34.5. Home Ministries report as stated here does not include income budgeted and received as voluntary service unit income.

Audiovisuals

Sadhu Sundar Singh, India's Apostle of the Bleeding Feet, is the title of a set of slides in a series on the Christian saints of India, produced by the Christian Association for Radio and Audio Visual Service, Jabalpur, M.P., India. A written commentary accompanies the set of fifty-eight slides. Sundar Singh's father was a well-to-do landowner and leader of Sikh community, his mother a deeply religious woman who taught him the sacred scriptures so that at seven he could recite the entire Bhagavid Gita from memory. Yet when—after he had angrily burned a New Testament—he was faced with a vision of Christ, he, like Paul, chose to suffer as a Christian rather than to enjoy his comfortable life. "How could he best serve Christ?" he wondered. He would don the saffron robe of a Christian sadhu, he decided. Like other sadhus, he would take to the road, have no home or possessions, and tell people of Jesus. The last known fact about the life of the remarkable saint is that he started on a hazardous journey to Tibet. The rest is shrouded in mystery. The slides may be ordered on a freewill offering or contribution basis from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Ministers

Louis Goertz will become interim pastor of Menno Church, Ritzville, Wash., for nine months. Since 1964, he has served the Mennonite Brethren Church, Dallas, Ore., and is now completing his service there.

Wilfred Ulrich will assume the pastorate at Salem Church, Freeman, S.D., in July. He has been serving First Church, Aberdeen, Idaho.

Harris Waltner, pastor of Menno Church, Ritzville, Wash., will begin a nine-month interim pastorate at Maplewood Church, Fort Wayne, Ind., in September. *Leonard Wiebe,* pastor at Maplewood, will be attending Union Theological Seminary in New York. Harris is a graduate of Freeman (S.D.) Junior College; Bethel College, North Newton, Kan.; and Mennonite Biblical Seminary, Elkhart, Ind. He has served as secretary for the General Conference Mennonite Church, 1959-65, and as pastor of West Zion Church, Moundridge, Kan., 1953-63.

J. W. Nickel, professor at Wichita's Friends University, will be interim pastor of the Lorraine Avenue Church, Wichita, Kan., during July and part of August. Members of the local congregation will serve three Sundays in August.

George Schmidt succeeds Menno Epp as principal of Bethel Bible Institute in Abbotsford, B.C. He is a graduate of the University of British Columbia at Vancouver, and completed his bachelor of divinity studies at the Mennonite Biblical Seminary at Elkhart in 1968. During the last year, he taught at Bethel Bible Institute. What forms the ministry of the institute is to take in the future is under study and consideration.

Peter A. Unger will become the first full-time pastor of the newly organized Chilliwack Church, an amalgamation of the First Mennonite and the Chilliwack Mennonite Mission churches. Unger's last pastorate was Grace Church, Brandon, Man., from 1962-68. He will commence service at the Chilliwack church in July.

Workers

Larry Britt, Deep Run Church, Bedminster, Pa., is serving a two-year 1-W assignment at Chambersburg (Pa.) Hospital. His parents are Mr. and Mrs. Robert Britt.

Irene Funk, North Star, Sask., is scheduled to leave for India, July 14. She has been appointed for a three-year term of public health nursing in India. Her commissioning service was held June 22. She is a registered nurse, with a bachelor of science degree in nursing. Previously, she was engaged in public health work in Saskatchewan.

Wilbur and Elizabeth Hershberger, First Church, Aberdeen, Idaho, will leave in August for one year of language study in Brussels. They plan to serve a two-year TAP assignment in a government school in Algeria.

Lubin Jantzen, General Conference Mennonite missionary to India, has been appointed to the staff of the Commission on Overseas Mission during his two-year extended furlough. Working out of the commission's Newton, Kan., office, he will be the commission's candidate secretary, arrange for travel of missionaries to the fields, be purchasing agent for the commission (medicines, vehicles), have charge of housing and entertainment of mission personnel traveling to and from the field, and do itineration in the churches in the interest of missions and personnel recruitment. During his seventeen years in India, Lubin served in such varied fields as school and mission administration, evangelism, church organization, building construction and maintenance.

Carl and Sandra Liechty, First Church, Berne, Ind., will serve a three-year term of evangelistic work in Japan. They had served a three-year term in Japan (1963-66) teaching English. Carl attended Bluffton College 1957-61, and Sandra from 1960-62. In preparation for their work, they are taking part in a number of short-term courses: the Institute on Evangelism in Elkhart; the Furloughed Missionary Instiute in Detroit; and Campus Crusade's Institute on Biblical Studies at Cuernavaca, Mexico.

Jean Liechty, Berne, Ind., will serve

Funk

Jantzen

C. Liechty

S. Liechty

M. Linscheid

E. Linscheid

Pauls

R. Schmidt

J. Schmidt

a one-year voluntary assignment as a teacher at Markham (Ill.) Nursery.

Marvin and Elma Linscheid, Aberdeen, Idaho, have been appointed for a two- or three-year term at the Chrisitan Academy in Japan, a school to which General Conference missionaries send their children. Marvin, a 1929 graduate of Bethel College, North Newton, Kan., has had experience in running his own business. Elma, a 1941 graduate of Bethel College, has had thirteen years experience as elementary teacher, as well as experience in office work and bookkeeping. They are scheduled to leave Aug. 29. They are both members of First Church, Aberdeen, Idaho.

Mary Pauls, Morden, Man., has been appointed for a three-year term as teacher at Bethany Christian School, Taipei, Taiwan. A member of Bergthaler Church, Winkler, Man., she has attended the following Winnipeg schools: Teachers College, 1955-56; Canadian Mennonite Bible College, 1959-60; and the University of Manitoba 1966-68, at which time she received the bachelor of arts degree. She left for Taiwan July 15.

Robert and Joyce Schmidt, Clearbrook, B.C., will leave in August for Belgium for language study prior to commencing their work in radio programming in the Congo. Their commissioning service was held June 1, at Olivet church, Clearbrook, B.C. Both are 1968 graduates of Bethel College, North Newton, Kan. Robert also attended Canadian Mennonite Bible College in Winnipeg and Western Evangelical Seminary in Portland, Ore., 1968-69. Joyce graduated as a registered nurse from British Columbia's Vancouver General Hospital School of Nursing in 1962. Robert was in Congo Pax 1959-60. They are taking a short course in programming at HCJB, Quito, Ecuador.

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Deaths

Arthur Edward Blasi, Pulaski (Iowa) Church, was born Apr. 13, 1906, and died June 8.

John H. Friesen, First Church, Aberdeen, Idaho, was born in Hillsboro, Kan., March 2, 1882, and died June 26.

Katharina Reimer Harder, Tabor Church, Newton, Kan., was born Feb. 5, 1875, and died June 30.

J. W. Kleinsasser, Salem, S.D., was born Mar. 10, 1885, and died June 20. He was a former minister of Hutterthal Church, Freeman, S.D.

Ryan Reid Hofer, son of Mr. and Mrs. Vernon P. Hofer, Hutterthal Church, Freeman, S.D., was born and died on May 5.

Abraham W. Wiens, Tabor Church, Newton, Kan., was born Sept. 21, 1885, and died July 4.

Marriages

Timothy Burke, Bellwood Church, Milford, Neb., and *Bonnie Schmidt,* Bethesda Church, Marion, S.D., on June 21.

Lorne Christopherson, Waldon, Sask., and *Sandra Regehr,* Hepburn, Sask., on June 21.

Richard Clark, Dallas, Tex., and *Connie Boese,* Bethlehem Church, Bloomfield, Mont., on June 29.

Wayne Duirnak, Baptist Church, Kildeer, N.D., and *Indrid Senner,* Bethlehem Church, Bloomfield, Mont., on June 13.

Ronald Goeman, Sioux Falls, S.D., and *Della Ensz,* Marion, S.D., on June 14.

Joe Guenther, Osler, Sask., and *Linda Buhr,* Zoar Church, Langham, Sask., on June 13.

John C. Hiebert, First Church, Aberdeen, Idaho, and *Lorraine K. Schultz,* Salem Church, Munich, N.D., July 4.

Lyle Hight and *Madeline Friesen,* in Bethesda Church, Henderson, Neb., on July 6.

Forrest R. Lantia and *Sharon Kay Horn,* in Community Church, Fresno, Calif., on July 5.

Richard Mierau and *Helen Knihicki,* both of Langham, in Zoar Church, Langham, Sask.

Larry Nickel, Bethesda Church, Marion, S.D., and *Bonnie Friesen,* Grace Evangelical Mennonite Church, on May 30.

Michael J. Niemeyer, Delphos, Ohio, and *Deborah Oberly,* First Church, Bluffton, Ohio, on June 28.

Lanny D. Regier and *Janice Lynn Warner,* both of Turpin (Okla.) Church, on June 28.

Paul J. Stahl, Bethany Church, Freeman, S.D., and *Barbara J. Walter,* Freeman, S.D., on June 18.

Clyde Treadway and *Vera Plenert,* Trinity Church, Hillsboro, Kan., on Jan. 3.

Larry Tschetter, Bethany Church, Freeman, S.D., and *Edith Hofer,* Hutterthal Church, Freeman, S.D., on June 29.

Darvin Yoder, Kalona, Iowa, and *Martha Becker,* First Church, Aberdeen, Idaho, on July 9.

Harald Boschmann and *Lieselotte Zenau,* both of Bethel College Church, North Newton, Kan., on June 21.

Christopher Dahl, Lutheran Church, Detroit, Mich., and *Willa Faye Sidebottom,* Lorraine Avenue Church, Wichita, Kan., on May 10.

Stephen K. Decker, Lorraine Avenue Church, Wichita, Kan., and *Raelena Hossfeld,* Lutheran Church, Emporia, Kan., on May 31.

Herbert Dester and *Edna Liechty,* both of First Church, Berne, Ind., on June 21.

David Flueckiger and *Sandra Stucky,* both of First Church, Berne, Ind., on June 28.

Ronald Fosnaugh, Maple Grove Church of Christ, and *Beth Moser,* First Church, Berne Ind., on June 22.

Thomas Friesen, First Church, Butterfield, Minn., and *Ruth Nickel,* First Church, Mountain Lake, Minn., on June 12.

Don Huebert, Bethel Lustre Church, Frazer, Mont., and *Susan Newsted,* Christian Missionary Alliance Church, Billings, Mont., on June 15.

Raymond Huss, Church of the Magdalene, Wichita, Kan., and *Marilyn Bartel,* Bethel College Church, North Newton, Kan., on June 7.

David C. Jansen, Calvary Church, Washington, Ill., and *Sharon Kay Russell,* Metamora, Ill., on June 21.

LETTERS

Audiovisuals

A Survey of the Bible. Sunday school classes have begun a year's study of "The Story of God and His People," an overview of the Bible from Genesis to Revelation. A helpful resource for this study is the filmstrip *A Survey of the Bible* about the basic events of God's dealings with man, as recorded in the Old and New Testaments. The mighty drama of salvation is shown, complete with setting, actors, plot, action, conflict, progress, and conclusion. This full-color filmstrip with narration and background music on a 33⅓ rpm record and script is available at a purchase price of $11. The price of the filmstrip and guide only is $7.25. It can also be rented for $2 per showing. Orders for purchase or rental should be sent to the Audio Visual Library, Box 347, Newton, Kansas 67114.

Baptisms

Fairview Park (Ohio) Christian Fellowship, on May 11: Dr. Ok Sook Roh, Randy Niemi, Russ Neimi.

Hutterthal Church, Freeman, S.D., on May 24: Lu Ann Glanzer, Dorothy Glanzer, LaVetta Hofer.

Olivet Church, Abbotsford, B.C., on June 22: Sharon Friesen, Caroline Froese, Marie Krauter, Anna Unrau, Margaret Wiebe, James Zacharias.

Topeka (Ind.) Church, on May 25: Roger Allen Fahlsing, Jane Desma Jones, Gregory David Lehman, Connie Jean Miller, Ronald Lee Troyer, Thomas Nelson Yoder, Kenneth Roy Miller.

we can do more

War in our economy

TO THE EDITOR: I believe that the American military and business interests determine our foreign policy directly through the power of the military-industrial complex. This complex is an interdependent system of patronage and power, which is brought about by the military's need for the production of war products and industries' need for defense contracts from the Pentagon.

Traditionally, since George Washington's time, the United States had upheld the doctrine of isolationism, or staying out of world affairs. The Monroe Doctrine of 1823 stated that the country should stay out of European affairs, and that Europe should stay out of American affairs.

Teddy Roosevelt's corollary to the Monroe Doctrine was the big-stick policy. Under this policy, the United States sent armed forces into the Dominican Republic in 1905, into Nicaragua in 1911, and into Haiti in 1915.

During Franklin D. Roosevelt's presidency, he set up a good-neighbor policy. This policy declared that the defense of the western hemisphere should be a cooperative task.

The first American peacetime draft act became law on September 16, 1940. After many extensions of the draft after World War II, the Universal Military Training and Service Act was passed in June 1951. This act required all male citizens between eighteen and twenty-six to register. With compulsory Universal Military Training in effect, the business of war became a permanent end, rather than an emergency means to an end.

World War I and World War II had extended America's foreign affairs to global dimensions. The greatest threat to the United States after World War II was the threat of the spread of communism throughout the world. The power of the military in foreign affairs was a direct outgrowth of this threat. Soon after World War II, in 1948, the United States gave aid to its Allies in Europe for the purpose of recovery through the Marshall Plan. In 1949, it joined the North Atlantic Treaty Organization (NATO), an alliance of fifteen western nations, organized to avert communist aggression in Europe. The Southeast Asia Treaty Organization (SEATO) was formed in 1954 to prevent communism in Southeast Asia. In 1959 the United States had, according to Baron and Sweezy, a total of 275 major military base complexes in thirty-one different countries, and fourteen hundred smaller foreign bases.

All of these American military bases must be supplied by industry. Some companies, such as North American Rockwell, General Dynamics, and McDonnell Douglas depend almost entirely on government arms contracts. Lockheed Aircraft has, in the past eight years, won $10.6 billion in defense contracts from the Pentagon. Studies have been underway at the Pentagon for the possibility of "forward stockpiling" at strategic points abroad. This is for the purpose of fighting limited wars, in which mobility is essential and time is of prime importance. According to a publication called Collective Defense Treaties, compiled by the House Foreign Affairs Committee on April 10, 1967, the United States now has commitments with at least forty-two other nations. In case any or all of these nations are attacked, the United States is pledged to defend them.

Congress is in charge of the armed might of the nation, according to the Constitution. However, all of the money appropriated to the military for national defense means jobs for millions of Americans. A congressman, therefore, becomes not only vulnerable to the unemployed defense worker from his own state, but also to the voter in failing to support the national defense program.

It is my feeling that the power of the military-industrial complex should be broken and that the draft should be abolished. Business should again be private enterprise and not a form of socialism, which makes its money from the American tax dollar. Foreign policy should not be controlled by the military, which treats each nation as either friend or foe, but by diplomatic representatives, who seek peaceful relations with other nations. Congressmen, as representatives of the people, should again be in charge of the armed might of the nation, with greater freedom in appropriating funds for military expenditures. As long as we maintain the draft, however, war will remain a permanent part of our economy, so that the reduction of arms and the end to hostilities abroad will become an impossibility. *Corinna Ruth, 8233 S. Frankwood, Reedley, Calif. 93654.*

How to move mountains-II

The following poem is a continuation of one begun in this column in our June 24 issue. We regret that the writer was not identified then.

Cast your burdens
at His feet
as well as your trophies
He cares for you!
He calls on you
to do His work!
When the road is steep—
and very narrow
"Let not your heart be troubled"
He has gone to prepare
a place for you.
Jesus is the way to God, the Father
His is the Truth
He is the Life.
The Holy Spirit is within you,
surrounding you
with God's love.
He is the Counsellor,
Breathing into you
the breath of God,
the power needed to be and do.
Mountains?
Doubt, unbelief,
Indifference—lukewarmity,
Cares of this world, opposition,
Fears.
Cast them from you.
"Quietness plus trust
equals strength"
"Be still"—Know He is God
"Seek first the kingdom"
Follow the Guide and
love, Love, LOVE.

Helen A. Penner, 209 E. Jefferson Ave., Apt. 2, Grants, N. M. 87020.

Hunger in America

To the Editor: Several weeks ago, one of our political leaders stated that he never knew anyone who really was hungry. Within a week, other leaders in the city found more than five hundred cases of earnest, honest hunger. In another of our American cities, more than five thousand cases of proven hunger were found, thus disproving the fact that hunger is not to be found in our great nation.

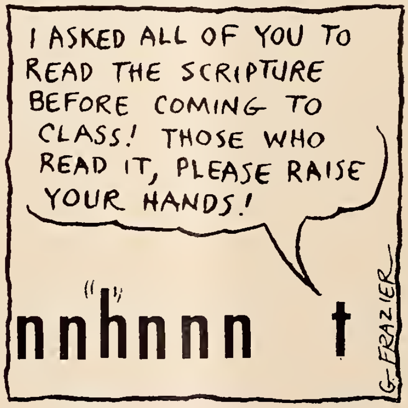
Over the last five months, it has been my pleasure to have visited a number of the local schools in our area and, more than likely, I have found youngsters who could use a good, solid meal, whether it be breakfast, lunch, or dinner. This takes place in one of our proudest cities, concerned about world trade with hunger on its doorstep.

We find honest hunger right in our own neighborhood but do not have the opportunity of doing much about it, since our congregation is a struggling one that is just getting started for a second time. We would like to do something about hunger by providing a piece of meat or a dozen oranges to some of those that live in our neighborhood but, because we do not have a freezer or cannot afford oranges, this is not possible.

Here we are in rich America, giving millions to space and not able to feel the space between a person's ribs.

You can change that, but will you? Only time will tell. *Arthur L. Jackson, 1477 W. 73 St., Chicago 60636.*

CHURCH LETTERS


I ASKED ALL OF YOU TO READ THE SCRIPTURE BEFORE COMING TO CLASS! THOSE WHO READ IT, PLEASE RAISE YOUR HANDS!
G. FRAZIER

Mennonites as lost tribes

To the Editor: After reading the "Values of Low German" by Mr. Friesen [Letters, June 3], I just had to add this.

Anyone ever wonder why we speak German and yet aren't flesh-and-blood Germans? Truth is stranger than fiction. Once this mystery is unraveled, we would also know our true identity. Picking up notes from our children's school books and some extra help, I came across some startling information.

The Anglo-Saxons of England were, at one time, a Low German-speaking people. This developed into what was called Old English and later gave rise to our present-day English. Ever wonder over similarity between some of our Dutch words and those of the English language?

It becomes so simple a child can see it—that we are one and the same people or closely related. Like Ephraim and Manasseh with father Joseph. Jacob in his old age put his blessing on Joseph's two sons (Gen. 48:10-19) causing mighty and wealthy nations to come from them. The United States is (or has been) the mightiest and wealthiest nation on earth.

So this makes us one of the lost ten tribes of the House of Israel—this will be too much for most, but there is ample proof of this, for those willing to search.

Israel was captured and removed from Palestine by the Assyrians (Germany), thus the German language was learned and became a part of them. Later, the Assyrians left their ancient homeland and migrated to modern- day Germany. Our people migrated, also, and were no longer slaves. They went on to various countries, always moving on after a few generations from Holland to Prussia or Poland or Switzerland or Russia. Finally, they came to the U.S.A.—meanwhile, thinking they were Gentiles. The Jews (Judah) are only one of the twelve tribes and they certainly aren't lost.

As to why we lost our identity and our language is another interesting fact. *Mrs. Ervin Unruh, Galva, Kan. 67443.*

Students in Dakar: "Most students in teachers' colleges dread the day when they will have to return to the dull village life and take up a teaching post."

Camping out with Nigerian teachers

Phil Hofer

IT DOESN'T TAKE an expert to recognize the serious educational problems facing a less-developed country. During the last three weeks, I have been out supervising third- and fourth-year teachers' college students as they practice-teach in surrounding villages. In Nigeria, primary schoolteachers are trained in a five-year course at teachers' colleges directly after their seven years of primary education. During the last years of their teacher training, the students spend several weeks actually teaching.

In some respects, my three weeks of teaching-practice supervision was similar to my camping ventures, in the past years, near my home in California. Both had the same exhilarating atmosphere of roughing it, both had the same sense of fulfillment after hard work.

Camping out in Nigeria meant taking my own provisions, including bedding, kerosene stove, and food. It meant driving through the beautiful Jos Plateau spread among scattered volcanic mountains wrapped in an ubiquitous blanket of greenery. It involved lighting the bush lantern as the tropical night pressed in, relaxing by short-wave transistor radio, talking with students, and reading a good book. It also meant getting that disgusting and dibilitating dysentery.

But there was work to be done: sitting in on student teachers, writing suggestions and comments on their performances, assisting in their lesson preparations, and listening to their complaints and problems.

During these weeks, I made some observations of the practical problems facing Nigerian primary education. I categorize these into three areas: poor facilities and materials, weak and unqualified teachers, and disparaging attitudes toward primary education.

The little schoolhouse of America's past makes up Nigeria's primary school of today. Often, the school is made up of two or three small buildings, with classes of 30 to 40 students in each of the seven grades. The buildings range from adequate to very bad. They might be brightly whitewashed outside with glassy green doors and windows, or weathered mud-color with dangling doors. The classroom is either entirely empty or equipped with heavy homemade desks. Fortunately, most classrooms contain a blackboard. The lack of materials makes this tool absolutely vital to the classroom, and it is used incessantly by the teacher. The corner sink, which I vividly recall from my own primary school days is, here, replaced by a large clay pot filled with water drawn from the river.

The lack of school facilities is neither as acute nor as difficult as is

YOUTH

the lack of school materials, including everything from paper and pencils to books and visual aids. I observed one penmanship class writing with two-inch-long colored crayons. A period of supplementary reading will, sometimes, be carried on without any supplementary readers. A group of children at the library will, most often, be reading with only five to ten books. What books there are remain in the school, so the children outside of class rarely see anything in the line of books. Paper, crayons, exercise books, and erasers are only a few of the assumed school items primary schools must do without.

The instruction level of the primary teachers is as great a problem as the lack of facilities and materials. That I am making my observations only on what I saw of particularly poor and unqualified teachers is not true. The fact is that, of the sixteen thousand primary schoolteachers in the six northern states, only one fourth have completed enough years of teachers' college education to have received supervised practice-teaching courses. Almost one fourth of the teachers have had only a primary-school education themselves.

In a third-grade oral English lesson, I overheard the following exchange:

TEACHER: Audu, repeat, Today I will read the book myself.

AUDU: Today I will reads the book yourself.

TEACHER: No! No! Today I will read the book myself.

AUDU: Today I will read the book yourself.

TEACHER (*with face now three feet from Audu's*): No! No! Today I will read the book *my*self.

AUDU: Today I will read the book yourself.

TEACHER (*now a foot away rom Audu's face, bending over him*): Listen! Today I will *read* the book *my*self!

AUDU: *Today* I will reads the book myself.

TEACHER (*moving over to Danladi*): Danladi, repeat, Today I will read the book myself.

In another classroom, I can find pictures displayed with sentences written beneath by the teachers. It is not uncommon to find sentences such as: "Look at this boxes." "Look at these cars they are Mr. John's cars." Or, a teacher working with speech, tells his children to pronounce the word *recognize*. He himself pronounces it *reee-kog-neys* and it becomes further distorted in the children's pronunciaiton.

I do not give these illustrations for humor but to point up a problem. And that problem is that the English language, for student and teacher alike, is a second or third language—following the trade language used in the area and their own particular tribal language. Certainly, the teachers feel much more comfortable in their own languages than in English. And it is, likewise, certain that neither teachers nor students will speak any English with their friends outside the classroom. Yet, as early as the first and second grades, English is supposed to be used, solely, in teaching arithmetic and the English language. However, they are often taught predominately in the vernacular. Even in the fourth year of primary, it is not uncommon to hear the teacher using vernacular.

Finally, the first problem facing Nigerian primary education is a widespread disparaging attitude toward it. Primary schoolteachers, themselves, have poor attitudes toward their vocations. I have yet to meet a teacher who has told me that he was enjoying his work. Among the fifty student-teachers I worked with during the past three weeks, only two voiced any excitement about their chosen vocation. Regular teachers are quick to say that they are "just managing," a phrase in Nigerian English that suggests a negativeness. Headmasters, for the most part, had little good to say about how their own schools were operating.

The primary schoolteacher feels that the government has a low regard for his job. This he sees in the meager wages he is paid in comparison to his friends employed by industry, civil service, or the army. For example, a soldier with a primary education receives as much pay as a primary schoolteacher with five years of teacher-college training.

Every student who leaves primary school wants a secondary-school education. He needs it to get into university or into high-paying, high-status positions in the cities. Those who do not pass the examinations for entrance into secondary schools then apply for either technical schools or teachers' colleges. Thus, rare is the student who enters teacher education with a clear vision and strong desire to teach at the primary level. As a result, most students in teachers' colleges dread to return to the dull village life and take up a teaching post.

Many teachers seriously consider quitting their jobs in primary schools and joining the army or moving to the cities and trying their luck at a job in industry or business. In one school I visited, the former headmaster had recently entered the army and the present headmaster says he is teaching for his last year. He, too, plans to join the army.

By now it may appear that the hurdles in Nigerian primary education are insurmountable, the problems insoluble. Am I frustrated? No! This is what Teachers Abroad Program (TAP) is all about—assisting just such a developing nation as Nigeria in its struggle to educate its people and develop its educational resources. Were there no problems, TAP would not be here.

I have returned to the teachers' college with a new vision of my work and my influence. I have gained new insights into my own teaching methods. I have, also, come back with a new vision of how I would like to influence my students in school, in my home, or as I meet them in their villages. That influence involves my Christian commitment, a commitment which encourages service in the name of Christ, a service that finds meaning and fulfillment in the simplest of settings and situations, whether it is Main Street U.S.A., or a Nigerian bush village. This, too, is what TAP is all about.

MEDITATION

Give a reason for your life

WITH A POINTED stick, the father was scratching a trench around the tent he and his nine-year-old son, Karl, had just pitched near our trailer in a state park in Missouri. It was toward evening. Thickening clouds promised rain would come soon. Seeing their predicament, my wife offered our shovel. A short time later when I returned to camp, Jack handed back the borrowed tool and introduced himself. That was the beginning of an amicable association that stretched over several days.

From his work as supervisor of chemical laboratories for a large chemical firm, Jack and his son had come to fish and relax. It was also, in part, to give Karl's mother a break. Skeptically, his wife had offered to bet he wouldn't last out the week of camping with the energetic Karl.

During the day, we were in and out of the stream, fishing, matching wits with the trout. Jack also tied flies. Perhaps he enjoyed fly-tying almost more than fishing for there were times when, after a turn at his vise he said, "Take this creation out and try it." Gladly, I obliged. Often, I took fish. I also took some good-natured ribbing about being a minister. "Having a preacher around sort of helps keep the air cleared up around here," was the way he put it.

Evenings, we gathered around a campfire to visit while the children roasted marshmallows. The crackle of the flames and the sounds of the night insects blended into the constant murmur of the nearby stream. Here was peace itself.

One evening, Karl and his father invited our family to join them at their campfire. After a while Jack asked, "Levi, what do you try to say to people at funerals?" He went on, "I am not a member of any church. My wife and daughters are. The day before we came here, I attended the funeral of a very good friend who was about my age. He died unexpectedly on a fishing trip in the north. At this friend's funeral, the minister read the Scriptures and spoke briefly, but what he said seemed not to be very meaningful. The first couple of nights we were here I didn't sleep very much; the death of my friend is something I can't seem to forget. That's why I am asking what you try to say to people at funerals."

For a few moments there was silence. What should I say? Prayerfully and simply, I shared with him the hope Christians have for the life yet to come. We talked on until the fire burned low and it was time to say goodnight.

I hoped for an opportunity to continue our discussion the next day. But it didn't come. With rain threatening again, our neighbors decided to break camp while their tent was dry. So Jack and Karl headed back to the city.

My wife and I felt a deep disappointment. But, at the same time, we were also grateful for the opportunity for sharing our faith. This had been one of those opportunities of which Peter spoke, long ago:

"Be ready at any time to give a quiet and reverent answer to any may who wants a reason for the hope that you have within you" (1 Pet. 3:15, Phillips). *Levi H. Koehn*

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Supplemental reading for the Sunday school lesson of *Aug. 3, "God's Covenant and Law" and **Aug. 10, "God's Presence With His People."

COVER

If we really believe that one major function of the church is that of healing and reconciliation, we cannot turn our backs on the conflict in which so many of the poor are suffering.

CONTRIBUTORS

Wilfred Unruh's article is adapted from an address given to a workshop on poverty held in Hamilton, Ont., which incorporated material written by Marian Franz, Washington, D.C. Wilfred is completing his term of service as secretary of the Commission on Home Ministries. Next month he becomes pastor of the Mennonite congregation in Regina, Sask.

Phil Hofer is a volunteer teacher at Gindiri Boys Secondary School, S.U.M., Gindiri, P.O. Barakin Ladi, Benue Plateau State, via Jos, Nigeria. He is a member of the Mennonite Brethren Church, Dinuba, Calif.

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Following our summer biweekly schedule, our next issue will be dated Aug. 12.

Down in Egypt

JUNE 10. On the other side of Vatican City is Saint Peter's Basilica which is overwhelming in its size and also a monument of the spirit of man. But it is also perplexing. It was the building of this church that sparked the Protestant Reformation through the sale of indulgences in the German provinces intended to finance this building. But the German princes and Luther resisted the giving of German money for the building of a church in Italy. Thus Saint Peter's had its share in starting the Protestant Reformation of 1517. It took over four hundred years for the Roman Catholic Reformation to come, but when it came in 1962 with the Second Vatican Council, that meeting of the Catholic bishops came to Saint Peter's.

Leaving Rome in the afternoon, we arrived at Cairo's airport after dark. Coming into a strange country at night is always a bit unsettling. This was especially true in Egypt. The airport was dimly lighted, in fact, was supposed to be partially blacked out—a military precaution, for Israeli gunners are just across the Suez and the Israeli air force has virtual control of the skies. But the blackout is halfhearted. The bus that took us to the city drove without its lights—down a brightly lighted boulevard.

JUNE 11. Sandbags are stacked around the entrance to the Egyptian Museum of Antiquities and around some of the valued objects of the tombs of the Egyptian pharaohs. Tape has been placed in grids across many of the glass cases. Why? The guide shrugs. It was something that was done "after this Jew war."

So much for contemporary political comment for the moment! The ancient Egyptian culture was, judging from the remains of the pharaohs, obsessed with death, but still strongly committed to a belief in the resurrection. So much of the energy and wealth of these ancient men was spent in preparing a tomb to preserve the body for the return of the spirit. This meant supplying the body with all the things that would be needed in the next life. As a result, we know a great deal about these people who lived five thousand years ago.

"Who wants to see the mummies for twenty-five piasters?" We all did, of course, so we paid the extra fee to see the black and embalmed bodies of Egypt's ancient kings, their wives, and their children. Weird. Yes, it was. "This," said the guide, "is the pharaoh of Moses." The label said, "Meneptah (1225 B.C.), XIXth Dynasty. 6352." The last number, I assume, was the museum's catalog number.

We visited the pyramids and the tombs of some of these pharaohs. These people built their homes and palaces out of mud but their tombs were built out of bricks and stone because life after death would be longer. And by way of these bricks their spirit has reached down to our day. We must admit that theirs was a good culture but also cruel. It was great because the treasures of the pyramids are a triumph in art and the pyramids a triumph in engineering and technology. But they were also cruel because all of these things were built with slaves and thus they are monuments to man's inhumanity to man. We do not know why civilizations die as did that of the ancient Egyptians, but the seeds of destruction may well grow out of the oppression that is justified in the name of progress.

Modern Egypt faces immense problems. We were impressed with the crowded city. Overpopulation is real here with too many people for the too little land along the narrow Nile valley. All the skills of the builders of the pyramids will be needed here and more besides.

John Wiebe, a specialist in vegetable production from Ontario, is completing a term of service in Egypt with the Food and Agriculture Organization, an agency of the United Nations. He finds that in the area of farming, "the results per dollar spent are not very great." But in an established culture with a strong religious background, people do not change quickly. After two years of working with Egyptian professional agriculturists, Wiebe found the progress slow. "I have a lot of frustration," he says. Egypt, he feels, has a great potential in producing food for export to Europe, if only that potential can be developed. *Maynard Shelly*

THE MENNONITE

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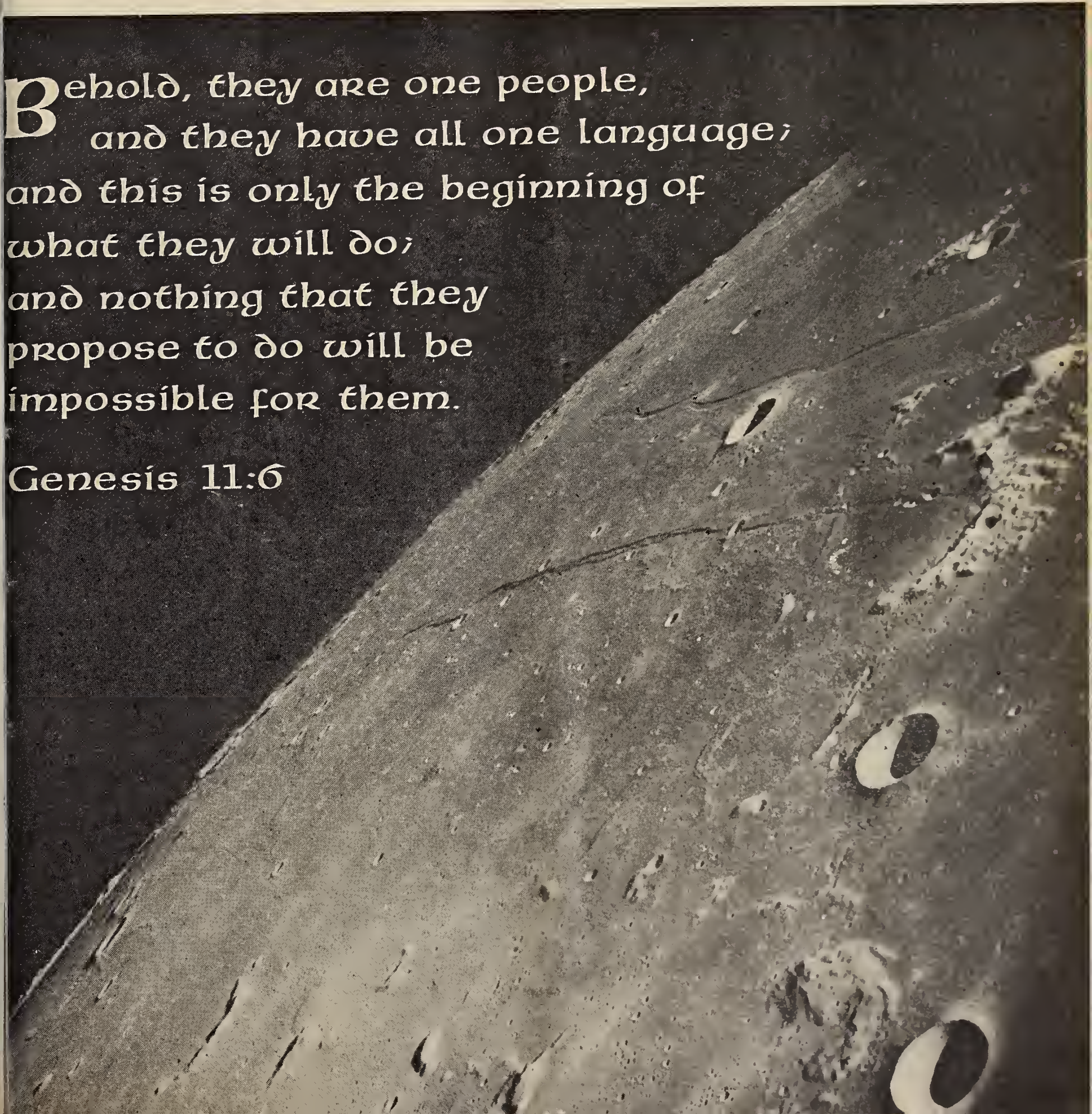
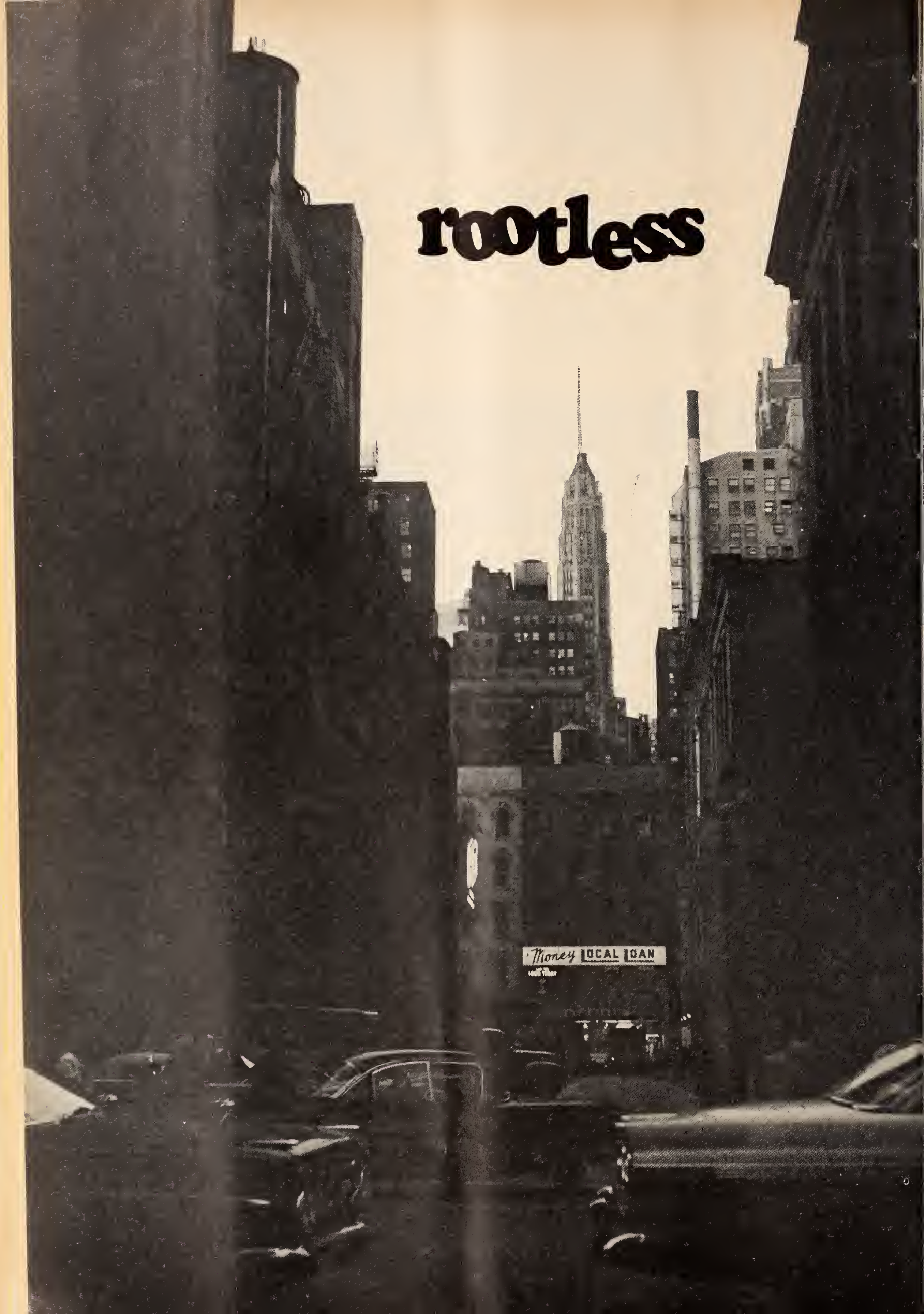


Behold, they are one people,
and they have all one language;
and this is only the beginning of
what they will do;
and nothing that they
propose to do will be
impossible for them.

Genesis 11:6

rootless


Money LOCAL LOAN

The rootless ones

He walked the fields that had been home
and
where
his
roots
are
found
. . .
"This is something I cannot give my sons.
I wish I could!
They
went
started
there,
here,
until the next move came
in narrow city lots.
Can they develop roots?
Grow with such shallow ones?"
Faith of our fathers,
Are you rooted in our sons?

Emma Schwartz

The city and I

The city curls its concrete lips and glints
its neon teeth—not in a snarl but worse—
in twilight-grins, then growls into night-laughs.

I am its joke: a native of the forest,
a painless splinter under its hide; my "Help!"
is but one decibel of beastly roar.

The creature mocks my withered ego, until
it shakes into convulsions, cuts its lips,
cracks its teeth, and falls into splitting ground.

Now comes my hour to laugh and plant my forest;
yet, studying psychic botany, I learned
the vengeance-sapling grows a rotten tree.

I watch the crippled monster's jagged call
to me until its fractures stab my sight;
then, my own cumulus ascends as prayer:
"O God, rebuild this city with my hands."

Alice Kay Rogers

Diaconate

Needed:
People willing
to do the things
that need to be done
just because
they need doing.

Applications
unnecessary.
Wherever you see a need
fulfill it
and move on.

Wages
and praise and
fringe benefits
are the framework
of our times

But these
are not enough . . .
hunger, cold and pain,
and trash against the wall
yield only to
volunteers.

Pollyanna Sedziol

Wait

prophets crying out
against despair's night
their timeless message
one word—"wait"

anxious and lonely
people hear their cry
they understand it not
greedy hearts idols create

William Arthur Campbell

Disagreements bloom in Saskatoon

The Conference of Mennonites in Canada came to Saskatoon in July to talk reconciliation and, in the process, it exposed some bitter alienation within its own ranks. It also heard, firsthand, of the alienation felt by the Canadian Indians.

Three meetings on Sunday, July 6, set the stage for a conference which will probably be remembered as the convention in which the widening diversity of opinion within the Conference was finally recognized and the old consensus, which permitted dissent on budgeting but not on theological matters, was laid to rest.

The Sunday morning and afternoon meetings mixed hard-hitting sermons and reports on reconciliation and missions with well-sung contemporary music.

In the evening, several students staged a *happening,* the contents of which will likely enliven church meetings and private conversations in Conference churches for many months.

Using films, slides, church music and secular music, readings, and tape recordings, the program planners depicted the alienation that many people of our time—primarily the young, but also the old—are experiencing. They concluded with a portrayal of hope as they see it.

It was estimated that as many as 150 people walked out during the two-hour presentation. Searing criticisms were leveled at the loudness and inappropriateness of some of the music, the "pornographic" scenes in some of the films, the inadequate portrayal of hope, the choice of media, and the length.

Reactions to the presentation were divided somewhat along generational lines, with the majority of the older people having some problems with it and a large number of young people responding favorably. But opposing opinions appeared in both age categories.

Saskatoon artist Harv Braun, one of the creators of the program, explained the objectives of the happening in this way:

"I think of this thing as a worship service. . . . We have not tried to present an argument here. We have chosen music, readings, and so forth which have a universality to them. In this part of the multilinear thing you have many images there all at one time, and this is how life goes. We are bombarded with this, constantly. We have to filter them and sort them out in our minds and then act on them. . . . I would like this to be more an emotional experience than anything else. . . ."

Many delegates returned to the auditorium Monday morning expecting an explosive confrontation based on the previous evening's experience. But the explosion did not come. Frank group discussions that afternoon dealt with the ferment in education theme, but the spirit, although forthright, was conciliatory.

Wednesday morning, when Rudy Friesen reported on his first year in the campus ministry in Saskatoon under the Board of Education, some delegates tried to censor him for having allowed the Sunday evening program to go on, but this attempted put-down gained little backing. Instead, strong support was voiced for Friesen's work with the students.

One reason for the conciliatory spirit at the conference, according to some participants, was the series of addresses and capsule devotionals on reconciliation by Erland Waltner and the Conference chaplain, Waldemar Regier.

The convention theme, "Ministers of reconciliation" was repeatedly laid before the delegates, who recognized that reconciliation was being put to test before their very eyes.

Other sensitive issues were raised. Isaac Beaulieu, treasurer of the Manitoba Indian Brotherhood, articulated his people's fears about the federal government's new Indian policy.

A second major issue was the discussion on marriage breakdown and remarriage. The Board of Christian Service had been asked at the 1968 convention to come to Saskatoon with some guidelines to help the churches with this perplexing problem.

The incidence of broken marriages was shown to be much more serious than most people supposed. The divorce rate among present and former members of urban churches belonging to the Conference is already as high as the national average.

The divorce rate in the rural churches is still substantially below the Canadian average, but this gave little comfort to the delegates, in view of the rapid urbanization of the Conference membership.

The Board presented guidelines for redemptive action concerning five problem areas—bigamy, divorce based on adultery, marriages which are not consummated, marriage breakdown, and common-law relationships and adulterous marriages.

An entire afternoon was devoted to this issue, but no action was taken to officially accept the guidelines. The Board of Christian Service was instructed, however, to follow up this study with an exploration of effective counseling services and the initiation of such services in areas of special need.

The service board was authorized to use up to one thousand dollars to assist draft-age immigrants from the United States.

The Board of Education and Publication's key proposal this year was a recommendation that *The Canadian Mennonite* should, henceforth, serve as the Conference's English-language periodical. This recommendation was approved by a vote of 614-69.

This move by the Conference of Mennonites will not jeopardize *The Canadian Mennonite's* inter-Mennonite stance. The Conference will nominate a person for one of the sixteen positions on the board of directors, but the remaining members will con-

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tinue to be drawn from all the various Mennonite groups in Canada.

The Conference's monthly *Bulletin* will now appear only two or three times a year. It will be used, primarily, for reporting before and after the convention.

The Fort Garry (Man.) Mennonite Fellowship was the only new congregation accepted into membership by the Conference this year.

The Thompson United Mennonite Church had indicated that it would seek membership this year, but it withdrew its application after the Manitoba Mennonite Brethren Conference turned down the first stage of its application in June to hold membership in two conferences.

The finance board reported that 96 percent of the 1968 budget had come in. The actual income was $343,000.

For 1970, they proposed a budget of $408,000. This was accepted, although Leonard Boldt, a farmer from Saskatchewan, cautioned that many farmers will be facing an increasingly serious financial crisis during the coming year.

Edward Enns, Saskatoon, was reelected as chairman of the Conference. Abe Neufeld, Swift Current, and Bill Block, Winnipeg, were elected vice-chairman and secretary, respectively.

Larry Kehler

Prison gets Friesen Hall Named for Mennonite aide

The Minneapolis City Workhouse, an agency receiving men and women offenders under sentences from one day to a year, now has a facility named Friesen Hall in honor of voluntary service worker Cornelius N. Friesen.

Friesen came to Minneapolis from Altona, Manitoba, in September 1968 to direct the Minneapolis Voluntary Service Unit. He has been spending four days a week at the workhouse as construction supervisor, working on the facility that came to be named after him, and encouraging his inmate helpers to take on certain trades or training. Since the completion of the hall, Friesen has been providing a placement program for the workhouse people. His wife Laura also serves the unit with church and community assignments. She has recently begun assisting children with reading problems in the Seward School.

How Friesen Hall came into being is explained by Rolf Stageberg of the Minneapolis Division of Corrections:

"When these institutions were con-

Heinz Janzen chosen general secretary

Heinz Janzen was appointed General Secretary of the General Conference Mennonite Church at the General Board's meeting in Chicago, June 23-25. He will begin his new assignment September 1.

Pastor of the Salem Church at Kidron, Ohio, since 1963, he was formerly pastor of Calvary Church, Washington, Illinois, from 1956 to 1963. In his new post, he succeeds Orlando A. Waltner, who recently joined the staff of the Commission on Education.

Janzen, whose parents came from Russia during the nineteen twenties, was born in New York, but grew up in California, where he was a member of the First Church, Upland.

After having attended three semesters at the Biola Bible College, he earned a bachelor of arts degree from Bethel College in 1952, a bachelor of science degree from Goshen College in 1953, and a bachelor of sacred theology degree from New York Biblical Seminary in 1956.

Aside from his pastoral service, he has taught at the Bible Academy at Meade, Kansas, during the 1953-54 school year. During the last seven years, he has been a regular writer for the *Adult* and *Youth Bible Study Guides*. He has also written articles for *With,* the new inter-Mennonite youth periodical, and for *Christian Living.*

His service on the conference level includes two years as Congo Inland Mission board member. In the Central District Conference, he was on the ministerial committee for the last one and one-half years and on the mission committee for the last three.

His wife is the former Dorothea Wirth from New Jersey and New York. She received a bachelor of arts degree from Beaver College in 1951 and a master of religious education degree from New York Biblical Seminary in 1955.

The Janzens have three children: Peter (twelve), Margaret (ten), and Mary (seven).

Heinz Janzen

ceived and built, program expectations were low. Almost no facilities beyond those required to keep the body alive and growing were included in the design of the structures. This level of expectations is reflected in the total lack of planned space for such functions as social services, counseling, psychological testing, group work, or educational or vocational activities.

"Now," Stageberg reports, "it is recognized that the normal route to prison nearly always includes one or more jail or workhouse experiences. Criminals do not, normally, appear on the scene without advance warning. While the classic career begins as a juvenile, there are many late-bloomers who take the shorter route starting at the workhouse."

Since the present workhouse structures were well built but allowed little freedom of movement, a 43′ x 67′ room was completed under the mess hall. Friesen supervised the construction of the room, which now needs to be divided and equipped for special uses. Plans call for two small classrooms; accommodations for psychological testing and vocational counseling; study carrels for students taking programmed study courses; small office spaces for a staff social worker, placement specialist, psychologist, and teacher; and a space for other facilities such as drafting tables, lockers, bookshelves, typing desks, and a small waiting room.

Voluntary service worker Tom Shelly, of Washington, Illinois, has recently been assigned to the treatment staff and will manage the intake program for the chaplain, AA counselor, treatment officer, psychologist, and employment officer. He interviews new arrivals to secure information that will allow staff members to help them with any personal, drinking, employment, and housing problems they share, then follows through to see that inmates have seen staff who can best help them. His assignment is freeing treatment staff personnel to concentrate on men's problems and then trying to find sufficient time to work out programs for them, according to the treatment officer, Dave Lemery. "With this new intake program," Lemery writes, "it will at last be possible to use efficiently a limited staff to best possible advantage."

YPU at end of chapter -- end of book?

Jake Pauls, director of youth work for the General Conference Mennonite Church, prepared the following report.

Creativity and death for many people appear to be in opposition to each other. But are they really? A seed must die, decay, before it can become creative in the form of a new plant. The old structure must dissolve before the new can take shape.

The Young People's Union (YPU), the General Conference youth organization, has dissolved. The YPU Council, the organization's decision-making body, decided to dissolve at its annual council held June 13-15, in Newton, Kansas. This decision will become effective next January 1.

Why death? Death has a variety of causes. Exactly what influences resulted in the death of YPU may be difficult to detect. But here are some more obvious factors.

1. Money! Are we getting our money's worth from the YPU? A constant question. Districts were having real difficulties in meeting their district budgets, which determined whether they could contribute their share to the budget. Consequently, during the past several years YPU didn't meet its budgets. How long can an organization operate without meeting its commitments? In 1941, when YPU in its present form was created, the active youth membership was mostly in the twenty to thirty age bracket. Today the active youth membership is in the fourteen- to eighteen-year age bracket, most of whom are not in the full-time labor market. Thus, if we can't pay the bills of our organization, why have an organization at all?

2. "Do your own thing!" Why should we all do something together or in the same way? We could well use the money we contribute to the YPU. There seems to be a move toward a decentralization of activities, from the YPU, to the district organization, to the local group, and to the individual. Each person and group wants to be free to do his *thing.*

Really, a national youth organization seems to be too distant, removed, and impersonal for the young person in the local group.

3. Age grouping! Some have been voicing the opinion that to have separate age-group organizations in the church is unbiblical and maybe even heresy. The youth, many of whom are members, are part of the total church and should be seen and accepted as such. Since they are a part of the church, they should be encouraged to work in and contribute to the total program of the church. And at the same time, the church should contribute toward youth ministries. Youth should not be seen as the future church, but the NOW church.

Now what? It must also be stated what YPU's death does not mean. The youth office of the General Conference, located in Newton, Kansas, will continue to function under the Commission on Education, which in essence has supported this office during the past years. The director of youth work will also continue to work in close relationship with the district organizations, assisting and complementing their ministry wherever possible. It should also be stated that the districts agreed to meet annually for a two-day seminar on youth ministries, which would be planned by the central youth office.

The dissolution of YPU does not imply that it should never have existed. To the contrary, it has played a very important role in its ministry with youth. Its creative and experimental spirit, as I have experienced it under Marvin Dirks, Jr.'s leadership, has been a growing experience for those involved.

What is the creative dimension of YPU's death? That question remains to be answered by those who love young people, who have hope, and who are sensitive to God's creative Spirit.

Christian faith put to test in Congo

The years since 1960 have been historic in many respects. The mushrooming student body at secondary and university levels has been nothing short of phenomenal. This is partly due to the fact that, in little more than a decade, the Congo acquired not only one, but three, universities.

It is also due to the fact that immediately after 1960, hundreds of youths found their way abroad, thanks to scholarships of all kinds showered upon the Congo Government by interested foreign governments. These young men are beginning to find their way back upon the Congo scene and are beginning to make their presence felt at many levels of national life.

With the removal of the restraining colonialist hand in 1960, old beliefs, animosities, and customs began to surface again. Tribal frictions which had smoldered for decades erupted into open conflicts. The practitioners of black magic who had led a semi-clandestine existence began again to plan open and public roles. Trial by poison cup, which had for years been outlawed, once again began to play a common, if somewhat furtive, role.

At a more sophisticated level there is further pressure to return to the wisdom of the forefathers. African nationalists, across the continent, are calling for a critical reappraisal of an imposed western culture. They insist that only that should be retained which clearly aids the African in his pursuit of goals of his own choosing. The African intellectual speaks much of the search and rediscovery of the "African soul." And young university graduates are beginning to turn their attention upon their own cultural traditions in the light of historical, sociological, and psychological concepts.

The Tshikapa area has recently been visited by at least two itinerant Muslim missionaries. There is also in the area an established group of Jehovah's Witnesses. Then there are several varieties of the bearded white-robed prophets with their shepherd's crooks. In addition, dotting the roadside are any number of small, single unit groups often the result of some particular individual's personality or religious bent.

Many claim some relation to the established Protestant churches; many use the Scriptures translated by missionaries and hymns learned in former days in mission-built chapels; many also claim that the missionary presentation of scriptural truth has been only partial and that they now are ready to lead their faithful into full truth. A salient feature of many such groups is their accent upon the person and work of the Holy Spirit.

Whatever else may be said about them, it must be recognized that they are talking to people about things that matter to them in the context of their daily lives and that their promises of spiritual help are attractive. It is very difficult to explain their followings on any other basis.

Natural resources continue to be exploited. Through all the troubled years since 1960, copper mining has never been seriously handicapped. Diamond production in the south Kasai has also continued largely unabated. Palm oil production in the Kwilu area is again on the upswing as deserted plants are reactivated. While there is emphasis upon a return to the soil and an agricultural year, there seems thus far to be less success in reviving the production of the varied and many plantations scattered across the country.

The teacher corps receives a high priority and is among the better and regularly paid groups of the country. Medical services, public utilities, and other areas of public concern feel the pinch of inadequate funds. One of the by-products of this situation is a continuing deterioration of many of the roads, some bridges, and ferries. The main roads are kept passable by periodic repair, largely through massive recruitment of the peoples living along these roads. *James Bertsche.*

Milton Claassen, orthopedic surgeon from Newton, Kansas, (second from left) provided medical relief for doctors of the Mennonite Christian Hospital, Hwalien, Taiwan, for two and one-half weeks during the month of June, when the foreign doctors and nurses all attended the Taiwan Mennonite Mission Conference. Not only did the Claassens use their vacation time to help during this critical period, but they traveled entirely at their own expense. Claassen's orthopedic training and experience proved especially useful in Taiwan where only within the last five years polio has been brought under control and where there still is much work to be done in the surgical correction of polio deformities.

Bristling at birth control Latins resist aid proposal

"All of Latin America is angry over a statement made by the president of the World Bank, Robert McNamara," writes the March 1 issue of the Paraguayan Mennonite paper *Mennoblatt*. McNamara is reported to have said that countries which want to receive aid from the World Bank should be required to give priority to birth control.

The Argentinian president, Juan Carlos Ongania, replied to an American speaker at the Pan-American conference of ministers of health at Buenos Aires: "History has proven that a country which puts the 'brakes on life' soon perishes."

Ongania said that the industrial states had gained their power because they had enough people for their development projects. He added: "Those countries which, in the future, will have a larger and more educated population will have a higher standard of living and more freedom. Latin America, in the future, either will remain merely a supplier of raw materials or it will be a leading nation in the world, depending on the way we solve the population problem."

The bishop of Recife, Dom Helder Camara, reacted bitterly: "Yes, the pill. Five dollars invested in pills is better business than a hundred in the development of the economy."

At the same time, the Peruvian bishop Bambarem stated: "The anti-baby pill is a fifth column in Latin America."

A Buenos Aires paper stated. "The land can support a few more million people. Birth control is not called for here. To the contrary, Argentina—with almost three million square kilometers of land and not even twenty-three million people, as well as immeasurable resources—needs to have no fear of overpopulation. That is true also for other Latin American countries."

Protests like these, according to *Mennoblatt,* were voiced all over Latin America.

Gains in school and church Noted by Mexican mission

In an area around Cuauhtemoc, roughly 250 miles south of the New Mexico-United States border, in the Mexican state of Chihuahua, live both Mexicans and the somewhat closed communities of Old Colony Mennonites from Russia and Canada who migrated here in the nineteen twenties. General Conference Mennonite missionaries are in medical, agricultural, and educational work here.

Twelve young people from the Cuauhtemoc and Steinreich churches (Steinreich is north of Cuauhtemoc) were baptized on Pentecost Sunday, May 25, by Elder J. C. Schmidt. The same afternoon, 133 persons gathered for the communion service.

At the graduation exercises of the Escuela Particular Cuauhtemoc on June 20, two students of the General Conference Mennonite mission school, Helena Penner and Peter Letkeman, received their diplomas for completion of elementary school (*primaria*). Earlier this year Maria Reimer, Anna Penner, Sara Klassen, and Maria Klassen also successfully completed their elementary education. At this same function, Anna Letkeman and Tina Penner received their certificates for successfully completing their first year past elementary school of *secundaria*). So far, fifteen Mennonite students have received their *primaria* diplomas. Of these, David Friesen has completed *secundaria* and is, at present, in his second year at the Mennonite Seminary in Montevideo.

At Steinreich, a new church building with seating capacity of about 250 was filled on the occasion of its dedication on June 22. Building supervisor Johann Thiessen handed the keys over to Pastor Daniel Peters. Elder J. C. Schmidt spoke the dedication prayer. Seven years ago, a small group of believers began to meet in the living room of one of the homes for services, then conducted by Abe Rempel. David Friesen, a graduate of the mission school, was Steinreich's first teacher. In 1962, Daniel Peters came to Mexico to take over both in school and church areas in Steinreich. A new school with two classrooms was built there four years ago.

QUESTIONS

I heard that missions gets over sixty cents of every giving dollar. Is this true?

It depends on what you relate the sixty cents to. And what do you mean by missions? Really, missions includes both overseas *and* home, doesn't it? Overseas missions, including MCC-related programs, includes 63.4 cents of each *General Conference* budget dollar. Home ministries, of which the bulk is what we traditionally have called "home missions" gets 19.7 cents. Christian education and the seminary, both involved in training workers for the total mission of the church, receive 7.5 cents and 9.4 cents, respectively.

But, wait a minute! General Conference programs account for only one fourth of the total giving of churches—fifty-four cents goes for their own operation and buildings, and the other twenty and one half cents for districts and institutions.

Of the average giving dollar for all causes, General Conference agencies receive about the following amounts: Commission on Overseas Mission, sixteen cents; Commission on Home Ministries, five cents; Commission on Education, two cents; Mennonite Biblical Seminary, two and one half cents.

This assumes, of course, that all of them receive the full amount budgeted and approved by the General Board of the Conference.

What important literature items is the Commission on Education working on?

The revision of the Living Faith Graded Sunday school curriculum is now in process. It will be completed in three years.

The new *Mennonite Hymnal,* a joint venture of The Mennonite Church and General Conference, will make its appearance in September.

Several years' work has already gone into the new kindergarten course. Development, writing, and editing will be finished this fall, with publication scheduled for September, 1970.

RECORD

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Western

Sept. 19, 20—North Newton, Kan., Bethel College, hymnody workshop.

Sept. 19-21—Geary, Okla., Oklahoma Convention.

Sept. 22—Camp Mennoscah, ministers' day.

Marriages

Richard Bucher, Grace Church, Pandora, Ohio, and *Carol Agnes Fast,* Rosthern (Sask.) Church, on June 28.

Charles C. Crabtree, Bloomington, Ill., and *Angelyn Dively,* First Church, Normal, Ill., on June 9.

Leroy A. Dyck, First Church, Halstead, Kan., and *Vickie Chambers,* Eastside Methodist Church, Newton, Kan., on July 13.

Eldon E. Entz, Emmaus Church, Whitewater, Kan., and *Sheila Ann Farr,* Assembly of God Church, North Hollywood, Calif., July 11.

Melvin Flaming, Koerner Heights Mennonite Brethren Church, Newton, Kan., and *Marilyn Schmidt,* Hoffnungsau Church, Inman, Kan., July 18.

Charles Keith Haning, Delavan, Ill., and *Carla Wurzberger,* Bloomington, Ill., on July 8. Reported by Boynton Church, Hopedale, Ill.

Lynn Hanson, Bethany Church, and *Pat Haar,* Saint Paul's Church, both of Freeman, S.D., on July 11.

Donald Harder, Emmaus Church, Whitewater, Kan., and *Carol Carpenter,* Methodist Church, Wichita, Kan., on June 29.

Harvey Keith Jantz, Eden Church, Inola, Okla., and *Verna Ada Miller,* Zion Church, Pryor, Okla., June 28.

Vernon King, Yoder Church, Kan., and *Shirley Sprunger,* Hively Avenue Church, Elkhart, Ind., on June 13.

James Lee Kirkton, Meadows (Ill.) Church, and *Vicky Sue Yordy,* Flanagan (Ill.) Church, on July 5.

Vernon Learing and *Judy Ann Walters,* Bethany Church, Freeman, S.D., on July 11.

Wayne Martin and *Betty Krehbiel,* both of Southern Hills Church, Topeka, Kan., on July 20.

Gregory Maust, First Church, and *Donna Jean Scheetz,* Lutheran Church, both of Sugarcreek, Ohio, on June 21.

Dan Pingle, Gilboa, Ohio, and *Cheryl Lugibihl,* Grace Church, Pandora, Ohio, on June 17.

Jerome Regier, Buhler (Kan.) Church, and *Janet Friesen,* Hoffnungsau Church, Inman, Kan., on June 14.

Daniel J. Schwendeman, Avon Lake, Ohio, and *Sara Elizabeth Bixel,* First Church, Bluffton, Ohio, on July 12.

Robert Stavish, Beneget Light, N.J., and *Sondra Basinger,* Grace Church, Pandora, Ohio, on June 21.

Geoff Stevanus, First Church, and *Jean Plummer,* United Church of Christ, both of Sugarcreek, Ohio, on June 21.

Ron Suter, Grace Church, and *Mary Ruth Bogart,* Methodist Church, both of Pandora, Ohio.

Donald Warkentin, First Church, Newton, Kan., and *Georgann Henderson,* Del Crest Heights Baptist Church, Del City, Okla., on July 18.

Kenneth Wiens, Hoffnungsau Church, and *Judy Enns,* Bethel Church, both of Inman, Kan., June 28.

Workers

James Benner, Fairfield (Pa.) Church, is serving a 1-W assignment at the Norristown (Pa.) State Hospital.

Paul and LaVerne Boschman, General Conference Mennonite missionaries in Kobayashi City, Miyazaki, Japan, returned June 17 to North America for their third furlough. They have been missionaries to Japan since 1951. After an initial visit with Mrs. Boschman's parents, the Marvin Linscheids of Aberdeen, Idaho, the family will make its home with the C. C. Boschmans in Saskatoon for the remainder of their six-months furlough.

Maria S. Friesen brings forty-two years of teaching experience to her new role as professor of home economics at Bluffton College. She is a graduate of Bethel College with a doctor's degree from Ohio State University. She has been head of the home economics department at Eastern New Mexico University and during the past two years, served as adviser to the dean of home science in Punjab Agricultural University.

George

Nickel

Philip George, East Swamp Church, Quakertown, Pa., has accepted an MCC Pax assignment to serve at a radio station which is operated by the Canadian Baptist Mission in La Paz, Bolivia. He holds a bachelor of arts degree from John Brown University, Siloam Springs, Ark.

Jake Harms, Box 368, Boissevain, Man., has accepted the appointment of the Commission on Education to serve as a consulting editor for *The Mennonite.* He is the leader of the Whitewater Church of Boissevain.

Richard K. Hite, a resident of Findlay, Ohio, and a Findlay College graduate, joins Bluffton's staff as instructor in history. Currently completing requirements toward a master's degree in history at Bowling Green State University, he is teaching at Findlay College this summer.

Louis G. Linn, Wichita, Kan., has been appointed director of admissions counseling at Bethel College. A member of the Methodist Church, he has been an executive for the Boy Scouts since 1954.

Leo Nickel, West Zion Church, Moundridge, Kan., has volunteered for a two-year assignment in Haiti where he will be involved in mechanical maintenance. He attended Bethel College.

Steve Siegfried, an Ohio State University graduate, will be instructor in mathematics at Bluffton College. Currently a graduate student at Bowling Green, Ohio, he expects to receive a master of arts degree in mathematics this month.

LETTERS

Deaths

Hiram Basinger, seventy-five, Grace Church, Pandora, Ohio, died June 15.

Gilbert W. Faubel, Calvary Church, Washington, Ill., was born Aug. 10, 1916, and died July 14.

John Fedrau, First Church, Reedley, Calif., was born Sept. 9, 1878, in Russia, and died June 30.

George W. Francis, First Church, Normal, Ill., was born Aug. 17, 1902, and died Apr. 3.

Levina Geiger, seventy-nine, Grace Church, Pandora, Oiho, died June 8.

Mary Gross, Bethany Church, Freeman, S.D., was born July 11, 1880, and died July 16.

Barbara W. Hofer, Bethany Church, Freeman, S.D., was born Jan. 12, 1887, and died July 5.

Elizabeth M. Krehbiel, First Church, Beatrice, Neb., was born Aug. 4, 1882, at Moundridge, Kan., and died July 11.

Agnes Neufeld Kroeker (Mrs. Abe E.), Bethel Church, Inman, Kan., was born Dec. 7, 1893, and died July 21.

Jesse Littlejohn, Lorraine Avenue Church, Wichita, Kan., was born June 26, 1893, in Chipadaires, Tex., and died July 14.

Helena Fehdrau Regier (Mrs. George T.), Bethel Church, Inman, Kan., was born Dec. 28, 1902, and died July 19.

Paul J. Schaefer, Gretna, Man., died on June 8 at the age of seventy. He was the elder of the Blumenorter Church and principal of the Mennonite Collegiate Institute, Gretna, from 1948 to 1967.

Mary Scheifele, Huntingdon Valley, Pa., died on July 7.

Sara Epp Schmidt (Mrs. G. H.), First Church, Newton, Kan., was born July 24, 1890, and died July 16.

Viola Sommer, Grace Church, Pandora, Ohio, died on Mar. 5.

John E. Toevs, First Church, Aberdeen, Idaho, was born Nov. 6, 1888, and died July 5.

Harry Weyand, Lehigh (Kan.) Church, was born Feb. 16, 1896, and died July 12.

Mrs. Henry B. Wiebe, First Church, Aberdeen, Idaho, was born Nov. 15, 1885, in Newton, Kan., and died July 11.

Published

Banished for Faith by Emil J. Waltner, is a valuable contribution to the historical literature on Mennonite migrations. "This is the story of a small group of pilgrims who were banished from their homeland Carinthia, Austria, because of their faith," says the author, eighty-six-year-old Emil J. Waltner of Freeman, S.D. "Their pilgrimage began in 1755 and reached Dakota Territory in 1874, a journey of more than a hundred years, from Austria through Hungary, Romania, Wallachia, Russia to America." The author printed a thousand copies of this book and presented them to Freeman Junior College. All the returns from its sale will be used to establish the Emil J. and Mary Waltner Endowment Fund to support the program of Christian Education at Freeman Junior College. Cost of the book is $5.50.

Guide to Mission Study, 1969-70, prepared by the literature committee of the Women's Missionary Association, has just come off the press. A free copy will be mailed to each women's missionary society. Additional copies will be available at the WMA office at fifty cents each. These are *not* for women only, but for any individual or group wishing to study missions. The theme for this year is "To whom much is given, of him is much required." The lessons under Christian Service include National Crisis, the Gospel and Social Concern, Indian Not a Replica, and the Bible in the World. Under Missionary Endeavor the lessons include Survey of Missions, Communism, Evangelism-in-Depth, and Lower South America. Members of the literature committee are Mrs. Lotus Troyer, Mrs. Gladwin Bartel, and Mrs. Earl Shutt.

Andrew S. Wollman, Bethany Church, Freeman, S.D., was born Oct. 28, 1911, and died July 12.

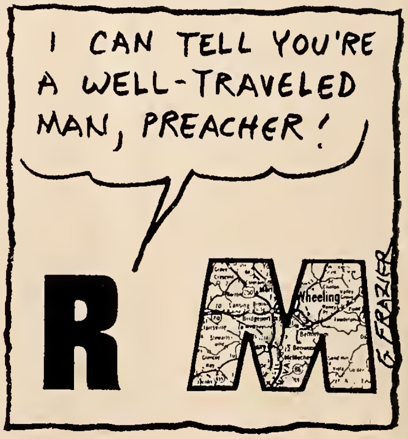
Correction: Abraham W. Wiens, who died on July 4, was a member of Bethel Church, Inman, Kan., and not Tabor Church as was reported in our July 29 issue.

Testimony of Mary

DEAR BROTHER MAYNARD SHELLY: In the May 13 issue of *The Mennonite,* Eldon Preheim, Parker, S.D., writes very pointedly on the topic of upholding the image of Christ, and voices his concern of how irreverently some writers speak about Him, our matchless Savior and Lord, when they describe His life and character. He pleads, also, that our leadership give a clear open statement of how they stand toward Christ and the virgin birth controversy. I believe his concern is valid and should be responded to by those who are responsible. First Timothy 4:15, 16 admonishes the leaders thus: "Make these matters your business and your absorbing interest so that your progress may be plain to all. Persevere in them, keeping close watch on yourself and your teaching; by doing so you will further the salvation of yourself and your hearers."

It always hurts me when I hear a message, or read in a book or paper about our Savior, when He is called only by His human name, Jesus. Who would dare to speak in public about the president of a country calling him by his first name, or in Canada about our Queen calling her Elizabeth? We know the proper way to address our higher officials is, your honor, Mr. President, or your majesty, as the case may be, but to speak about the Lord Jesus, who is Lord of Lords and King of Kings, addressing Him only by the

CHURCH LETTERS


I CAN TELL YOU'RE A WELL-TRAVELED MAN, PREACHER!
R
M
Wheeling
G. FRAZIER

name Jesus seems to be common practice, even by many theologians.

Let us not fool ourselves. No matter how reverently we speak of God the Father, if we do not give the same honor to His Son, He, the Father, will not accept our honor, either! In John 5:22, 23, we read: "The Father is no man's judge; he has put judgment entirely into the Son's hands so that all men honor the Son equally with the Father. The man who does not honor the Son does not honor the Father who sent Him" (J. B. Phillips). In chapter 8:50, the Lord Jesus says: ". . . I do not seek my own glory (honor); there is One who seeks it and he is judge" (RSV).

The virgin birth controversy could easily be solved if we would ask the right person. Why not ask Mary the mother of our Lord Jesus? It is most likely that Luke went to her when he wanted to write his Gospel. Where else could he have gotten the detailed information recorded in Luke 1:26-56? It is written that Mary treasured, or pondered, all these things in her heart (2:51). In chapter 2:19, we read: "But Mary treasured all these things and turned them over in her mind" (Phillips). According to the King James translation, Mary must have made it clear to Luke that Joseph was not the father of the Child Jesus, because, repeatedly, Luke refers to Joseph and Mary not as His parents, but says "Joseph and His mother" (vv. 33 and 43).

When, in spite of her firsthand knowledge, that her Son was in reality the Son of God, she made a serious blunder in speaking to the twelve-year-old when he was with the teachers in the temple, listening to them, and asking them questions. When Mary said: "Son, why have you treated us so? Behold your father and I have been looking for you anxiously," Jesus said to her, setting her straight: "Did you not know that I must be in my Father's house?" implying that Joseph was not his father, but God!

Again we read: "And his mother kept all these things in her heart." She never faltered in her conviction that Jesus was the Son of God. If He had been the son of Joseph, Mary would have saved Him from the death on the cross. Do you think for a moment, if Jesus had been Mary's son from Joseph, she with her tender nature would have stood idly by and let Him be crucified? She would have shouted to the leaders of Israel and the soldiers, "Take Him down from the cross, He is not the Son of God, as He claims, and for which reason you crucify Him. He is my son from Joseph."

No one knew better than Mary that He was the Son of God. Have you noticed that Philip, in introducing Nathanael to Jesus, made two serious blunders? He did not know better, but still it was a blunder when he introduced him saying: "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph." Anyone that knows what the prophets wrote, knows that the Messiah should be born in Bethlehem (Mic. 5:2) just as the scribes and chief priest told Herod.

That's why Nathanael asked: "Can anything good come out of Nazareth?" He too, must have known that the Christ would come from Bethlehem. And that this Jesus was not the son of Joseph, as Philip had said, was clear to Nathanael when Jesus said to him, "Behold an Israelite indeed in whom there is no guile" to the question "How do you know me?" Answered Jesus: "Before Philip called you, when you were under the fig tree, I saw you." That convinced Nathanael that Philip had introduced Him wrong! Nathanael answered Him, "Rabbi, you are the Son of God! You are the King of Israel!" *D. D. Klassen, Homewood, Man.*

A truism

If only mothers ruled all nations,
Deciding which of their sons to send,
Then without comment or explanations,
The senseless killing of wars would end!

Mrs. Charles K. Nagel, 724 Lehman, Berne, Ind. 46711.

Power of a letter

DEAR EDITOR: Charles Wells, editor of the biweekly Washington newsletter, *Between the Lines,* gave me a helpful insight into how our elected representatives use letters from their constituency. According to Wells, every letter from the constituency is filed according to subject matter, and which side of the issue he happens to be on. Then, when a particular lobbying interest approaches the representative about a certain action or legislative proposal, he uses the letters from his constituency as a way of pointing out to the lobbying interest what his constituency is saying on that particular topic.

If, for example, a military defense contractor encourages my congressman to vote for the Safeguard Antiballistic Missile, he can go to his constituency file and show him that so and so many people from his district oppose the bill. In other words, my letter can help my congressman or senator resist the pressure of numerous lobbying groups in Washington.

If this is the case, then my letter counts even if my congressman does not read it, or send me a reply! I know that my opinion has been registered, and filed.

While I am on the subject, I would encourage readers to write their congressmen and senators, encouraging them to propose the deployment of the anti-ballistic missile. Such a program would escalate the arms race, decrease our national security, and divert funds which should be used for urgent domestic programs.

By the way, the peace and social concerns office has some helpful literature on how to write your congressman, which I would be glad to send to anyone upon request. *Darrell Fast, Peace and Social Concerns. 3003 Benham Ave., Elkhart, Ind.*

FOR ALL YOU LOVE
MAKE A WILL

Arabs taste the bitterness of defeat

JUNE 12. The major religious communities in Cairo support their country's opposition to Israel. This came through strongly in an interview we had with Sheik Abdel Hakim Serour, the minister of public relations for Cairo's Muslim university. Israel is occupying a large part of Egypt. "The Arab people, old and young want to free the land," he said. "All are willing to become martyrs in achieving the freedom of the land and the holy land."

Bishop Samuel of the Coptic Orthodox Church told us that Israel was a "non-natural organism in the midst of a natural organism." And when that is so in a body, that "body will try to get rid of it."

He saw the Zionist movement of Israel which wants to bring all of the Jews of the world to Israel as evidence that the country will take even more land from its neighbors.

Perhaps the most eloquent pleading for the cause came from Dr. Halim Doss, an Arab Christian, professor of internal medicine at Cairo University. After the defeat of Egypt in the Six Day War of 1967, he like all the other Arabs, felt such a deep sense of humiliation that he could not live with himself. "I felt so bad," he said, "I wanted to move away and live in another culture."

The Arabs have changed some of their thinking since 1967, but those refugees that have been pushed out of their land in Palestine want to return. They might admit to the Jews, "Yes, we said we wanted to throw you into the sea, but you have thrown us into the desert." Most Arabs realize that Israel will not go away and that they will have to find a way to live with it and perhaps even in it. Finding the way for Arabs and Jews to live together in the Middle East means the difference between peace and war.

JUNE 13. Jordan is off the beaten tracks as far as tourists are concerned, especially its capital of Amman. But for our study of the Middle East problem, Jordan was a most important country for us to visit for here live most of the Arab refugees who left the territories conquered by Israel in 1967. It is here that the Mennonite Central Committee has a ministry to these refugees through material aid, a kindergarten program, women's activity centers, needlework, layettes, and a self-help project. A lot of work is done by a small staff force of which Virgil Claassen is the leader.

Jordan, like Egypt, is partially occupied by the armies of Israel which holds all of its land west of the Jordan. This fact is the major preoccupation of Jordanians as it would be in the United States if a foreign power held all the land east of the Mississippi and had driven many of the people across the river.

The country is not an armed camp, but the army is much in evidence. More disturbing is the presence of the guerrilla groups which move about openly in the country with the support of the government but are apparently not under the discipline of the regular army. These commandos regularly filter across the river to raid Israeli military installations as they say or attack civilian targets as the Israelis accuse. Such tactics cannot make peace, but will surely lead to war.

We visited a refugee camp today. We were asked to keep our cameras out of sight because the people in many camps feel exploited. Their pictures have been taken many times and published widely, but as far as they can see, nothing has happened. So they have often been hostile to visitors. But we were received kindly and openly. But they made it clear to us that they don't want to live in their camps. They want to go home.

And the commandos have a great deal of support in the refugee camps. They are conducting training programs for young boys, possibly with the aim of being guerrillas. While this is unfortunate, the positive side is that the refugees are doing something for themselves and developing a new spirit. On the constructive side, the liberation movements are beginning their own medical and service programs.

JUNE 14. Rouhi El-Khatib is the former mayor of east Jerusalem. He now lives in exile in Amman separated from his family. The eastern part of Jerusalem had been held by Jordan until the Six Day War of June 1967 when Israel added Arab Jerusalem to the part which it had held since the war of 1948. Khatib, whose family has lived in Jerusalem for eight hundred years, continued to serve his community even after the conquest of his city. But the situation became more and more difficult and he opposed the Jewish conquerors at a number of points. In the middle of the night, he was taken into custody by Israeli authorities and finally sent into exile across the Jordan. His is only one of the many personal tragedies that makes up the swirling agony of this part of the world.

We can understand his bitterness. "What Israel is doing in Jerusalem today is only equal to what the Nazis did in the past," he says. Arab homes are being bulldozed and Israeli homes being built on the spot.

"The United Nations resolutions say that all this is illegal," he reports. "They have been asked to desist from taking any other action, but Israel continues to expropriate land."

He says Israel is moving to liquidate Arab Jerusalem. "They are now working with the United Nations to erase the name of our country from the map."

JUNE 15. When the ancients found the beautiful valleys of what is now Lebanon, they were so impressed with their fertility that they were sure that the gods dwelt in these valleys. So the shrines and cults of Baal grew here. When the Romans conquered the land shortly before the time of Christ, they also conquered their religion and in one valley they built temples to Jupiter, Bacchus, and Venus at a place called Baalbek. The worship of the Roman gods was combined with the worship of the local deities which must have given the Romans a monopoly on religion in this part of the country. While these temples have suffered much from the erosion of time and especially from an earthquake in recent times, the ruins of these temples are still in good shape as far as ruins go. I was overwhelmed by the imagination of the builders of these temples and the genius and artistry that went into their building.

Earlier in Jordan we had visited the ruins of Jerash, one of the cities of the Decapolis mentioned in the New Testament which Jesus may have visited. This also was a Roman city, built to control this outpost of the empire. Here are temples, theaters, marketplace, administrative buildings, homes, and a city wall. These ruins are also in a good state of preservation and I was impressed with the industry of the Romans in their conquests. The building of these temples and cities was part of the conquering process because it was a way of controlling people by using their labor and resources.

I tried to look at this experience from the point of view of the conquered people. How did the ancient Palestinians and Jews feel about being conquered? Well, much of the Bible, particularly the New Testament, carries the muffled murmur of the Jews at their suppression. In fact, much of Jesus' teaching may be dealing with the problem of living with a military occupation.

As Canadians and Americans, we are the conquerors rather than the conquered. To learn what it means to live in a conquered land we need to come to the Middle East and live with the Arabs in Egypt, Jordan, or even in Israel. If we are uncomfortable as tourists seeing their suppression as we pass through in a few days, how much more difficult it must be to live in this way when a person knows he must live thus for years, perhaps till the end of his life. The Bible has become a new book to me because of this trip, not so much because of visits to the shrines of Christianity as to feel the travail of the people among whom Christ lived and died.

In Beirut, Lebanon's capital, we began gathering information on the religious life of the Middle East as well as exploring new angles on the Arab-Israeli conflict. As North Americans we have had little contact with Arab Christians. Yet here are churches with an ancient tradition and a valid Christian testimony that are doing much for their countries, such as Lebanon. Yet American support has tended to go to Israel, often seen as a religious state, and non-Christian at that, rather than to countries which have a significant Christian population. A candidate in America's recent presidential election said that Israel must be defended because it is the outpost of civilization in the Middle East. No wonder even Arab Christians see Israel as a neo-colonial power and as a new crusade against Islam and Christianity in the Arab countries.

JUNE 16. In our last day in the Arab countries, we felt the essential unity with which people speak about the Arab-Israeli conflict. Whether Arab Christian, Arab Muslim, or American residents of Arab lands, they all feel deeply that the Arabs have been unfairly and unjustly treated by Israel and its supporters. That's putting it mildly. We got strong words from the six lecturers we heard today.

Mr. Katan is related to the Palestinian liberation movement, which wants freedom even if it means using violence. It has been inspired by the guerrilla movement of the Algerians in their struggle with France for their freedom. "We cannot fight a conventional war," says Katan, "but it takes fifty soldiers to match one guerrilla."

He also says, "We want to destroy the military machine of Israel. As long as the military are in control, there is no hope for a free Palestine."

Hishan Nashabi is a school administrator in the Lebanese Muslim community. He feels the cards stacked against his cause in American public opinion. "No Arab can speak with any American without a feeling that the American is already prejudiced."

A question asked of him presumed that Muslims spread their faith by the use of force. He felt that history has been portrayed wrongly. The wars of the Middle Ages in which the Arabs and Muslims may have been involved were not religious wars. "Religion was used as a curtain even in wars which had an economic and materialistic interest," he said.

Merlin L. Swartz confirmed this. Western study of Islam since the Middle Ages until most recently was undertaken with the purpose of refuting Muslim claims and discrediting their religion.

Swartz is a Mennonite missionary who is a professor of Islamic studies at the Near East School of Theology. Part of his work is to help Christian leaders understand Islam (sometimes called Mohammedanism) so that these ministers can work in Muslim communities and a culture heavily influenced by this faith.

Two professors in biblical studies from the Near Eastern School of Theology were William Holladay and Hugh Harcourt.

Holladay criticized the religious sensitivity of Israelis. "How do modern Israelis use the Old Testament?" he asked.

"If the Old Testament is a document that sensitizes us to a God of judgment and grace, then the modern state of Israel does not regard the Bible at all," he said in answer to his own question.

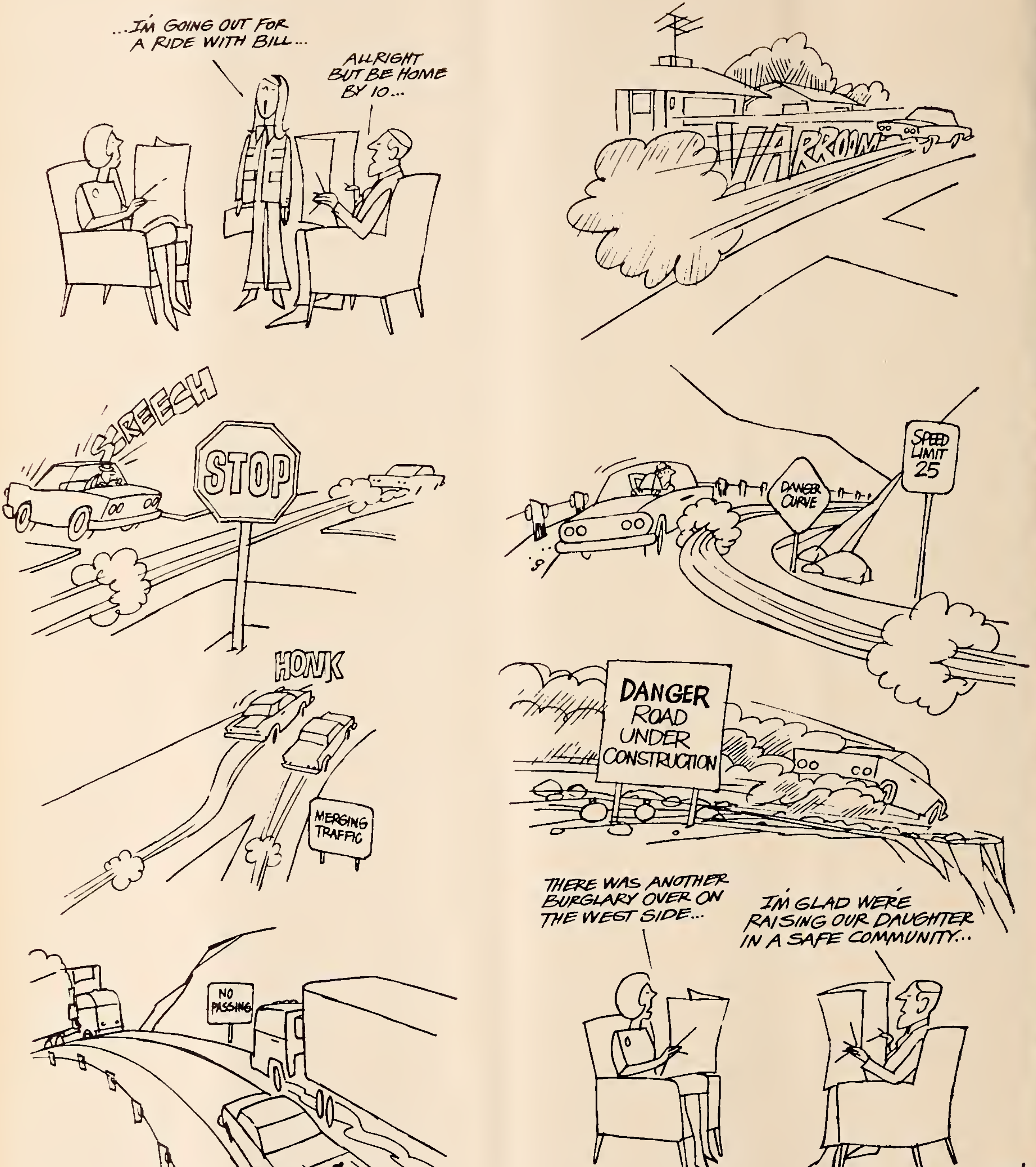
Ninety percent of Israel is secularist, he charged. "The other 10 percent are orthodox who are concerned about how many pig farms to allow in Israel and about cinema on the Sabbath. They don't have any sensitivity for the widow, orphans, and strangers."

"God," reported Holladay according to the words scratched by students on the wall, "has been abducted by Israeli agents."

Charged Harcourt, "The state of Israel is an exclusivistic state" which he compared to Rhodesia, teutonic Germany of the nineteen thirties, and the Anglo-Saxon state of the U.S. south of the not too distant past. "We have no business as Christians supporting this. Zionist exclusivism is not one bit more fashionable than Fascist, Protestant, or Catholic exclusivism."

David W. Harbaugh

SAFE ?...


...I'M GOING OUT FOR A RIDE WITH BILL...
ALLRIGHT BUT BE HOME BY 10...
VARROOM
SCREECH
STOP
DANGER CURVE
SPEED LIMIT 25
HONK
MERGING TRAFFIC
DANGER ROAD UNDER CONSTRUCTION
NO PASSING
THERE WAS ANOTHER BURGLARY OVER ON THE WEST SIDE...
I'M GLAD WE'RE RAISING OUR DAUGHTER IN A SAFE COMMUNITY...

MEDITATION

We are God's advertisement

ATTENTION: THIS WORD is used in many ways to make sure that what follows is observed. Two small boys who live at my house will drop whatever they are doing and race to the TV screen to catch what is being advertised. And it works. Often the response is, "Daddy, I want that."

The finished product of advertising which reaches our living rooms is the result of much work, an awful lot of planning, and good management. Advertising is a business in our society. It is big business with lots of competition. Shoddy companies that try to dabble in the business of advertising will simply not make it. Only the best will survive.

God advertises, too! His advertising agency is the church, that group of people who have made Christ the president of their lives. "But you are the chosen race, the King's priests, the holy nation, God's own people, *chosen* to proclaim the wonderful acts of God, who called you from the darkness into his own marvelous light" (1 Pet. 2:9 TEV).

The word *you* in the above passage is a plural you, indicating a group of persons. It refers not to persons individually, but to persons who are part of a collective body. *You* means the church. There is really quite a profound transformation at work here. Where, at one time, there were persons running around in the darkness of individualism, now there is a group of persons molded into a community which has a purpose for existence. This community has been chosen to do a job. It is more than a friendly gathering of people with like interests. The job that is given is the job of advertising ". . . to proclaim the wonderful acts of God."

Individuals now belong to a community which claims their loyalty, and through which they can give their instinct of patriotism full satisfaction. As members of this holy nation, their relationship to the world around them is a transformed relationship. They are, no longer, primarily citizens of this world; they have been freed from this role. They are now foreigners and refugees in this world, since they now belong to the holy nation of God. A change in citizenship has changed their purpose in life. God has chosen this new group of persons for the purpose of advertising, of telling and showing the wonderful acts of God in the world today.

God has a product to sell. (Or is it to give away?) The business of the church is to make this product known to persons in such a way that they will say, "I want that." The finished product of the church reaches into the world, whether poorly done or well done. The church, as the advertising agency for God, is up against some keen competition. No effort can be spared, no planning left undone, no shoddy management accepted, if the chosen purpose of the church is to be accomplished with power. Too often, the competition has outstripped us in making its message known, leaving the church to flounder in its uselessness. The world is doing a great job in influencing the church. If the church is to survive, it can do no less than its best to advertise, to proclaim the wonderful acts of God.

The choice is clear. The job ahead is tremendous. Our resources are limitless. Our ambition needs to follow. *Arlin Claassen*

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*Supplemental reading for the Sunday school lesson of Aug. 17, "The Hebrews Fail God" and Aug. 24, "God Gives the Promised Land."

COVER

The moon's Sea of Tranquility, landing site for Neil A. Armstrong and Edwin E. Aldrin, Jr., on July 20. (See "On top of old Babel.")

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Following our summer biweekly schedule, our next issue will be dated Aug. 26.

On top of old Babel

After the moon, what next?

Mars, says Spiro T. Agnew, but then he isn't a household oracle—not yet.

Two men from earth stepped out on the moon on July 20. We saw the beginning of a new human era as we watched them.

Nothing like it has happened since the atomic bomb shattered our lives at Hiroshima on August 6, 1945. And that wasn't even covered by TV. But the atomic age has changed our lives, even though we don't often think of how the world has been different. Of course, for a while, we thought war had been made impossible because America had many atomic bombs. But we were fooled. It wasn't to be that easy.

"That's one small step for man, one giant leap for mankind," said Neil Armstrong as he took that first crunching step on the barren surface of the moon. Now that we have done the impossible out in space, perhaps we can believe that some impossible things can happen here on earth.

The moon flights will have been worth every cent spent on them and every life lost if they lift our way of thinking about ourselves and about God.

We can do more than we ever thought we could and God wants us to do even more.

We've always been stopped by one roadblock: some things just can't be done. And we felt that the Bible said so.

Man can't do anything about war, we once believed. Doesn't the Bible tell us about continuing wars and rumors of war in Mark 13:7? So we haven't tried too hard to put an end to war, and sure enough, that proves the Bible was right.

Poverty? The poor will always be with us, too, according to Mark 14:7. No sweat. God takes it for granted that some folks will always be rich and others always poor. So why challenge God? How easy it has been to establish the truth of Scripture by doing so little!

Perhaps it is time to go back to do something about the tower of Babel. That's that story back in Genesis 11 about the people who had just discovered bricks and wanted to use them to build a new society. It didn't work out and we've never quite gotten over it ever since. Mankind really can't improve itself and God doesn't want us to try seemed to be what this experience taught us. God put an early end to the tower of Babel because if He hadn't "this is only the beginning of what they will do; and nothing that they propose to do will be impossible for them" (11:6).

Those Saturn rockets that our explorers climb on the way to outer space have a familiar shape. Are they perhaps modern towers of Babel?

Only if we want them to be. It is time we got on top of old Babel and looked around. Since then we have experienced Jesus Christ and that has to make a difference.

The command to do something about the world came before the tower of Babel. In Genesis 1, God says, "Be fruitful and multiply, and fill the earth and *subdue it*" (v. 28). As a generation of farmers, we have assumed that subduing the earth applied only to growing more wheat per acre and getting more milk per cow. But if man can be led by God to make better bread, cannot God lead us to learn to eat that bread in peace?

Yes, it is easier to fly to the moon than to live together on earth, but we must not allow ourselves to become prisoners of what hasn't been done before. When the early steam locomotives picked up speed, many were sure that human bodies traveling faster than fifteen miles per hour would explode.

The experience of Jesus Christ shows us that God wants us to "have life and have it abundantly" (Jn. 10:10). This means personal salvation but not isolated salvation. Which means that the city that could not be built at Babel can be built and must be built because we need the kingdom of God. It can be built because Christ showed us how and we can be those builders of His kingdom. And in Christ, we can claim as a promise that nothing will be impossible.

I have no detailed blueprint of this city, but I do know that it begins with faith in God and faith that God can work through us to build His kingdom.

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THE MENNONITE

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The battle within

Marilyn Tenley Gamble

The body, so much once taken for granted, wa no longer a useful tool, but a responsibility needin a tremendous amount of care.

How well I remember the first thirty years of my life.

They were years of intense activity, years of victory. I was almost too busy to find enough time to sleep: so much to do, so many things to enjoy.

The love heaped upon me had to be reflected. One dare not hoard love.

All of my life, I lived in security. I do not mean I was a rich man's daughter. My parents worked hard and lived wisely. They always had money for the good things in life.

But emotional security was my richest inheritance. My parents taught me to accept the wealth of love which was given me and to invest it wisely.

I was most lucky in my married life, as well. My heart had been set on Joe since back in school days, and it was mutual. He has really stood faithfully by me in spite of the jolt we have received, a jolt that many marriages would never have survived.

As soon as I was graduated from high school, I went into training to become a nurse and successfully practiced that profession for a few years. Here I could express my love and gratitude toward life and toward all mankind. Healthy and abounding in energy, I never stayed inactive for a moment. During every free moment, my hands kept busy at needlework or some knitting project.

Joe and I were married in February 1946. Our first son, Michael, arrived a year later and our second son, Steven, came in 1951.

We were both ambitious. Joe worked long hours. He was successful in sales work among people he knew and loved the best, "his good old Iowa farmers." And they repaid him well. Joe kept getting promotions, because he believed in what he was doing.

He decided to open a feed store in our home town of Mechanicsville, Iowa, and to make it a model store for the other dealers he had found for his company. Joe would often be away on business and I filled in at the store, selling and keeping books.

Joe is distinctly a man's man, fond of hard, competitive sports. He was

Now, like a child, I was forced to sit still in a corner because I had played too hard at my games and wasn't getting my lessons.

interested in the sports' world and would take me along to important events. In October 1953, with some customers and their wives, we attended a football game at Iowa City.

Indian summer had not arrived, but a hint of coming winter was in the air, and the magic of the changing seasons had brought flaming color to most of the foliage. The weather was perfect for such a trip.

But that day I was not feeling right. I had long been subject to migraine headaches but had never suffered from them for long at a time. Of course, Joe was always lecturing me about getting enough rest. He thought that I had gone back to work too soon after Steven's birth. I always argued that I was a registered nurse who ought to know what she was doing.

I saw very little of the football game. My headache kept getting worse. I began to realize that it was something more than one of my migraines, and began to believe that I was coming down with the flu.

After the game, our party drove out to the Amana Colonies for one of their famous suppers for which we had reservations. I remember that Joe tried to eat the gorgeous steak I couldn't touch, but with his own supper he didn't have the capacity. It looked like sacrilege to my budget-minded eyes, but I was too sick to touch a bite.

The next morning my feet were weighted with lead. I managed to get our Sunday roast in the oven and just made it back to bed. Joe called our doctor.

October 28, 1953, I was rushed by screaming ambulance to Saint Luke's Hospital, Cedar Rapids, the place where I had proudly won my nurse's cap a few years before. I was in a high fever from a dangerous form of poliomyelitis.

Now I owe my life to another polio victim, to Franklin Delano Roosevelt, who established the National Polio Foundation. For sixteen years, I have been dependent upon their specialized equipment for the air that I breathe. My entire body has been paralyzed below my throat.

Well I remember the dream I had at the peak of my fever, the fever which seems to have burned out those nerve connections from my brain to my body. I was lying in a coffin at my own funeral, but sharply aware, to the smallest detail, of everything that took place. I was aware of every flower about my casket, knew from where each lovely tribute had come. many more flowers than had been at my wedding.

The pews in our Mechanicsville Methodist Church were filled to overflowing. Every friend I had ever known was there and all of my relatives. Especially clear was the way each individual mourner expressed grief as, in my vision, he filed past my coffin. Those deepest hurt by grief were the calmest. My heart went out to them. It may have been from that dream that I learned a different way to express my love for those who share this life with me.

I was moved from Saint Luke's to the large university hospital at Iowa City, where much research had been done with many cases such as mine. I lived four months in an iron lung, then I was transferred to new equipment supplied by the National Polio Foundation: a chest respirator to replace the iron lung; and a bed, which at prescribed times rocked my body vertically to add the pull of gravity to my circulation. The body, so much once taken for granted, was now no longer a useful tool, but a responsibility needing a tremendous amount of care.

After two years at the hospital, I moved into a brand new home I had never seen before: our own first real home. Joe had lovingly designed it and built it while I lay in the hospital. I could see into every room in our house and direct the housekeeping.

We found a woman who loved her work. Dorothy not only cared for my bodily needs, but for eleven years was everything we needed in a housekeeper, a cook, a nurse, and a faithful attendant.

Things progressed well for those eleven years. With Dorothy's help, I held my place in our family as the mother of our rapidly growing boys. I planned their menus; she prepared the food as I planned it, even to the last pinch of seasoning.

We had many visitors. Church groups held their meetings in our home. I attended church services regularly by tape recorder. I was selected as something of a model for Mother's Day sermons. Naturally, I was thrilled at such a role in life I had never anticipated. My mind was kept too active to ever get a chance to feel sorry for myself.

Love was the only contribution I could make, if I wanted to continue as a useful member of society. The only way I could be sure of a steady supply of love was to keep on giving it and to avoid negative thinking.

So many persons have an instinctive dread of hospitals or nursing homes because they fear all association with illness and pain. Before my illness, I had been too physically active to test the strength of my love. It took a drastic showdown to teach me. "God helps those who help themselves" had been a motto which had opened many doors for me in the past. I had too much nervous energy to wait long for anything. Now, like a child, I was forced to sit in a corner because I had played too hard at my games and wasn't getting my lessons.

For eleven happy years, we helped our boys grow into maturity. We entered our forties, inching along into our mid-forties, the kaleidoscope of life about us continually changing. It is a heavy responsibility for others to care for my helpless body and not interfere with the breathing apparatus which keeps me alive. New problems also arise. My husband's warmth and loyalty to me continue but middle age brings dangerous back troubles. Our faithful helper was becoming older, too, and came to a point where she needed hospitalization. We have never found anyone willing to fill her place.

A new movement for modernized nursing centers to supplement our overloaded hospitals began to be noticed. One such unit opened in our county-seat town of Tipton. I became one of its earliest patients in February 1967. It had safe, convenient facilities for fifty patients and cost its stockholders, all of them citizens of our community, upward to a half-million dollars.

Within six months our Cedar Manor Nursing Home filled up and its directors began making plans to add another fifty-bed unit. My physical needs were as well cared for as humanly possible.

But we learn to recognize how relatively unimportant the solution of physical problems can be. My body was moved to where it can get safe care but we knew of no way to move my heart. It is still back in my own home where it feels that it belongs.

The change came too suddenly for me to anticipate the enveloping waves of homesickness which threaten to get the best of me. I have to fight the battle within me.

Old platitudes are fine and many. "Circumstances may bind our bodies, but they can never bind our souls."

"Nothing that happens to you matters much, or for very long, but the way you take it does matter very much, at all times."

These can give some relief. They are monuments to some other person's suffering.

The only relief I have been able to get is when I close my eyes to take careful inventory of the multitude of good things which have come my way. Every person has his moments of testing, perhaps to prepare us for greater responsibilities.

If we give up, we lose a valuable part of our personality to find out that, in a short time, others will begin to avoid us because we begin to make them feel helpless and uncomfortable. I never did learn that gentle art of whining, and the only style of headgear I ever enjoyed wearing has been my nurse's cap. I certainly do not ever picture myself wearing any martyr's crown.

Life's window shade

How often
Have I drawn it
Altogether?
Sometimes raising it
A little
Even halfway
But never
All the way.

Now, may I
Raise it high
That in this hour
Every darkened place
Within may know
The brightness
Of God's Love
The fullness
Of His power.

Mildred N. Hoyer

Stories of Helen Keller will go down in legend for many of us with far fewer handicaps. In my nursing career, I saw patients who were spastic from birth, unable to communicate except by inarticulate grunts or groans. Doctors believed that many had been imbued with a normal intelligence, otherwise. Those closest to them were aware of their love which shone from their eyes, even when such patients had no possible way to learn or express any of humanity's symbols of speech.

It is an inborn desire to want to be of use to others. When a person feels that he is of no use to others, he loses his desire to stay alive. My husband does a fine job with our two boys, the youngest very close to adulthood. The eldest soon embarks upon his final step in his training for a professional career.

Joe has been the finest father for our boys I could ever hope for, and shows in many ways that he still has a need for me. He comes to see me as often as he can in the face of his responsibilities.

My parents, living in a nearby town, come in to see me at least once every week. I have many other relatives and friends who are frequent visitors throughout the year. Ministers have me on their regular calling lists and I am always glad to see them.

With my complete dependence upon love as the only force I am able to exert to justify my own place in this wonderful society of ours, I more fully appreciate the lessons I had been taught in my religion.

An elderly gentleman, much older than my parents and a complete stranger to me, called upon me at the nursing home a few weeks ago. In introduction he said, "Mrs. Gamble, you are doing more for our world than any person I have known in my lifetime."

It did give me a big lift if only from wishful thinking. He arrived at a time when I had been fighting a state of depression, homesickness, feeling useless in my own world because I did cause so much extra work for my nurses and aides. I had also gone through many moments of terror because of several bad electric storms which had affected my breathing equipment at the time.

The stranger's visit reminded me that, since I have been moved to the nursing home, strangers have privately confided many of their severe personal problems to me. I seemed to be emerging into a new role, that of a confidant, at least. It is teaching me anew that every person has to face severe problems. I shouldn't care to trade my own for a large percentage of the ones I have been hearing. I am a good listener even if a captive one, uncertain about my ability to advise. If that is my answer to wanting to be of more use to the world, I can only hope that I may come up with right answers to make someone else's life the more livable.

There is a consciousness in us all which wants to expand, increase, to unfold. It struggles against difficulties trying to convert them into blessings, turn defeat into success, apparent failures into triumph, weakness into strength, yes, and by a simple faith turn our darkness into light.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Test vote asked on poverty fund

"We were really ahead of the Black Manifesto," commented one participant after the June General Board meetings in Chicago.

He was referring to the million-dollar fund, authorized last summer at the Estes Park sessions of the General Conference for the alleviation of poverty at home and abroad. This fund was only one of many concerns that the board dealt with as it took care of the business of the General Conference Mennonite Church.

A major item was the appointment of a general secretary. Heinz Janzen, currently pastor of the Salem Mennonite Church, Kidron, Ohio, was appointed general secretary. He is to assume his new duties September 1.

Looking beyond its own constituency, the board discussed the relationship of the General Conference Mennonite Church to the National Council of Churches and the National Association of Evangelicals. Specifically, the board responded to an invitation from the National Council to have the Conference listed as a "nonmember communion." A motion favoring such listing was defeated, but in a subsequent motion, board members instructed the general secretary "to investigate the implications of this designation and report to the general board."

William Klassen and Walter Klaassen are to attend the National Council meetings in Detroit in December as fraternal delegates. The practice of sending fraternal delegates to the National Association of Evangelicals will be continued.

Closer to home, the board decided to send fraternal delegates to two Mennonite conferences. Olin Krehbiel, pastor of the Grace Church in Dallas, Ore., will attend the (Old) Mennonite Oregon conference and Henry Poettcker, president of Canadian Mennonite Bible College, the Mennonite Brethren British Columbia assembly. Both meetings were held this month.

To build understanding between conference personnel and church members at the local church level (church members at times feel they are being dictated to from on high and church servants, that they are misunderstood), the board moved to have Conference staff and commission members visit all congregations. The general secretary and the executive secretaries of the commissions are to implement Operation Understanding, patterned after what has been done in Canadian churches during the last few years.

Concern for current problems was evident in the serious discussion of the Black Manifesto. A letter directed to the General Board by Orlo Kaufman of Gulfport, Miss., was read. Kaufman, feeling that most responses to the Black Manifesto were inadequate, made the following proposals:

1. That we prepare a confession of our share of guilt in oppressing the black man and for our past failure to act in his behalf.
2. That we address a request for forgiveness from appropriate Christian church bodies.
3. That we prepare to negotiate on reparations with authentic black organizations.
4. That we prepare to follow black leadership in activities, projects, and programs which will relieve grievances and bring reconciliation.

Kaufman's suggestions, the board felt, could well be taken into consideration in the million-dollar fund.

The Commission on Home Ministries and the Commission on Overseas Mission proposed projects that might be financed through the million-dollar Fund. Taking into consideration the many favorable and unfavorable responses as to its feasibility, the board passed the following motion: "Moved that we recommend to our brotherhood the establishment of a million-dollar fund to help meet the crisis in North America and world need and that we ask our members for a confirming vote with pledges totaling $100,000 (this to be in addition to budgeted Conference program giving) by December 1, 1969."

The board's interest in this fund was indicated by the fact that eighteen people signed their names indicating their willingness to give $1600 (total for the group) per year for the next three years for such a fund, over and beyond what they are now giving.

Business originating in the transition from boards to commissions was taken care of. The realignment of service personnel which places overseas personnel under the Commission on Overseas Mission and North American personnel under the Commission on Home Ministries has created a financial crisis in the work at home.

The board therefore moved that it support "in principle the present policy of the Commission on Home Ministries in limiting its program to conform more realistically to present and anticipated income for the current year." But it also encouraged the commission to continue its efforts in educating the constituency on the realignment of work under the present constitution.

With regard to the Division of Communication which the new constitution calls for, it was moved that the various means of promotion and interpretation be unified under the Division of Communication and that the general secretary be asked to make plans for staffing and implementation.

Present at the board meetings were General Board members Henry Poettcker, Jacob T. Friesen, Elbert Koontz, Harold Buller, Elmer Richert, David Habegger, Leo Driedger, Henry H. Epp. Elmer Neufeld, Henry P. Epp, Albert Gaeddert, Heinz Janzen, Lotus E. Troyer, Harry Yoder, and Orlando Waltner. (Harris Waltner was absent.) Central office staff people were Frank Ward, Fred Unruh, Palmer Becker, Andrew Shelly, and William Friesen. *Herta Funk.*

College voted approval

Bethel College has received a continuation of its accreditation from the North Central Association of Colleges and Secondary Schools after a review of the program of the college, which is routinely made every ten years.

Food and medicine low in Biafra

Since the mid-June grounding by Federal Nigeria of Red Cross relief flights to Biafra, the nutritional situation in Biafra has deteriorated badly, fast approaching that of a year ago when starvation soared.

No progress has been reported on negotiations on full-scale Biafra relief resumption. However, it is reported that Joint Church Aid has succeeded in getting flights into Biafra nearly every night.

In a recent letter, Dr. Linford Gehman with the Quaker-Mennonite Service in Biafra writes, "Food is top priority, to be sure, but medically, apart from malnutrition, the outlook is not hopeless. There are medicines waiting in the docks on Sao Tome, and there are Biafran doctors and nurses in the heart of Ibo-land, where they have been driven with the other refugees.

"With the Abiriba hospital relocated in Ozu Abam, my immediate task is to tend the clinics and sick bays out in the bush where doctors and medicines are scarce; and wherever doctors are at work, to see that they have drugs to work with. As long as we have medicines, I can do my job. But having to show up at a clinic without medicines is painful."

Until a few weeks ago, the Abiriba Joint Hospital stood empty since its evacuation in early April. At that time, when the Nigerian Federal forces pushed down from the north, the road leading directly to Abiriba also fell to their hands. The hospital moved to a former school building in the village of Ozu Abam 10 miles south of Abiriba town. Recently, Nigeria claims to have secured Abiriba, and Biafra claims to have recaptured most of the town. What does seem certain is that at least that section of town in which the hospital stands is occupied by Nigerian Federal troops.

Quaker-Mennonite Service is now headquartered in Ihie, south of Umuahia, a thickly settled area much in need of medical supplies and services. Gehman and Martha Bender, a nurse, travel from Ihie weekly to the hospital at Ozu Abam, serving clinics and sick bays en route.

Jon Yager, the third member of the team, is responsible for overseeing the transportation of the supplies for feeding the hungry in the Umuahia Two area. It is estimated that the population is between one and one-half and two million and about 450,000 of these are refugees.

"Of the work there is no end," Gehman writes. "Indeed, one doesn't know half the time where to start. The problem is to feed five thousand people with only five barley loaves and two small fishes. It's been done before, and I guess we over here are trying to do it. We're not succeeding, however, faith or no. But we are determined to stay in Biafra until the last plane out, if it comes to that."

Currently it is impossible to ship supplies other than food and medicine; and, under present circumstances, the Quaker-Mennonite team is not able to undertake non-emergency work. Looking to the day when it will be possible to operate rehabilitation and community self-help projects, QMS is setting aside funds. These would eventually be used in supplying material aids such as seeds, fertilizer, and small farming implements. Until the situation changes, however, the present projections for rehabilitation work cannot be realized.

Though separately, both the Quakers and the Mennonites are also at work on the Nigerian side of the conflict with emergency relief teams.

Dr. Linford Gehman examines a Biafran child in the schoolhouse clinic in the village of Okpu-Umu Obo.

At work on poverty
Theme of mission study

Poor people don't do anything about their poverty because they can't, as a rule. Rich people often don't do anything about poverty because they don't want to.

But something can be done about this dismal situation if God's people choose to be responsible stewards. That's the thrust of this year's study on poverty.

To help church people understand poverty, affluence, and Christian stewardship, books dealing with these themes have been chosen for mission study during the coming winter.

Primaries and juniors will study *No Biscuits at All* by Lois Horton Young, the story of Morgan, one of five children in an Appalachian miner's family forced by circumstances to move to the city, where they are finally helped by an affluent family. Price: $1.75.

Juniors and intermediates will study *White Elephants for Sale* by Edna Beiler. The theme of poverty is woven through three different stories: that of an American family struck by automation, an Indian American boy who longs to go to school and to escape from the grinding poverty of the reservation, and a lame Mexican boy who finds that dreams can never be a substitute for reality as he bravely walks to the plaza for the first time and back, never again to be content with merely "sitting on the doorstep." Price: $1.75.

For intermediates, there is *On the Trail of a Twin by* Kenneth F. Hall, the exciting mystery of a twin looking for her long-lost brother. Sixteen-year-old Jan longs to find her real brother, and in her search meets poverty and riches in many forms—among the elderly poor, the school dropouts, those who have lost their jobs because of automation, the minority groups in city slums, sharecroppers, tenant farmers, and migrants." Price: $1.75.

For the three children's books, there is one leader's guide, *Poor Man, Rich Man, Steward,* written by Esther Eby Glass. This guide has lesson plans for each of the three books. Price: 75 cents.

For adults, there is the newly published book *Let My People Choose.* Price: $1.25. The section on poverty was written by Delton Franz, who writes out of firsthand experience in his Chicago pastorate and his current position as Mennonite Central Committee's Washington observer.

The section entitled affluence is written by Carl Kreider, a Mennonite economist. Addressing himself to the pressures toward affluence, he says, "God gave material possessions to us, because He expects us to use them, not for ourselves, but for His glory."

The third section, standard of living, is written by Andrew and Viola Shelly. They spell out in practical terms what it means for Christians to be responsible stewards.

The whole book poses the serious question, "Do people really want to practice responsible stewardship?"

The leader's guide for *Let My People Choose* was prepared by John H. Thiessen. Price: 50 cents.

All books may be ordered through Faith and Life Bookstores: Box 430, Rosthern, Sask.; Box 347, Newton, Kan. 67114; Berne, Ind. 46711.

New church in Paraguay
Cost $239 for 11 members

The Mennonite Missions Committee for Paraguay works in cooperation with the mission boards of the Mennonite Church, the Evangelical Mennonite Brethren Church, and the General Conference Church in North America. Secretary of the committee is Gerhard Goerzen.

He reports on a retreat for mission workers in Cambyreta' held in July. In connection with this retreat, a new children's home was dedicated in Cambyreta'. For that occasion, ministers and members of congregations were invited because the committee is convinced that mission interest cannot be fostered unless the churches are informed about the work.

On June 12, the church in Villa Hayes, where Ernst Wiens is the missionary, was dedicated. The small congregation of eleven members had completely financed the building of this little church at an approximate cost of $239—a great deal of money for a little group like that. But the independent financing brought to the congregation a sense of accomplishment.

"I admired their accomplishments and was happy for them and with them," said Goerzen, who was present at the dedication, "happy because God has been at work here." Evangelistic services were begun right after the dedication service.

"We are grateful for all our coworkers in the north and in the south," says Goerzen in pointing to the cooperative nature of mission work in Paraguay.

Words and deeds

Wheat production reached a record 16.6 million tons in India in 1967-68. A similar level is expected in the 1968-69 harvest.

A national congress on evangelism was held in Kinshasa, Congo, Aug. 11 to 18. A delegation of Mennonite missionaries attended this meeting which evaluated the success of the three-year Christ for All campaign in Congo.

The United Nations Relief and Works Agency is in danger of financial crisis unless governmental and private contributions are increased to provide an additional $3.5 million for its program of caring for refugees in the Middle East.

A junior high school building was dedicated in Pati, Indonesia, on June 24 by the Javanese Mennonite Church. The school has been in operation for seventeen years, but for the first time has its own quarters. The church operates a senior high school, five junior high schools, and three elementary schools with an enrollment of over 2000.

The Mennonite Hospital School of Nursing, Bloomington, Ill., graduated eight students on June 22.

The National Council to Repeal the Draft has just been formed. It hopes to be a short-term organization. Meanwhile, its address is 201 Massachusetts Ave., NE, Room 108, Washington, D.C. 20002.

RECORD

Summer voluntary service
On the frontier with need

Seventy-nine college-age persons worked in the Mennonite Central Committee's summer voluntary service program. Twenty-five were enrolled in the service-study seminars conducted in Appalachia and Cincinnati.

Twelve went to Appalachia. Three girls did research in the social service department of the Williamson (W. Va.) Appalachian Regional Hospital. One fellow supervised Neighborhood Youth Corps trainees in a home repair project, and two girls did community youth work in Haysi, Va. Another seminar student served as a nurse at McDowell (Ky.) Regional Hospital; another worked with the MCC family service program in Whitesburg, Ky. The remainder worked in OEO community centers. Another summer volunteer, not a part of the seminar, served as a nutritionist at the Whitesburg Regional Hospital.

In Cincinnati, fifteen Bluffton College students participated in an inner-city service-study seminar. They were assigned to various public and private community agencies. Both service-study groups received six hours college credit for this ten-week program.

In addition to the service-study participants in Cincinnati, five persons were assigned as summer volunteers in day camping and summer recreation programs for youth.

Other inner-city summer projects were located in Atlanta, and Nashville. Five summer service workers have joined the long-term voluntary service unit at Atlanta.

Other volunteers worked in institutional settings such as Children's Center, Md., in a day-camp program for retarded persons; Lakeside School, Spring Valley, N.Y., an institution for dependent children; Wiltwyck School for Boys, an institution housing 100 emotionally disturbed boys from New York City.

Five summer volunteers served as resident-care workers for retarded persons at Woods School, Langhorne, Pa. At the National Institutes of Health, Bethesda, Md., seventeen persons served as normal control patients in medical research.

Baptisms

Bethel Church, Hydro, Okla. on July 6: Paul Walker.

Bethesda Church, Marion, S.D., on July 13: Carol Beckman, LaDonna Engbrecht, Julie Ensz, Richard Ensz, Randy Koehn, Brian Schmidt, Elton Schoenwald, Ronald Tiahrt, Randy Wiens.

East Swamp Church, Quakertown, Pa., on July 6: Charles Stump, Patricia Stump.

First Church, Ransom, Kan., on Aug. 3: Cynthia Schweitzer, Betty Ummel, David Ummel, Randy Wilour, Craig Blocksome.

Grace Church, Dallas, Ore., on July 20: Melvin Muller.

Lorraine Avenue Church, Wichita, Kan., on July 6: James Buhler, Kenneth Buhler.

Zoar Church, Langham, Sask., on June 8: Hilton Mierau, Howard Derksen, Brian Thiessen.

Audiovisuals

A Farm in Crete, a 62-frame color filmstrip, tells how Bishop Irineos of the Greek Orthodox Church, seeing thousands of young men leaving Crete every year to find jobs, asked Mennonite Central Committee to come to the island to help his people, through technical training and educational assistance. MCC Paxmen found beautiful valleys and hills, quiet village life, and centuries-old agricultural practices that left the land eroded and exhausted. Written by Virgil Claassen and Omar Eby, and photographed by Rod Hernley, it is available for a free-will offering or contribution from Audio Visual Library, Box 347, Newton, Kan. 67114.

Correction

The first sentence in the second last paragraph of "Power of a letter" by Darrell Fast in our August 12 issue should have read: "While I am on the subject, I would encourage readers to write their congressmen and senators encouraging them to *oppose* the deployment of the anti-ballistic missile."

Deaths

Harley Burkholder, Ebenezer Church, Bluffton, Ohio, was born Jan. 23, 1904, and died July 12.

Nick D. Esau, Buhler (Kan.) Church, was born Jan. 30, 1882, in Blumenort, Russia, and died July 29.

Mrs. Estella High, Deep Run Church, Bedminster, Pa., was born Jan. 4, 1881, in Plumstead Township, Pa., and died July 31.

Rhoda Hilty (Mrs. Philip), First Church, Bluffton, Ohio, was born Apr. 20, 1881, in Allen County, Ohio, and died July 22.

Mrs. Philip H. Krehbiel, First Church, Moundridge, Kan., died in Beatrice, Neb., on July 11.

Emma Marie Jaehde Mast, Ransom (Kan.) Church, was born Feb. 17, 1889, and died July 5.

Mrs. Ella Neuenschwander, First Church, Bluffton, Ohio, was born July 9, 1890, in Putnam County, Ohio, and died July 31.

Anna Siemens Neufeldt (Mrs. Dietrich B.), Hebron Church, Buhler, Kan., was born June 28, 1891, at Inman, Kan., and died June 22.

Kathryn Janzen Schmidt (Mrs. David T.) First Church, Newton, Kan., was born Aug. 27, 1912, at Inman, Kan., and died July 31.

Susie Wedel, Lehigh, Kan., was born Apr. 29, 1897, and died July 17. Burial was at Alexanderwohl Church.

Paul E. Wicke was born Feb. 23, 1898, at Deer Creek, Okla., and died June 17.

Ministers

Nobel V. Sack has resigned the pastorate of Alberta Community Church, Portland, Ore., effective Sept. 1. During the time he served the church, he has carried a full-time load at Western Evangelical Seminary, as professor and director of admissions. The load has increased due to a steady increase in student enrollment. The membership of Alberta Church has doubled since he began his ministry there in 1961.

Marriages

Robert Lee Becker, Turpin (Okla.) Church, and *Donna Unruh,* Alexanderwohl Church, Goessel, Kan., on Aug. 2.

Gordon Buller, Grace Church, Dallas, Ore., and *Mary Barnhard,* on July 26.

John W. Gaeddert, Hebron Church, Buhler, Kan., and *LaDonna Faye Egli,* First Church, Denver, Colo., on July 19.

Frank Hall, Episcopal Church, and *Sonja Axe,* Alberta Community Church, Portland, Ore., on June 30.

Carl Kidd and *Barbara Thompson,* both of Ebenezer Church, Bluffton, Ohio.

Lawrence Kinsinger, Calvary Church, Washington, Ill., and *Jacqueline Heffinger,* St. Mark's Lutheran Church, Washington, Ill., July 19.

Fred Laubel, Calvary Church, Washington, Ill., and *Joyce Sawyer,* Washington, Ill., on July 26.

Otto Loeppky, Niverville (Man.) Church, and *Lois Duerksen,* Alexanderwohl Church, Goessel, Kan., Aug. 1.

Gary Martin, Washington, Ill., and *Gaylene List,* Calvary Church, Washington, Ill., on July 26.

Ronald Mierau, Bethesda Church, Henderson, Neb., and *Truong Thi Ngoc Dung,* Saigon, South Vietnam, in South Vietnam, on July 22.

John Neufeld, Bethany Church, Freeman, S.D., and *Jenille Aman,* Freeman, S.D., of the Bethlehem Reformed Church, on June 8.

Rodney Nikkel and *Peggy Holzrichter,* both of Burrton (Kan.) Church, on Aug. 1.

Kenneth Lyn Schroeder, Hebron, Church, Buhler, Kan., and *Connetta Lee Easter,* First Baptist Church, Beloit, Kan., on July 12.

Mark Stanley Steinmetz and *Kathleen Judy Sack,* Alberta Community Church, Portland, Ore., on Aug. 8.

Mark E. Stucky, First Church, Moundridge, Kan., and *Donna Raye Thomas,* West Zion Church, Moundridge, Kan., on July 25.

Bennie B. Unruh, Alexanderwohl Church, Goessel, Kan., and *Mrs. Velma Loeppke Winter,* Aulne, Kan., in Ebenfeld Mennonite Brethren Church, Hillsboro, Kan., on Aug. 1.

Workers

Harvey John Bauman, Sassamansville, Pa., has volunteered for a three-year assignment in Nepal at the Butwal Technical Institute where he will be teaching mechanical drawing and working on the construction of a hydroelectric power plant. He is a graduate of Berks Center Penn State with an associate degree in drafting and design technology and also completed three years of mechanical drawing. He has been employed by the Eastman Kodak Company, Rochester, N.Y., in drafting and design and by the Sanders and Thomas Inc., Pottstown, Pa., in engineering. He is a member of the Hereford Church, Bally, Pa.

Nolan Bucher, Columbus Grove, Ohio, completed two years at Bluffton College before volunteering for a two-year service assignment at Woodlands School in New Westminster, B.C. He will assist in the activity training program. Nolan is a member of the Pandora Grace Church.

Howard Deckert, Pawnee Rock, Kan., is spending twenty-seven months in Chapare, Bolivia, in agricultural work with the Bolivian Indians. He has attended Bethel College for two years and has had past farming experience. He is a member of the Bergthal Church.

Dr. Rodney Dick, St. Peter, Minn., is spending two years in general medical practice at Whitesburg, Ky., in the Appalachia region. He is a graduate of Goshen College, University of Minnesota Medical School, and Strong Memorial Hospital, Rochester, N.Y. He is a member of the Bethel Church, Mountain Lake, Minn.

Henry and Helen Dueck of Herbert, Sask., leave August 28 for a three-year teaching assignment at the inter-Mennonite seminary in Montevideo. They are going under the auspices of the General Conference Mennonite Church's Commission on Overseas Mission. Before proceeding to Uruguay, they will spend some time in language study at the Costa Rica Spanish Language Institute.

Abram and Jean Dyck, Winkler, Man., will be spending three years in Recife, Brazil, where Abram will serve

Bauman

Bucher

Deckert

Dick

A. Dyck

J. Dyck

B. Friesen

T. Friesen

I. Grove

R. Grove

R. Hofer

Schmidt

Siemens

A. Stolifer

L. Stolifer

Wiebe

as MCC director for northeastern Brazil. He is a graduate of the University of Manitoba with degrees in geography, German, and educational administration and has acted as principal in the Winkler public school system. He is a member of Bergthaler Church.

Frank H. Epp, pastor of the Ottawa congregation and a member of the MCC peace section staff, has been appointed to the advisory board of Canada's department of manpower and immigration.

Byron and Teresa Friesen, Henderson, Neb., are spending twenty-seven months in Crete where he will work as an agriculturalist and she will serve as hostess to the MCC unit there. Byron is a graduate of the University of Nebraska with a B.S. in agronomy and Teresa graduated from Reece and Sybil School of Hairdressing. They are members of the Bethesda Church.

Iverson Grove, originally from Elkhart, Ind., has been accepted for a two-year voluntary service assignment as assistant at Youth Opportunities Unlimited in Winnipeg. His wife, formerly Rosalie Thiessen, Winnipeg, is a certified teacher and is employed as school principal and teacher at Prefontaine School District, southeast of Winnipeg. Youth Opportunities Unlimited is the urban extension of the Indian ministry of the Conference of Mennonites in Canada.

Rodney Hofer, Bridgewater, S.D., is on assignment in Yugoslavia for two years where he works with the Red Cross in general maintenance and supply truck driving. He has attended Bethel College and is a member of the Hutterthal Church, Freeman, S.D.

Norman Schmidt, Inman, Kan., attended McPherson College before volunteering for a twenty-seven-month agricultural assignment in Bolivia. He is a member of the Hebron Church, Buhler, Kan.

John Siemens, Altona, Man., has volunteered for a two-year maintenance transportation and construction assignment in Kinshasa, Congo. He attended Canadian Mennonite Bible College and is a member of the Rosenfeld (Man.) Bergthaler Church.

Albert and Lois Stolifer, Shawnee, Kan., left Aug. 23 for a five-year period of service in Taiwan. They are going under the General Conference Mennonite Church's Commission on Overseas Mission to Mennonite Christian Hospital, Meilun, Hwalien, where Albert will be an anesthetist at the hospital. Their commissioning service was held July 20 at the Fairmount Christian Church, Independence, Mo.

Eugene Voth, Hoffnungsau Church, Inman, Kan., and son of Mr. and Mrs. Elmer Voth, entered 1-W in Swedish Hospital, Minneapolis.

Bruce Wiebe, Winkler, Man., is spending twenty-seven months in Congo constructing hospitals and schools. He has attended the University of Manitoba and has been employed by Friesen and Wiebe Building Supplies and Construction. He is a member of the Bergthaler Church, Winkler.

Workers wanted

A rehabilitation counselor experienced in working with people is being sought to take charge of a half-way house of six residents in Swift Current, Sask. Preferred is a couple where both or one is a registered psychiatric nurse or a registered practical nurse with psychiatric experience. Salary is $5076 to $6660. Write to Mennonite Central Committee of Saskatchewan, 126 - 22 St. West, Saskatoon, Sask.

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Central

Sept. 7-12—Meadows, Ill., special services, Gerald Stucky.

Western

Sept. 19, 20—North Newton, Kan., Bethel College, hymnody workshop.

Sept. 19-21—Geary, Okla., Oklahoma Convention.

Sept. 22—Camp Mennoscah, ministers' day.

LETTERS

Reading marathon

To the Editor: Greetings: We read with interest that the students and faculty of Bethel College recently read publicly the names of 33,527 servicemen killed in the Vietnam war. The article stated that it took more than thirty-six hours of continuous reading from a podium on the steps of the administration building.

I would like to suggest that, as a follow-up of this endeavor, the faculty and students conduct another thirty-six-hour continuous reading marathon in which the New Testament be read continuously for the same amount of time. Are there those who would rise to the challenge? Surely we would agree that this would be of equal importance, would we not? *Dan U. Dalke, Rt. 2, Bluffton, Ohio 45817.*

Opposing views on film

To the Editor: Movie reviews appear occasionally in *The Mennonite*. These evaluations take up considerable space in our modest weekly. I have on occasion wondered about the value, the usefulness and the intention of this section. In the June 24 issue, you publish Pomeroy's review in the youth section, suggesting perhaps that youth should see this movie or offering advice on what to look for.

Since Mennonite youth and adults see picture shows, we need to encourage discernment and discrimination. Therein, I justify the appearance of such a column.

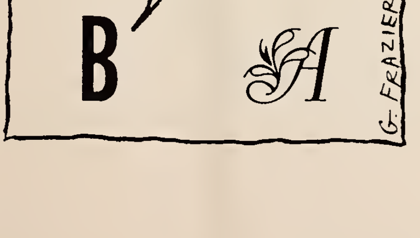
My problem comes at the point of credibility. The contrasting reviews of *The Illustrated Man* in *Time* (April 4) and *The Mennonite* illustrate what I mean. Pomeroy fairly effervesces with praise while *Time* labels this movie a failure. How two reviewers draw opposing conclusions about the acting of Steiger mystifies me. Pomeroy speaks of an "incomparable Rod Steiger," while *Time* describes him as "well below his usual high standard."

In glowing approval, Pomeroy adds *The Illustrated Man* to those pictures having "emotional impact," belonging to all ages. But readers of *Consumer's Reports* and critics label this picture fair to good.

The closest the two reviews approach one another is in the headings. The "Bleakness of Sin" and "Walking Nightmare" both belong to the category of the nefarious. Whose verdict should I as a reader accept? Perhaps I need to find out myself what that M-rating really means. *Dick Rempel, Rt. 4, Inman, Kan. 67546.*

About our letters: *We try to use all letters submitted for publication in order to encourage our readers to express themselves on a variety of issues. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which we see as a part of the larger obligation of membership in the brotherhood to both give counsel and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements which have been carefully and thoughtfully prepared will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters addressed to the editor and marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

CHURCH LETTERS


COULDN'T WE DO WITHOUT FLOWERS ON THE ALTAR DURING THE HAYFEVER SEASON?
B
A
G. FRAZIER

Keep from stagnation

Dear Maynard: You caught me up in your dream world with your recent comments about the future of cooperative work on periodicals [Editorial, May 27]. I want to affirm with you that *Die Mennonitische Rundschau* and *Der Bote* need each other and that the stimulation they would surely give each other and each other's constituencies is one of the few possibilities to keep them from stagnation. I want to hazard saying the same thing about the *Gospel Herald* and *The Mennonite*, to use your own example.

Perhaps I can argue my case best from experience. *Arena* is the one publication I am aware of in the Mennonite world which is published jointly by the Mennonite Brethren, General Conference, and Old Mennonites. And the reason it came into being was because there were a few people like you who dreamed, who dreamed about what God could do if committees and conferences opened themselves up to whatever God would send through each other. Because the student services committees of the three groups realized how much they could do in God's kingdom together that they could never do separately, it seemed the only faithful thing to do to work together.

As editor of *Arena*, I should like to share several observations which I hope will have significance in the future joint ventures. The first one is that we did not join hands on the basis of that sentimental argument claiming, "There are no differences." There were. And there are. But the stimulation of covenanting to speak and listen to one another has, in itself, made the venture worthwhile for me. Further, when people (both on editorial boards and in the readership) learned to trust one another they, very shortly, learned to learn from each other. Differences often become complementary rather than contradictory. Of course, this has not always been the case. At the present, people in all three conferences are questioning the content of *Arena*. But, so far, this has been to the good: is it not the task of a church periodical

JOURNAL

to lead the church, to prod it, and then, when the issue has been dealt with, to reflect the church's stand?

One of the unexpected blessings God has sent us through this joint venture is the common stake we have in one another and in our mission to and with students. Not that it was absent before, but now we are bound to one another, regardless of whim or current political fear in any one group. In sponsoring *Arena* the student service committees and, to a lesser extent, the mission and education boards developed a continuing responsibility to one another and to Mennonite students and to the university, from which God is so often barred. It is not that we have always agreed on everything—but then, the differences from left to right in the Mennonite Brethren Conference seem to be about the same as those that come up when the three groups work together. The point is that, despite temperamental and theological differences, we have discovered, in working together, that God has given us a common calling in relation to the student world. Students being who they are, *Arena* can expect to continue its growth in the throes of a creativity which has elements of anger and dissent in it. It is only in the concreteness of missionary situations such as the one which gave birth to *Arena* that sons of God, in this case Mennonites, will open themselves to one another in more than a polite and political way. Only in such situations are we surprised by what we have in common and by the urgent call of Christ that we be good stewards of our inheritance.

Sorry for taking so long, Maynard. But I still have a dream, as do you! In our venture with *Arena,* God has given many of the sponsors and the readers a freedom to be vulnerable to one another. That is the essence both of ecumenicity and of missionary faithfulness to the world. "Free at least, free at last, thank God Almighty, free at last!" *John Rempel, editor, Arena, 1601 Ingram, Sarasota, Fla. 33575.*

Visit to Garden of Gethsemane

June 17. After a strong diet of bitterness from the Arabs, we took the plunge into Israel. I was prepared for an unfriendly and fanatic reception. The airport at Tel Aviv seemed almost forbidding. Of course, my imagination and prejudices were playing tricks on me. The Israelis were kind. "I'd rather not have my passport stamped," I said to the man at the gate. (An Israeli stamp may bar entry into an Arab country, and we wanted to keep our options open.) "Yes, of course," said the Israeli civil servant. "The rest of group, too?" offering the same courtesy to all the rest of our party.

And then a quick bus trip brought us to the ancient city of Jerusalem in less than an hour. How short the distance from the Philistinian coast to the hills of Judea. Somehow it seemed much farther in my Sunday school quarterly, and indeed it must have been when people made the distance on foot.

And in Jerusalem we met many sensitive Jews who shared our concern about relations between Arabs and Jews. Simon Shereshevsky, a retired radiologist in Jerusalem, is a leading member of Ihud, a group founded by Martin Buber and others over twenty years ago to find a peaceful way of life between Arabs and Jews. The group is small, very small, but Shereshevsky claims that it has an influence well beyond its size.

"People are asking themselves (at every change of policy), 'What will Ihud say to this?' " he told us.

Ihud probably does serve as a conscience for Israel. It apparently has the support of a small group of intellectuals. Even so, the conscience is heard poorly in Israel and scarcely at all outside.

June 18. Across a path in the Garden of Gethsemane, scampers a lizard. He glides over a faded pink hose carrying water to the green plants which crowd around the ancient olive trees. Gethsemane means olive press says the guide, and in this garden, Jesus Christ met the tempter in that long dark night of agony when He chose between man's way of compromise and the sacrifice of the cross. Near the garden stands the thrice rebuilt church with three names—Church of the Garden, Church of the Agony, and Church of All Nations. It hovers over the stone on which Jesus prayed while the disciples slept. We go into the darkened church where priests and a congregation are worshipping. We listen to the ritual briefly, then edge forward to view the exposed rock that heard the prayer, "Abba, Father, all things are possible to thee; take this cup away from me. Yet not what I will, but what thou wilt" (Mk. 14:36 NEB). Crushed by spiritual torment, Jesus rejected the tempter's way, and fixed His choice on the sacrifice of the cross. Out under the olive trees, a bearded gardener trims some plants. The bleeding stems spread a pungent fragrance through the garden.

Again this evening, we talked to one of the religious leaders of Israel, although as a leader of progressive Judaism, Rabbi Sholom Benchorim represents a minority of Jews in this Jewish nation. "Israel is too big," he says, probably referring to the conquered lands being held since 1967. "It is better to have a small country and peace than a big country and many enemies." Is the state of Israel a part of the expected messianic kingdom, we asked him. "Of course, the state of Israel is not the kingdom of God. It is a very earthly kingdom." But he did add that "here and only here can we fulfill the commandment of God." He was reluctant to speak of political problems because his religious group is not a political party. Like religious people everywhere, he seemed most interested in the so-called religious aspects of life such as the rules and teachings of religious organizations, especially his own. But perhaps, again like religious people everywhere who claim not to be political, he was quite political by accepting the political monopoly of the government and its point of view. One got the feeling that for many religious Jews in Israel, religion was most important and political affairs secondary. *Maynard Shelly*

Good-bye, college

Ned L. Gerber

MELINDA IS A tough girl. She actually sparkles life; it seems to spring from a deep, supple fragrance. That night, her whole body was a melody of rich beauty and soft curves.

I sat beside her on *our* rickety, peeling porch swing. We were trying to make it screech in rhythm with the lightning bugs; but I just sat there, enjoying her wonderfully free, silvery laugh.

My mind wandered . . .

Postcards ✓
Aspirin ✓
Toothpaste ✓
Melinda

I was completely packed except for Melinda. I knew that my suitcase was still lying open on the foot of my bed. There was room between the socks and the ties for one more thing —either a heartache, or apron strings.

Tomorrow morning, I would jump out of bed and stride away from our house, with its monotonous chores, suffocating isolation, and dirty kitchen linoleum. I was going to college. But it would be a sermon without a benediction not to say good-bye to Melinda. I wanted to kiss her just once more, to prove to myself that I was cutting it off in complete control.

"Ready to sail, Columbus?"

I opened my hand beside her and waited for those delicate, velvet fingers.

"Now remember, mama's little boy," she mimicked, "always wear your earmuffs when it's cold, and change your underwear at least twice a week, or those poor people will think you haven't had any fetching up."

I tickled her good for that crack. She squirmed helplessly until her hand reached my loafer and threw it into the dark evergreens around the house. I hopped gamely back and forth while she shouted directions: "To your left; oops, I mean to my left; no, not that leftish."

"Aren't you glad it's only two months until Thanksgiving vacation?" We were both on the porch swing again.

"Oh," I shrugged, "after I leave tomorrow, only *Auld Lang Syne* will bring me back for a visit." I think she ignored my beginning on purpose.

"Don't tease, John; nothing can ever make you shed your identity like that . . . that butterfly cocoon we found. This is your home; your name's on the mailbox, and they'll always set a place for you at supper."

"Is a butterfly naked? I've waited eighteen years to balance our church with a firsthand look at the world. Sure, it's comfortable for a groundhog to hibernate; but we're supposed to be the salt of the earth."

"John, we've talked so much about this. I just can't believe that experience—or tradition, whatever you call it—is all bad. What do you expect to find out in the world, a race of Martians? People are the same, everywhere."

"You were all excited in English lit about John Paul Jones running off and finding himself on the sea."

"But you'll be a fish out of water—"

"I know it will be painful, but I've got to step out, sometime."

I was starting to weaken. You've got to watch Melinda; it's hard to concentrate when she looks at you with those moist, fawn eyes. Once she even talked me into asking her to a Sadie Hawkins party.

"John, leaving home isn't necessarily the same as leaving your religion."

"And if I decide to return, I'll appreciate it more for having seen the alternative."

"If black is beautiful, perhaps Mennonite is masculine?"

"Aw, cut it out, Melinda. I'm not being excommunicated. I'm just trying to blend the best parts of both

I finished packing that night with a stroke of the pencil the twentieth century and the Mennonite faith. You expect me to pour the new wine of exposure into the old wineskins of ritual—something's got to give!"

"You. Our Mennonite heritage is a faith, not a culture."

"Do you want me to walk out on that campus, tomorrow, in bare feet and bib-overalls, so everyone will be sure to know that I've got the faith?"

"But you've got to have a foundation to build on; a standard to compare those new ideas against, an absolute—"

"—a big, fat, biased dogma, you mean, to make me the kind of puny-minded mole our ministry needs."

I didn't really mean that. Our minister is a great Christian. Things were getting a little bitter; I was glad for a pause.

"And so, John, the break is complete. You're going to turn over a thrilling, new leaf: no more bedtime snacks, no more football, no more Melinda"

"I didn't say that!"

"No; you haven't said anything all evening. You've shouted and argued and made all kinds of excuses. If you want to be free out at your old sophisticated university with all its sexy coeds, why don't you say so? I don't care. I love my parents and our church and this farm."

That did it. I grasped her: 112 pounds of beauty and bullheadedness. Her full lips were hot when she slapped me with a terrific sting!

"*Judas*!"

She stood up, in spite of herself, took off my class ring and tried to give it back. I was looking the other way because I thought she might cry. She aimed for my shirt pocket, but it fell on the porch floor. Then she felt even worse. We crawled around together until we found it under the seat. Melinda forgot herself and tried to stand up. Her head cracked so loudly it sounded like a home run. I never heard anybody sob harder. When my little sister Kelly gets hurt, I let her sit on my knee while I rub her bruise. Somehow, that didn't seem appropriate. Rather than appear inquisitive, I looked the other way again.

"Does it hurt?"

"No."

She tried to walk very calmly into the house, but the door was swollen shut. I kicked it open for her. It made me glad to be wearing loafers—after that, we were both suffering.

"Melinda?"

She waited, although it has taken me three years to realize why.

"Good-bye."

Well, what would you have said?

There are only two things I remember about the next half hour. One is that she left the angora on my ring. The other is the oddest numb feeling. I was nonchalant and furious at the same time. For ten wonderful months it had always been good-night; never good-bye. For the first time, I drove all of her lane with both hands on the steering wheel, not just my left wrist. There was a rabbit frozen in my headlights at the crossroads. I hope I crushed him.

Postcards ✓
Aspirin ✓
Toothpaste ✓
Melinda ✓

I finished packing that night with a stroke of the pencil. It was a rough six hours. I acted like a kid on Christmas Eve—tossing, turning, and thinking. At three o'clock, I kicked off the quilt. At four thirty, I threw out my pillow. At six o'clock I got up, totally shot for my first, glorious day.

I ate only eleven waffles. Mom looked at me and sort of smiled; it made me sad, but I guess that's one of the kicks she gets out of life.

We loaded the car. I felt like Martin Luther. Mom and Kelly both cried. Seems to be the vogue.

"Well," Mom said, "remember to wear your earmuffs and coat when it's cold."

Coat! It hit me all of a sudden. "I left my coat," I started to say, "at Melinda's last night." For some reason, I didn't want them to know, but it's pretty hard to tuck words back in once they start to pour out.

"Oh, it's right on the way," Mom assured me.

"Yes, but we might be late for registration if we stop," Dad replied. "Should we mail it out to you?"

Alone in a crowd

Talk, talk, small talk—
open caverns issuing forth
empty words, overworked phrases,
hollow echoes of words heard before
in another crowd . . . the same all over
again—acceptable, meaningless words
that fit in well, that serve the
immediate purpose of filling each
moment with trivia that calls for more
trivia to fill in the uncomfortable
silence with *nothing*.

Ellen Groves

MEDITATION

Trusting the goodness of God

HAPPENINGS, HUMANS, AND Holy Scriptures are three important tools for learning. God used all three to teach a couple of His children one of their greatest lessons in the life of faith. It happened like this.

Our first son was born after an agonizing night of vigil. Relief and joy came to my wife and me with our first look at Daniel. At last, what we had anticipated so long had become a joyous reality. Before long, however, joy turned into pain.

It was six A.M., the morning after Daniel's birth, when the telephone's ring gave me the first inkling that something was wrong. Through the receiver came the message from my wife, in word and emotion, "Daniel is very ill and in danger of dying. Come as soon as you can!"

Daniel in danger of dying! Our first son to be taken from us so quickly! I tried to push these thoughts from my mind with the words, "This just couldn't happen to us." Nevertheless, a few moments at the hospital facing the facts with my wife turned these dreadful impossibilities into painful reality.

The next ten hours we spent crying, comforting each other, receiving comfort from others, helplessly cheering for our son in his fight for life, and fervently praying. And we prayed as we never prayed before.

Believing in God's understanding love, we prayed admitting our tremendously strong desire to have our son alive. We could also pray confessing our sometimes angry question, "Why should this be happening to us?" And we prayed many other things, too; including the promises men make to God in times like these. But we couldn't pray, "Thy will be done," if that might mean losing our son. That is, not until God sent a fellow human to minister to our need.

Daniel's second sunset was only a short time past, when a member of the congregation we were serving encouraged me to join him for lunch in a small restaurant near the hospital. In the conversation, I shared with him some of the questions we were throwing at God. My friend's response was direct and helpful. It amounted to something like this: God gave Abraham a much-longed-for son, in spite of impossible conditions. Abraham's joy in the fulfillment of God's promise was immeasurable. But that joy was interrupted later on by the command of God to "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains. . . ." (Gen. 22:2 RSV). Now, Abraham couldn't have liked this idea. Hardly would he want to do this. Yet, Abraham was ready to do as God willed. So great was Abraham's faith in God's goodness, and faithfulness, that he would trust God's way completely (Heb. 11:17ff.).

The message came through, bringing untold encouragement. Whatever might happen to our son, whether he would live or die, we, too, could trust in the goodness and faithfulness of God. We might have our own plans, desires, and attachments. We may not like what God expects of us. But we can accept God's ways and will when we assume, as Abraham did, that God *is* good, and His ways *are* best.

We thank God for the friend who helped us to pray: "God, we can't see the good in this. We don't like what losing our son would mean. But, God, we know You *are* good and Your ways *are* good; yes, even *best*. Help us to trust as Abraham did!" We thank God also that our son was allowed to continue with us.

Donald K. Nester

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*Supplemental reading for the Sunday school lesson of Aug. 31, "God's People in Confusion."

COVER

A schoolroom in Colombia.

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Enjoy the new wine

Rudy A. Regehr

THAT THERE IS ferment in our world today few people will deny.

The decade of the 60's brought many exciting and challenging, but often dangerous, innovations to us. These ranged from a renewed interest in the renewal of the church, to space travel, to mass use of drugs, and a new morality which we have failed to understand. More new things are raining down.

Our day is governed by feeling, not by logic. Marshal McLuhan has said that it was the alphabet and the printing press that made rational beings out of a tribal people. But with the coming of radio and TV, that age is past. We are in a new tribal era where feeling and emotion are again the governing forces. Before you reject this idea, take a look at how the advertiser sees us. He is the one who has researched us to know what "turns us on" (a term that already tells you that it's not logic we're dealing with). Most commercials are pure emotion—not logic. What has a knight in shining armor riding through suburbia on a white horse got to do with laundry detergent? But it does sell soap.

Our day is part of an age of speed. This is not only reflected in travel and communication but also in the speed with which our culture changes.

Just a few years ago, we thought only our immigrant parents from Russia or Paraguay and *their* children had their generation gap widened by a cultural gap. Today almost every parent experiences a cultural gap with his children. Our culture has changed so quickly that the youth and their parents live in two worlds—one *cool* and the other *straight*.

C. E. Nelson, a professor at Union Theological Seminary, asks: "Is this a passing phase that characterizes the youth of the 1960's merely because civil rights and the war in Vietnam caught their fancy? Is this rising generation indulging in long hair and unconventional ways just to see adults twitch?

"I don't think so. I believe that the generation under thirty is coming to an awareness of themselves and their world that is significantly different from the world that shaped the minds of adults now aged forty to sixty.

"Our problem is not the generation gap as such. To discuss it that way leads us either into sentimental pleas that adults try harder to understand teen-agers or into false hopes that as soon as these kids get married and settle down, they will become as we did, standard Protestants. The problem is much deeper: it is not a generation, it is a culture gap."

Marshall McLuhan spoke in a similar way in a recent interview when he said: "The generation gap is actually a chasm, separating not two age groups but two vastly divergent cultures. I can understand the ferment in our schools because our educational system is totally rearview mirror."

The password today is involvement. The lecture method is going to continue to fade. Already in kindergarten children learn by discovering, not by being told. You can't ask anymore "What did you learn today, Johnny?" because most likely he doesn't remember being taught, but he did make discoveries. The high school physics student is discovering ideas today that used to be *taught* in university.

The sort of involvement that children experience all day long in public school conditions them to reject those ideas which they did not discover for themselves. So we must ask what about the Sunday school classroom without teaching aids; with straight-back chairs and a lecture? Is learning really possible here?

Students are no longer wet clay in the hands of a master teacher. Students are a dynamic charge of energy that needs to be plunged into worthwhile concerns. Television has exposed them to every ill of society; and in their youthful idealism, they are prepared to join hands with those who would correct these ills. If that isn't potential for the church, then what is?

This is an exciting age in which to live and be associated with the church. We can start a process in our church which will capitalize to a far greater degree than we ever thought possible on some of the trends and situations which have most threatened us. There is ferment not only in education, but also in the church and in our families. Let us enjoy the new wine that can be ours if we can create wineskins to carry it.

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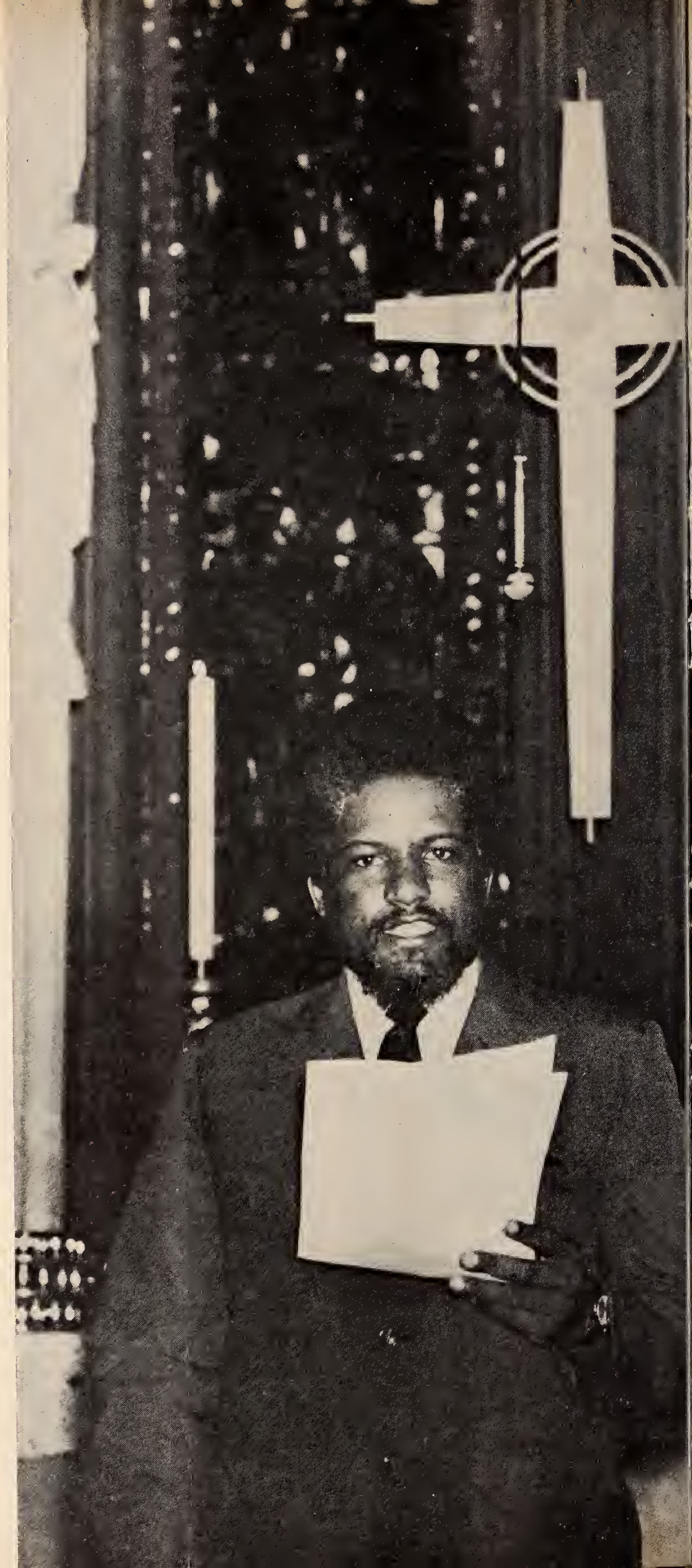
THE MENNONITE

The Black Manifesto and Christ's

Harold R. Regier

James Forman in Riverside Church: The Manifesto calls for a black revolution to fight racism, capitalism and imperialism, and to redistribute the wealth of our nation so that it might benefit all people.



On Sunday morning, May 4, an event occurred which visibly shook the churches and synogogues of America.

What the full repercussions of it will yet be, no one really knows. But it has brought a flood of official and unofficial responses from churches, church groups, and individuals.

I am referring to the disruption of the worship service at the Riverside Church in New York City by a group led by James Forman. Taking over the pulpit, he presented the demands of the Black Manifesto, adopted as a policy statement by the delegates to the National Black Economic Development Conference held at Detroit, April 25-27.

The Manifesto demands of the white churches and synagogues the payment of $500 million as a reparation to black people in this country, for centuries of forced labor, and for being victims of the most vicious racist system in the world. The Manifesto calls for a black revolution to fight racism, capitalism and imperialism, and redistribute the wealth of our nation that so it might benefit all.

The half-billion dollars asked are to be used, in part, to establish a Southern land bank, to establish four major publishing and printing industries in the United States, to establish four TV networks, to establish a black university, to name only a few of the several parts of the program envisioned in the Black Manifesto.

Rather perceptively, the Manifesto then calls upon all white Christians and Jews to "practice patience, tolerance, understanding, and nonviolence, as they have encouraged, advised, and demanded that we as black people should do throughout our entire enforced slavery in the United States."

What does the Bible, what does the church, have to say to such a shocking movement as this?

Jesus, in His home town of Nazareth, announced His identity and mission. Note how it happened. "And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, 'The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed'" (Lk. 4:16-18). "And he began to say to them 'Today this scripture has been fulfilled in your hearing'" (Lk. 4:21).

Does this sound like Jesus initiating His ministry by setting forth a poor people's manifesto taken right out of the Old Testament book of Isaiah? Is this the Bible speaking to the social order of Jesus' day and to our day, as well? Jesus did not disrupt a worship service as did James Forman. No doubt, He was given the invitation to read the Scripture passage. His participation was not an intrusion upon the normal order of things. Yet there was something disrupting about what Jesus had to say. For He identified himself as the one anointed to preach the good news of deliverance for those who were poor and captive and oppressed.

I know that many Christian people spiritualize this passage. They say it has nothing to do with physical poverty or physical captivity or physical blindness or physical oppression. It is a matter of the chains of sin that bind and blind its victims.

While this is a part of the total picture given in this passage, we must recognize that Jesus included a physical, as well as a spiritual, ministry to the victims of an oppressive social and religious system during the three years following this presentation of His manifesto in the Nazareth synagogue.

He ministered in the spirit of Isaiah 5: "But the Lord of hosts is exalted in justice, and the holy God knows himself wholly in righteousness. Woe to those who draw iniquity with cords of falsehood, who draw sin as with cart ropes. Woe to those who call evil good and good evil, who put darkness for light and light for dark, who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes and shrewd to their own sight! Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink, who acquit the guilty for a bribe, and deprive the innocent of his right!" (vv. 16-23).

Man! Look at the way these words apply to our social order, today! Notice that inverted sense of justice: "Those who call evil good and good evil." Then look at the corruption of the judicial system: "'who acquit the guilty for a bribe, and deprive the innocent of his right!"

So the Bible speaks to the social system. But what does all this have to say about the Black Manifesto and the revolution which it proposes?

Basically, it calls for repentance and the change of heart that would result in a change of values and the systems which exploit and oppress.

Let's look at the response of Ernest T. Campbell, the senior minister of the Riverside Church in New York City where the initial confrontation of a church with the demands of the Black Manifesto was made. He reports that many letters and calls came to the church following the incident.

He says that the tone of the letters, primarily, were, "We're sorry it happened. Sock it to 'em!"

He added, "Some of the letters were so hot that they should have been sealed in asbestos."

And then he sums up the predominate reaction of what happened at Riverside on May 4, with the five words, "The shame of it all."

He raises the question, however, "Wherein lies the shame?" And then he says, "The shame of it all was not that the service of worship was interrupted, indefensible as that action was. The shame centers in the fact that within the population of this most prosperous nation there are people who feel, rightly or wrongly, that they have to use such tactics to draw attention to their grievances."

Commenting further on the incident and the needed response to what is being demanded in the Black Manifesto, Campbell says, "While we have no intention of allowing him [Forman]

Jesus initiated His ministry by setting forth a poor people's manifesto taken right out of the Old Testament book of Isaiah.

to exact extortion from the church, and find his demands upon Riverside Church absurd and fanciful, we will not make of him a villain and thus artfully dodge the truth that underlies his cause.

"And that truth, as our consciences should have told us, for years, and the Kerner Report told us, fourteen months ago, is that our society is suffering from the blight of racism.

"The churches of the land, far from being a vigorous part of the solution of this problem, have been apathetic beneficiaries of it. . . . Let's be done with rationalizing," Campbell continues. "Wherever you go in this country, the white man rides higher than the black. He lives in the better parts of town, sends his children to more desirable schools, borrows books from finer libraries, holds down higher-paying jobs. And where has the church been in all of this?"

He went on, "And, by its silence, it has blessed these arrangements and given them an aura of divine approval. It has conveniently exalted the virtues of obedience and order—getting fat in the process. It has forgotten the poor and the dispirited. When the church refuses to follow its Lord into the busy thoroughfares of history, when it talks of love but fails to press for basic justice, when its message has no other focus than the well-being of individual souls and lacks all public reference, when it refuses to put its own power on the line on behalf of the disadvantaged, when it lowers its voice in order to raise its budget, when it becomes more concerned to *perpetuate* and *adorn* its life than to *lose* its life for the sake of Christ and the gospel—when all of this happens, as it has, the church can be rightly charged with contributing to the social and economic inequities that provoke minortities to violence."

This is not a black militant speaking. This is Dr. Ernest Campbell. A man, whom you would expect to be most defensive because of the vulnerable position he is in, is willing to put his finger on the sore spot that created a scene such as the one which occurred in the large church of which he is the senior minister. This is not to say that Campbell approved of either the method or all of the demands made by the Black Manifesto. But he made it clear that there must be an appropriate response to the kind of action that was taken. Though revolution cannot be condoned as the best method of initiating social change, the fact that revolution is being advocated ought not create for us such a hang-up that we refuse to listen to the message. This is what I am afraid has happened and is happening to many in the church. Campbell speaks to this danger when he says, "We believe that when the desperate talk this way [that is, the way the Black Manifesto speaks] intransigence and rigidity on the part of the establishment only tend to prove the revolutionary's point—that the situation is hopeless. By pursuing justice for others as heartily as we prize it for ourselves, we weaken the revolutionary's case, improve the lot of our brother, and glorify God."

I was disappointed in the title and tone of an editorial that appeared in a Mennonite paper which called the Black Manifesto, "A setback for justice." As Campbell says it so well, this very attitude, on the part of the establishment and the church, proves the revolutionary's point. We are unwilling to listen when he speaks to us at the negotiation table.

And, then, we are unwilling to listen when he tries to communicate in ways that are disruptive and revolutionary. Thus, to say that this method is a setback for black justice is to say to the black man, "Go ahead with your revolution. Begin your guerrilla warfare. Use violence. Because that's the only method that will work."

Let's not get hung-up on the fact that a very disruptive and unfortunate method was used to get the message across. Let's get down to the bigger business of, as Campbell put it, "Pursuing justice for others as heartily as we prize it for ourselves."

The Bible does have something to say to our social order. Basically, it speaks to us about the kind of commitments and attitudes and relationships which would avoid the kind of revolution that is stirring in our nation today. Whether or not God can bless the kind of method suggested by the Black Manifesto, is not, necessarily, for the Christian church to say. It is, rather, for us to hear this as the voice of God speaking, no doubt, in less than the most Christian way—but speaking, nevertheless.

What should be our response? First, we need to listen. At this juncture in our society's upheaval, those of us who are a part of the white Christian church can do little else than listen. We do not deserve the right to talk back.

Secondly, we need to repent. We need to openly acknowledge our sins of the past centuries which have continued to be compounded in our day and to have caused the kind of system which has created two societies—separate and unequal—and which are about to crumble with the threat of revolution. We need, somehow, to express our repentance in ways that are as clear as the ancient symbol of repentance—dressing in sackcloth and sprinkling ashes over our heads.

And, thirdly, we need to let the black man act. He must get into the driver's seat and begin to help mold a system which, at least, makes a new attempt in the direction of social justice. We must let him make his mistakes for we have, certainly, made ours.

The Bible speaks to the social order. It is summed up in the words of the prophet when he says, "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

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African Christians share testimonies

As a teen-age choirboy on an Iowa farm, I well remember the six o'clock morning commercial on WHO radio, urging farmers (who else would be listening that time of day?) to visit a *Little Bit of Heaven* at the top of Brady Street hill in Davenport.

I'm not sure what I missed, since Dad never felt the place important enough to merit family exploration.

Today, however, I know that I have seen and heard and felt a little bit of heaven. Not at the top of Brady Street nor along Golden Boulevard, but on *Avenir Venue* beside the Congo River in the center of what my sixth-grade geography book called "the dark continent."

Trying to report the happening to someone not present is like trying to explain to a blind man what a rainbow looks like. Just as the hues of a rainbow defy description, so a depth experience in international Anabaptist fellowship resists recounting.

The occasion was the joint meeting of twenty representatives of the Africa Mennonite and Brethren in Christ Fellowship and the eighteen-member planning committee for the ninth Mennonite World Conference. The time was just after *Apollo 11* got back from the moon. The place was the Congo Inland Mission Hostel in Kinshasa. The agenda item responsible for all the furor was simply labeled "Sharing what God is doing in my brotherhood and in my life."

During that August day, brothers from five continents opened their hearts to one another in a marvelous, yet modest, way. Mennonite World Conference President Erland Waltner put it succinctly: "We have found that Jesus Christ is here. We have experienced His living Presence in the bond of brotherhood."

That testimonies from the host country attracted the limelight was both appropriate and understandable, for Congo counts half the African Mennonite population. Further, in the last decade, the newly founded Mennonite community in Congo has undergone severe trials, during the turmoil and bloodshed after political independence in 1960.

For example, veteran Congo missionary Jim Bertsche had, earlier, recounted some of the destruction in *Mennonites Around the World*, a panorama of global Mennonitism published for the 1967 Mennonite World Conference in Holland.

He described the Kwilu *jeunesse* rebellion of early 1964 as "fifteen insane days" during which torch, lash, gas bomb, and bush knife were used to terrorize the common people into trembling submission to the rebels: "By February 1964, the church stood alone amidst the murky tides of rebel control which opposed the central government, missions, the church, the white man, and most everything that stemmed from his efforts."

Pastor Falunga Eli from the Mukedi area, where the Mulele rebellion crossed back and forth, presented a glowing witness to God's grace during difficult days.

"Anyone who has lived through this period," he began, "need not be reminded of anything for he well recalls his own memories. Before the rebellion broke, we were going forward in our church work; but the rebellion truly upset and spoiled everything. We were unsure of even a place to sleep as the wild grass and high forest became our home. I won't waste time reporting the material things which were lost but simply remind you that the lives of many of us were continually in jeopardy and danger. In one instance, I spent four hours in a dungeon because I conducted a Christian wedding; the rebels spread the report, 'American influence is not finished in our area—to think that a Christian wedding was conducted in our time!'

"Since the power of rebel leaders has been broken we have been struggling to relaunch our church life. Present problems greatly test our ability, our strength, our wisdom. Many fellow believers still live in great difficulty. Yet we can truthfully say that the church has been purified through all of this."

Another moving episode was related by Pastor Kamba Jean from South Kaisai. He explained how he and a fellow pastor had traveled about fifty miles for an evangelistic campaign, when battle broke out behind them forcing them to be separated from their home for three or four months. Finally, they decided to risk returning only to be promptly arrested by young militants whose leader immediately said, "There are no good relations between us. You are against us, so we must put you to death before sundown."

"We prepared for the end," Pastor Kamba went on. "At four o'clock, we heard the noise of an incoming vehicle which terrified our captors. 'Now is the time for us to get out,' I told my partner, 'this is the help of God. Let us go quickly.' With no shoes, no clothes, no bicycle, we ran toward home but quickly were confronted with a crocodile-infested river! Now, what? Behind were enemy forces. Ahead were the crocodiles. We dare not go back, so we cast ourselves into the river, trusting God. He protected us to our homes. Our families were already grieving our sure death.

"If you didn't see the battles," he concluded, "you can't begin to understand how great and how difficult the situation was. When we think back, we can do nothing but cry. We thank God for His mercy and help and for causing His Word to grow."

Dean of the Congolese Mennonite leaders, Pastor Mathieu Kazadi, pointed to Romans 8:28 as the promise which he claimed during the days of persecution and resettlement: "All things work together for good for those who love God." He described how he was requested to establish the Mennonite church in refugee territory and told how the church has been growing, with five hundred baptisms during the past year. "Only the strength of God enabled us to move forward. In that strength, we keep going ahead, for there is much work for the church to do."

Coming more directly to the present situation in Congo, Bertsche noted that there are many things for which to be grateful. Continuing witness is being maintained, as evidenced by new members being added to the church continually; church contributions for the Evangelical Mennonite Church in Congo alone, last year, approached $25,000; an impact is being felt from the ministry of younger church leaders; Mennonite fellowships are being established in urban areas.

"However," he summarized, "if the church is to maintain its energy as it now exists in all its far-flung areas among divergent tribes, we will have to experience a moving of the Lord among us, as His Spirit of Love lifts us above the regional and tribal rivalries which are so much a part of our Bantu culture."

Attention turned to other parts of Africa. Million Belete, who represents his continent on the world conference presidium, explained how Christianity was planted in his home country of Ethiopia early in the Christian era, but today lies buried in the liturgy of the Orthodox Church. In this context, a six-hundred-member Mennonite fellowship seeks to witness to the dynamic personal faith in Jesus Christ.

From Somalia, Said Sheikh Samatar told how a fanatic Muslim priest stabbed a missionary in 1962. Because of this Anabaptist martyr, a Christian church now exists in a country which registers 99.9 percent Muslims and in which only Islam dare legally be propagated.

Pastor Hezekia Sarya, representing the Tanganyika Mennonite Church in Tanzania and Kenya totalling 7850, spoke in Swahili. "The Spirit of God has had liberty in our midst. We are happy that God has led and He keeps us warm in His spirit. Although we are small in numbers in the whole Christian family, we have much influence, for which we praise God."

Representatives from two other African areas were not present, because of political problems. Brethren in Christ leader Alvin Burkholder spoke in behalf of the fellowships in Zambia and Rhodesia which he had just visited. He said that although the political situation is causing great concern, God's Spirit is working. Moving across the continent to West Africa, Edwin I. Weaver extended greetings from the Mennonite congregations in Nigeria, which have been without mission leadership since evacuation at the outbreak of the civil war which continues to divide the country, but God's people continue to grow in His grace.

Secretary of the Ghana Mennonite Church, Isaac Sackey, asked, "I wonder what would happen in Ghana if we would have the trouble which our brothers in Congo and Nigeria have had; would we be able to survive opposition? Even after ten years, we have no trained Ghanian leadership in the Mennonite church. I'm afraid persecution would wipe us out!" He mentioned their need for moving from a village-oriented to a city-oriented program if a strong church is to emerge.

God, too, is pouring out His grace and working His will on other continents, as well. Brothers spoke of joys and concerns. In some ways, the reports were strangely similar; in other respects, understandably, different. Like the writer of Hebrews, I find there isn't time to recount in detail the other examples of faith which were narrated: from Indonesia and India, from Holland and France, from Brazil and Uruguay, from Canada and the United States of America.

Speaking a personal word, J. A. Toews from Canada echoed a common feeling of many who had gathered. "In an increasingly complex world, I am learning to live with provisional answers. Like Paul, 'I know in part and I prophesy in part.' If a Christian, today, has all the answers,

Taipei work camp

In July, twenty-three young people from the Ta-Tung Mennonite Church conducted a one-week work camp at the Ta-Tung Children's Home located on the outskirts of Taipei. The work included the widening of the road at the orphanage and preparing the ground for a basketball court. Time was devoted to other activities, including the distribution of tracts to every home in the area. The young people, for the first time, experienced the joy of serving others in this way. In fact, they were so gripped by this experience that the whole group returned to the work camp site the following Sunday afternoon to stand again where the Lord had spoken to them and where they had experienced joy in service.

he surely doesn't understand the question; if he has no answers, he hasn't experienced God's grace, which I still find adequate for today."

At the end of the day, we knew, without doubt, that we had previewed heaven. We recalled the words which Waltner read from Revelation at the beginning: from every nation, tribe, people, and language saying, "Amen! Praise and glory, and wisdom, and thanks, and honor, and power, and might, belong to our God for ever and ever! Amen!" *Willard E. Roth, Accra, Ghana.*

Change in way of working
Home Ministries new plan

Task forces and ad hoc committees will soon be appointed by the Commission on Home Ministries to work on the key issues which former standing committees of the commission had identified. Additional task forces will be appointed as called for by needs in our churches, districts, and our world.

Task forces and ad hoc committees will likely be recommended by a proposed district minister's council (made up of district ministers and district presidents) or by other concerned and interested groups. Task forces and committees will need to be appointed and approved by the commission or commission executive committee.

All standing committees, such as the committee on the ministry, peace and social concerns committee, and evangelism committee, are being phased out. A number of persons have misread this action. Some have interpreted it to mean that the newly formed Commission on Home Ministries is de-emphasizing evangelism, while others have understood it as a diminishing of social concerns.

Commission on Home Ministries personnel believes strongly that the new strategy of task forces and ad hoc committees in place of former standing committees will actually be more effective in exploring, proclaiming, and implementing *both* our personal evangelism *and* our social involvement concerns. *Palmer Becker.*

Airlift for border war aid

The undeclared war between El Salvador and Honduras in Central America has left thousands of displaced persons in both countries, and in addition, some have fled into Guatemala and Nicaragua.

In response to a request from James R. Hess, Eastern Mennonite Board of Missions missionary in Tegucigalpa, Honduras, the Mennonite Central Committee assembled a planeload of emergency relief materials.

The nineteen tons of clothing, bedding, and Christmas bundles left Philadelphia airport August 6 for Miami, where it will be transshiped to TAN (*Transportes Aereos Nacionales* of Central America) to Tegucigalpa. The US AID (Agency for International Development) paid for the air transport to Miami of the shipment valued at $65,000. The airline is carrying the materials without charge from Miami to Tegucigalpa.

Hess informed MCC that local national pastors and missionaries have organized a service committee and would be a ready channel for distribution of food and clothing during this emergency. For the moment, however, adequate foodstuffs are available in Honduras for immediate feeding of the displaced people, Hess reported.

The El Salvadoran Red Cross has registered twenty thousand people requiring assistance within El Salvador. It is providing food, clothing, money, and bus fare to transport displaced persons to their place of origin.

It has been reported that up to five thousand displaced persons have crossed over into Guatemala, with the Guatemala Red Cross providing emergency food. Additionally, an estimated seven hundred El Salvadorans, mostly women and children, have crossed the border from Honduras into Nicaragua.

Hess reported that more than ten thousand persons were receiving assistance in various Honduran towns. Half of that number were El Salvadorans who had been taken into custody, reportedly for their own protection.

Much of the squabble of the sister republics of El Salvador and Honduras concerns land. El Salvador, with more than three million people packed into an area the size of Massachusetts, has urged its peasant farmers to cross the border. Honduras is five times larger than El Salvador, and has nearly a half million less people.

National insults exchanged over a soccer match led to severed diplomatic relations. And Honduras expelled fourteen thousand El Salvadoran peasants, which provoked that government to precipitate border incidents which eventually led to war. But it should also be noted that the dozen and a half El Salvadoran families who own 90 percent of the farmland, likely, didn't want the land-hungry peasant back.

A few days after the planeload of emergency relief items left Philadelphia for Honduras, MCC trucked an additional seven tons of bedding, clothing, and shoes, valued at $25,000 to Miami. The airline will be carrying these items, also, without charge.

Illinois hospital now 50
Second Mennonite venture

MENNONITE HOSPITAL, Bloomington, Illinois, is celebrating its fiftieth anniversary this year. It has grown from a sanitarium in a remodeled residence to a 130-bed hospital with a construction program which will double its size.

In 1893, area Mennonites participated in the formation of a Normal, Illinois, hospital which was under the direction of a Mennonite Deaconess organization until 1907, when it was turned over to the Methodist Episcopal Deaconess Society of Chicago. Later it became known as Brokaw Hospital.

Then in 1918, Pastor Emmanuel Troyer and others began working toward founding a new hospital, obtaining support for it from various Mennonite churches throughout Illinois. The Mennonite Sanitarium Association was organized January 23, 1919, with Troyer and Pastors Benjamin Rupp, Allen Miller, Joseph

King, and John Kinsinger as directors. The same day they agreed to buy a spacious home in Bloomington.

Soon the residence was too small, so the Association bought the Kelso Sanitarium the following January. The Kelso nursing school was taken over and placed on an accredited basis. At first the training course was set for two years and three months, but in 1925 the course was lengthened to three years.

In those early days, the Kelso Sanitarium specialized in "electric baths" and treatments, and massage, and was known in the twenties for goiter operations and treatments. The year 1928 saw 191 goiter operations, and from 1926 to 1928 a total of 2614 patients were treated for goiter!

The first superintendent, Benjamin Rupp, was succeeded by Noble Hoover. In January of 1931 there were groundbreaking ceremonies for the front north-south wing of the hospital. In the thirties, the depression brought financial crisis just when the hospital had embarked on a major construction program. Only the personal dedication of supporters who jeopardized their own personal financial security to maintain the hospital helped the institution survive the crisis.

The forties saw growth, but World War II cut into hospital staff personnel. In 1946, the Troyer Memorial Nurses' Home was dedicated, relieving cramped facilities. To obtain further needed facilities, Mennonite Hospital joined with St. Joseph's Hospital in a fund drive for needed improvements at both hospitals. This was the start of the northeast wing addition, completed in 1955.

The sixth eye bank in the United States, the Watson Gailey Foundation-Mennonite Hospital Eye Bank, was established in December 1951, and the hospital's first corneal transplant was on August 7, 1952.

In 1956 Theodore Kaap, Jr., succeeded Noble Hoover as superintendent. William Dunn, the present administrator, began service in 1959.

In 1970, two of the three wings currently in construction will be completed and in use.

Words and deeds

LaVerne Rutschman, professor of Bible at Freeman Junior College, is contributing articles to a Spanish-language dictionary of the Bible being published by *Editorial Caribe* in Costa Rica, writing on the priesthood and related Old Testament subjects.

Eden Mental Health Center, Winkler, Man., has become an associate member of Mennonite Mental Health Services which also serves five psychiatric centers in the United States—Brook Lane, Hagerstown, Md.; Oaklawn, Elkhart, Ind.; Prairie View, Newton, Kan.; Kings View, Reedley, Calif.; and Kern View, Bakersfield, Calif. Eden has completed its first two years of operation and in 1968 served eighty-three inpatients. Administrator is Arnold Schroeder.

Mennonite seminary professors met at Aspen, Colo., July 15 to 21, to examine the meaning of the Anabaptist heritage for the church in the modern world. Eleven schools were represented at the meeting sponsored by the Council of Mennonite Seminaries.

Leonard Wiebe, pastor of the Maplewood Church, Fort Wayne, Ind., spoke to the convention of the Friends United Meeting in July on "Inner Experience and Outward Witness."

Twenty goats were given to farmers in the Kerak area of Jordan in July by the Mennonite Central Committee. Participating farmers will return the first female offspring so that the program may be repeated next year.

The Indonesian Mennonite Church (Muria) has an economic commission that invests money in community improvement. It has helped build an irrigation dam and is now working on projects to improve fishing techniques and raising pigs.

An appeal for a cut in defense spending was sent to Congress in August, signed by seventeen religious groups including the Mennonite Central Committee. The appeal pointed out that the current military budget is an impediment to the realization of basic U.S. goals and called for the elimination of "weapons systems that threaten to accelerate the nuclear arms race."

Taiwan meets Indonesian

Two delegates from the Mennonite churches in Indonesia visited the churches in Taiwan, July 20-23. S. Harsosoedirdjo (right), a pastor of the church on Pati, with a membership of two thousand, and T. M. Hadiprasetya, the chairman of the United Muria Christian Church of Indonesia, visited each of the Mennonite churches as well as the Mennonite Christian Hospital in Twalien.

At the last Mennonite World Conference in 1967 at Amsterdam, the decision was made to assist the Mennonite churches in Asia to become better acquainted with each other. A schedule has been set up whereby delegates from each of the Asian countries will be able to visit other Mennonite churches.

Plans are also being made for an all-Asian Mennonite conference in 1971. It is hoped that through these contacts the Mennonite churches in Asia can learn from each other how best to carry on Christian work.

RECORD

Workers

Mr. and Mrs. Gerhard Buhler, Salem-Zion Church, Freeman, S.D., have accepted an MCC voluntary service assignment in Cincinnati. He will work with adult education, and her assignment will be determined. He has served as principal of Freeman Junior College Academy. She managed the book shop.

Helen Fehr, Reinfeld Bergthaler Church, Hague, Sask., has completed three years of voluntary service as a teacher at Hopi Mission School, Oraibi, Ariz. She has taught kindergarten classes and served as secretary in the school office. She attended Rosthern Junior College and is a graduate of the University of Saskatchewan in Saskatoon. After concluding her work with the Hopi Mission School in June, she returned to Saskatchewan where she is attending summer school classes at the University of Saskatchewan, taking courses in anthropology. For the coming year, she has accepted a post as a kindergarten teacher for Cree Indian children on the Montreal Lake Indian Reserve in northern Saskatchewan.

Jake and Wanda Neufeld, Boissevain, Man., are launching a three-year ministry as residential pastor in Little Grand Rapids, Man., an Indian settlement, during the early part of September. They will be sponsored by the Conference of Mennonites in Canada.

Kenneth Neufeld, Saskatoon, joined the MCC staff as assistant secretary of personnel services in July. He is a graduate of Waterloo University, Waterloo, Ont., with a bachelor of arts degree in English. Neufeld and his wife Kathryn served in MCC's Teachers Abroad Program in Nigeria, 1965-68.

Wesley Pauls, Reedley, Calif., has accepted the position of instructor in industrial arts at Bethel College. He will teach the courses in woodworking formerly taught by Peter R. Kaufman, who has resigned, but in addition will work in the areas of electricity and electronics in which he has special training. A 1954 graduate of Tabor College, Hillsboro, Pauls earned a master of arts degree from Fresno State College in California in 1959. For the past ten years, he has been teaching industrial arts at Immanuel Academy, Reedley.

Urbane Peachey, secretary of personnel services for MCC since 1960, is taking a one-year leave of absence to study at the University of Pittsburgh. During the next year, Lavon Welty, associate secretary of personnel services will be responsible for the department.

Harold A. Penner, Beatrice, Neb., became assistant director of MCC voluntary service in July, replacing David L. Swartz, who has held this position for the past two years. Penner is a University of Nebraska graduate with a bachelor of science degree in business administration. He was an MCC volunteer at Wiltwyck School for Boys, New York, 1964-66, and also spent a summer at Akron headquarters on a business internship.

William Rappold, Zion Church, Souderton, Pa., has been appointed to teach biology and chemistry at Freeman Junior College. He is a 1966 graduate of Bluffton College, where he majored in biochemical science. For the past three years, he has served under TAP in West Africa, where he taught at the Crowther Memorial College in Lakoja, Nigeria.

J. Douglas Risser, Eighth Street Church, Goshen, Ind., has been assigned to work on a boys' farm in Cochabamba, Bolivia. He has attended Goshen College majoring in sociology. He is serving in the Service Education Abroad (SEA) program sponsored by the Council of Mennonite Colleges and Mennonite Service Agencies. This program allows students to spend twenty-six months in either Congo or Latin America while earning up to a full year's college credit.

Richard C. Robertson has been appointed as coordinator of citizen resources and mental health education for the Kings View Community Mental Health Center, Reedley, Calif. He will be working with all of the facilities of the Center to develop citizen participation in the various mental health programs.

Rutschman

Mrs. Harriet Rutschman will teach the beginning course in Spanish at Freeman Junior College this fall. She has lived in South America for most of the past twenty years. She served with her husband as a General Conference Mennonite missionary in Cachipay, Colombia, for eight years.

David Scheier, East Swamp Church, Quakertown, Pa., is serving a voluntary service assignment in a Colorado Springs hospital.

Duane W. Smith, biology teacher and guidance counselor at Hardin (Ohio) Northern High School the past four years, becomes assistant professor of education at Bluffton this fall. A 1959 graduate of Findlay College, he has a master's degree in biology from Bowling Green State University and has attended Ohio University and Ohio State University.

Edgar Stoesz, director of Latin America for the Mennonite Central Committee, has a one-year study leave and plans to attend Cornell University. Arthur Dreidger, presently MCC director for Bolivia will transfer to MCC's Akron office and serve as acting director for Latin America during Stoesz's leave of absence. Dreidger first served with MCC as a Paxman in Germany, 1956-59. He has been country director for Bolivia since August 1963.

John Wall, First Church, Newton, Kan., is serving a 1-W assignment at Stormont-Vail Hospital, Topeka, Kan.

Marvin Wasser, Perkasie, Pa., a 1950 graduate of Bluffton College, becomes assistant professor of psychology at Bluffton this fall. He has a master of education degree in group dynamics from Temple University and is completing requirements for a doctor's degree in counseling and guidance. During the past five years, he has been junior high school counselor in the Springfield School District.

Darwin and Martha Yoder, First Church, Aberdeen, Idaho, are serving a two-year voluntary service assignment, under International Voluntary Service, in Vientiane, Laos. He is teaching art and she is teaching English in a local school.

Vance A. Yoder joins the Bluffton College staff as assistant professor of music. A candidate for the doctor of philosophy degree in music at Ohio State University, he has a bachelor's degree from Manchester College (1964) and the master of music degree from Indiana University.

Baptisms

Bethany Church, Watrous, Sask., on June 8: Alice Neufeld, Anna Wiebe, Irvin Penner.

Bogota (Colombia) Church, on July 13: Ligia Camargo, Elpidio Ducuara, Patricia Diaz, Mark Klaassen, Abigail Manrique, Carlos Valasques, Maria Vieda.

Clearbrook (B.C.) Church, on Aug. 17: Gerald Dirksen.

Calendar

Oct. 10-12 — Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Central

Sept. 7-12—Meadows, Ill., special services, Gerald Stucky.

Western

Sept. 9—Newton, Kan., Bethel Hospital, gift and fellowship day.

Sept. 12—Hesston, Kan., Bethel-Hesston cultural series, "Saint Joan."

Sept. 14—Cordell, Okla., Herold Church, seventieth anniversary.

Sept. 19, 20—North Newton, Kan., Bethel College, hymnody workshop.

Sept. 19-21—Geary, Okla., Oklahoma Convention.

Sept. 22—Camp Mennoscah, ministers' day.

Sept. 28—Inman, Kan., Hoffnungsau, Sunday school convention.

Marriages

Arlo Becker, Gospel Church, Mountain Lake, Minn., and *Emma Busenitz,* Emmaus Church, Whitewater, Kan., on Aug. 8.

Robert Lee Becker, Turpin (Okla.) Church and *Donna Rae Unruh,* Alexanderwohl Church, Goessel, Kan., on Aug. 2.

James Bergstrom, First Presbyterian Church, Joliet, Ill., and *Sue Sprunger,* First Church, Berne, Ind., on July 12.

Steve Buller, Salem United Methodist Church, and *Connie Boehr,* Faith Church, Newton, Kan., on June 15.

James Ronald Calvert and *Dorothy Jean Nachtigal,* on Aug. 9. Reported by Community Church, Fresno, Calif.

Gerhard Dirksen, Beachy, Sask., and *Katharina Reddecopp,* Clearbrook (B.C.) Church, on Aug. 15.

Ronald James Dueck, Laird (Sask.) Church, and *Deloris Ann Schwartz,* First Church, Pretty Prairie, Kan., on Aug. 3.

Orval Graber, Salem-Zion Church, Freeman, S.D., and *Diane Tschetter,* New Hutterthal Church, Bridgewater, S.D., on Aug. 10.

Stanley D. Hill, Saint Marks United Methodist Church, Decatur, Ind., and *Janet Hanni,* First Church, Berne, Ind., on July 19.

Fred H. Krehbiel, First Church, Pretty Prairie, Kan., and *Eva Nyce,* Mennonite Church, Quakertown, Pa., on Aug. 3.

Harold Nussbaum, First Church, Berne, Ind., and *Marie Wiebe,* Bethany Church, Watrous, Sask., July 26.

Robert Tom Otte Carlock (Ill.) Church, and *Linda Heinz,* Saint Mary's Catholic Church, Bloomington, Ill., on Aug. 9.

Marlin Penner, Emmaus Church, Whitewater, Kan., and *Janice Carson,* Evangelical Free Church, Wichita, Kan., on Aug. 9.

Randall Howard Rash, Presbyterian Church, and *Joy Elaine Roberts,* Alberta Community Church, Portland, Ore., on Aug. 16.

Allen Schmidt, First Church, Newton, Kan., and *Shirley Plenert,* Trinity Church, Hillsboro, Kan., Aug. 15.

Howard Talbot, Wichita, Kan., and *Priscilla Mueller,* First Church, Halstead, Kan., on Aug. 9.

Deaths

Christine Claassen, First Church, Beatrice, Neb., was born Oct. 18, 1883, in Russia, and died Aug. 12.

Henry K. Dyck, Glendale Church, Lynden, Wash., was born in Russia on Apr. 5, 1899, and died July 30.

Epp

Gerhard G. Epp, Rosthern, Sask., was born July 14, 1895, in Rosthern, and died on July 30. He served the church as a minister and elder since 1919 and was also a member of the mission boards of the General Conference and Canadian Conference.

Clarith Ann Esau, Emmaus Church, Whitewater, Kan., was born June 10, 1954, and died in an automobile accident on July 29. Her parents were Mr. and Mrs. Elbert Esau.

Celestine Depp Lehman (Mrs. Omer D.), First Church, Berne, Ind., was born Apr. 30, 1887, and died Aug. 1.

B. C. Regier, First Church, Newton, Kan., was born Apr. 19, 1887, and died Aug. 14.

Ellwood S. Schantz, First Church, Allentown, Pa., was born Sept. 17, 1884, and died June 24.

Eldon Sprunger, First Church, Berne, Ind., died on July 19.

Rufus Sprunger, First Church, Berne, Ind., was born Mar. 19, 1883, and died July 11.

David R. Stucky, First Church, McPherson, Kan., was born Apr. 16, 1900, and died June 21.

Lyle Maurice Voth, Walton (Kan.) Church, and *Barbara Ann Hoehn,* College Hill Presbyterian Church, Cincinnati, Ohio, on Aug. 9.

Keith Waltner, Salem Church, and *Sharon Graber,* Salem-Zion Church, both of Freeman, S.D., on Aug. 16.

LETTERS

No example in Phineas

To The Mennonite: We cannot help but comment on the article by William Klassen in the July 1 *Mennonite*. Since when is Phineas, who murdered two people in cold blood, an example for Christians, especially Mennonites, to emulate? Why is Menno Simons, who so faithfully and unwaveringly preached the gospel of Jesus Christ under severe persecution, not even mentioned; while Gandhi and others never heard of before are exalted?

When were those good wheat prices that made Mennonite farmers rich? Is it not faithful work combined with thrift, which the Lord blessed, that made Mennonite farmers well-to-do? Why mention the grape pickers in California who made only $2000 for a comparatively short season when many farmers in the midwest will receive less than that for a whole year of hard work with present low wheat prices? Such statements point up again the credibility gap between the new theology and the faithful laymen of the church who work and give sacrificially for the work of the church. Such statements are a sad commentary on modern theology. *Aaron J. Claassen, 1220 N. 13 St., Beatrice, Neb. 68310.*

Black bigotry like white

To the Editor: Newspapers and magazines have carried articles on James Forman's demand for $500 million in reparation to black people. Some churches have agreed to his demands. Yet, some people seem hesitant to give the money. Perhaps the following may explain why.

If a man says, "Give to me, because I want to help poor farmers get started, because I want to educate people in valuable skills, because I want to set up a university," then I will give.

But if a man says, "I *demand* money for this because I am black and you are white," then I will not give, for black bigotry is as ugly as white bigotry.

To agree to these demands seems a shameful thing for people devoted to love and peace. *Mrs. Steve Buller, 106 Leeside Cres., London NW 11.*

Keep praying a prayer

Dear Fellow Christians: I'm a girl in the Lord from Philadelphia Second Mennonite and I have a poem which the Lord has led me to send to you to consider to put in *The Mennonite.*

My name is Cecilia Velasquez; age, 16. And the poem tells a little of what I went through to find Christ as my Lord and Savior. Thank you.

This world, how can it be
  same old sights that I see
Oh, where can I find a new
  way to begin?
Troubled, hurt and temptation, a
  world full of sin
So confused and angry and then
  not a friend.
To ask but one question, when or
  where will it end?
You work so hard and try
  when all that's left is a small cry.
All the hurt and pain
Each good work in vain.
Oh Lord—to keep praying a prayer—
  keep searching to find
To know one day it will all end—
That last prayer will be.
  answered some way.

Three questions

The following is an open letter which was addressed to Edward Kennedy.

Dear Senator Kennedy: You evidently did not plan your trip to the ferry as carefully as the astronauts planned their trip to the moon. It seems we cannot defy the laws of the universe (physical, moral, psychical, or spiritual) no matter how long or short our trip.

I hope we can all learn this lesson before we blow up this world with nuclear bombs. Courage to you, and please, keep on working toward peace.

Here's a poem to think about:

Is John the martyr, the hero man,/ The greatest one of the Kennedy clan,/ The one who ordered his hundred and more/ To wasteful death in the Vietnam war?

Is Ted a disgrace and a villain hell-bent,/ Because in the dark, without intent,/ He plunged one soul to a watery grave,/ Whom he sought dead sorry and could not save?

True, no one is pure love or hate,/ And all are dogged by random fate;/ But why must men who live for power,/ Try to disown a weaker hour? *Selma Johnson, North Newton, Kan.*

Commandos in Jordan

The writer of the following letter is director of the Mennonite Central Committee Program in East Bank, Jordan.

In the article, "Peace team meets Arab guerrillas" [*The Mennonite*, July 29] which appeared in several Mennonite publications, I was quoted as having said, "In Jordan, everyone is a commando." This is a misquote and I would like, with this letter, to correct the false impression it leaves in the mind of the reader. Allow me to explain the present situation in East Jordan regarding the commando movement as I see it.

In unoccupied Jordan (East of the Jordan River) there are approximately 1,500,000 people of which one half are refugees. Most of the refugees are Palestinians, although there are displaced persons from the East Bank of the Jordan Valley that have had to leave, due to hostilities across the cease-fire line. Virtually all the refugees are either supporters of the commando movement or actual commandos. Also, many of the East Jordanians approve and support the commando cause. However, and herein lies the false impression, there also are many East Jordanians who are against the commando movement. Just what the percentage is, I do not know.

The fact that nearly all the refugees and many East Jordanians support the commandos means that well over half of the total population in East Jordan is backing the commandos. It is almost certain, therefore, that many in the government support the resistance movement. A good number of the people in government are refugees themselves. At the present time, to take a negative stand on the commando issue is not a popular thing to do. *Virgil Claassen, P.O. Box 2238, Jebel Amman, Amman, Jordan.*

JOURNAL

Hard times for the Arabs of Jerusalem

JUNE 19. Teddy Kollek, the colorful mayor of Jerusalem was out of town when we called at city hall today, so we spoke to Dr. Shuraki, the vice-mayor. "I can tell that you are citizens of Jerusalem," was his greeting, reminding us that his city is the historical center of Christianity and also of Islam. Jerusalem was once divided into a Jewish part and an Arab part, the latter held by the army of the Arab state of Jordan. In the Six Day War of 1967, Jordan lost its hold on Jerusalem, and since that time Israel has been in the process of integrating Arab Jerusalem into the rest of the city which they have held since 1948. Shuraki claimed that the Arabs of Jerusalem are happy with the new status. "They are happy to have a new regime that is democratic. They have better salaries—three times bigger than before." But he later admitted, "Of course, it is hard for them to live because we are not at peace with the Arab nations."

During the rest of the day, we had a variety of contacts with the Palestinian Arabs.

In the Arab village of Surif, we took coffee from one of the mukhtars (clan leaders of the town). We crowded together on low stools in a white-plastered room while young boys gathered at the door. One was holding a transistor radio with the trade name of El Capitan.

Surif was held by Jordan until the Six Day War of 1967. At that time the village had five thousand people. Under Israeli occupation, the town has four thousand.

Where have the other one thousand gone? Some have rented homes in Amman, Jordan, says the mukhtar who is wearing a white shirt and white Arabian headdress with a black headband. Some of the others are in camps. They left at orders from the Israeli army to evacuate the village after which houses were blown up at random. Afterward the mukhtar gained permission for the people to return, but some of the people had already scattered.

The village needs economic assistance. Some such help is supplied by the Mennonite Central Committee's sewing project which provides cloth and thread for the women of the village to embroider with their traditional Arab needlework. The finished products are sold in Jerusalem and through Mennonite women's groups in the United States and Canada.

We visited the village sewing center as women returned their week's work and picked up new material, carrying it off on their heads. About three hundred women are registered in the needlework program, but more are probably involved. For when a piece of cloth is being worked on, most of the women and girls in the home take a corner. No patterns are used, the designs which are designated by their own numbers are well-known to each seamstress.

The village appreciates the project's contribution to its economic life. Says the mukhtar, "It's a help, but it certainly is not enough."

Later in the day and back at Jerusalem, Aziz Shehadi, an Arab lawyer, reported on the economic difficulties of other Arabs under the Israeli occupation.

The Arabs in the old city of Jerusalem depended for their trade on the pilgrims and tourists who come to the Christian and Muslim shrines.

"We are in a bad economic situation," says Shehadi. "In Jerusalem, not many pilgrims are coming because of the unstable situations. People are not investing money. All Arab hotels are almost empty."

A large number of the pilgrims to Jerusalem used to be Muslims from the Arab countries. These can no longer travel to a city controlled by Israel because of the state of war that continues between Israel and the Arab countries.

That Arab hotel owners have fallen on difficult times was obvious to us. Except for our study group, there were less than a dozen other guests at any one time in the Arab hotel where we stayed for almost a week in Jerusalem.

We closed out a busy day with a meeting with a representative of the state of Israel. It was a chilling meeting, more frightening than our meeting with the Arab guerrillas had been. Both Arabs and Jews talk tough, but underneath the Arab toughness is a kind of gentility that makes it hard to believe what they say.

Yaakov Morris didn't come through with quite the same warmth. Perhaps the realization that as a member of the ministry of foreign affairs of Israel he spoke for a state with considerable military power which it has used so effectively in the past was what made his words so disturbing.

"If Israel's population faces total annihilation," said Morris, "Israel is not interested if the rest of the world survives."

He added, "Israel's survival is as important to Israel as the survival of any other nation is to that nation. And we are not prepared to bargain Israel's survival so that others will survive. I am being very blunt. Suicide is not a part of the Israel national psyche."

JUNE 20. With Rabbi Y. Freiman we visited four of the 465 synagogues in Jerusalem. As we visited Yemenite, Persian, Sephardic, and oriental synagogues, we noted that the Jewish tradition is rich and varied.

During their history in Persia, Jews were forced to become Muslims. But they secretly continued to be Jews. They kept both the Torah and the Koran in their places of worship. And their prayer book took the shape of the Koran, the book of the Muslims.

Many of the synagogues of the Persian Jews have high windows, a carry-over of the time that synagogues were concealed in basement rooms.

The Yemenite Jews came to Israel from the Arabian desert. When they pray, says Rabbi Freiman, they do it to the motion of a camel rider. Their ancestors were cut off from the rest of the Jews. They identified themselves by saying their prayers while riding on the backs of their camels. So even today, the sound of the prayers recited in Yemenite synagogues is similar to a caravan song in the desert.

Maynard Shelly

When your folks fight

YOUTH

Lester A. Kirkendall and Linda Nelson

"My parents do quite a bit of arguing, lately. This upsets me and my brother and sister. I'm usually on my father's side when such arguments are related to us children. My mother yells all the time instead of just talking to us. . . . How can I get them to stop fighting and keep Mom from yelling? At first they yelled occasionally; now they yell almost constantly."

This actual letter to a church youth magazine from a young person shows how upsetting it can be to see two people whom you love having a fight, especially when they are your parents. Being one big, happy family is hard when two very important members are at odds with one another. Everybody involved feels uncomfortable and is not quite sure what to do. So, let's discuss what can be done.

First, get a perspective

First, get a clear perspective of the situation. Our first reactions to a fight our parents have are likely to be ones of fright or disbelief. Above all, however, this is a time when one needs to think clearly and logically about what is happening. Is this a pattern? Does a parental fight clear the air? Have they weathered this before? Are they the kind who can fight, and then make up and love one another? The meaning of a conflict cannot be understood apart from the kind of people your parents are.

If you feel guilty and think perhaps you were the cause of your parents' quarrel, remember that they have had a longer history of husband and wife than as parents. They were together before you joined the group.

If you are puzzled about the situation, try to put yourself in your parent's position. The responsibility of being a good wife and mother can be a big job. Little misunderstandings can lead to quarrels. Mothers may not understand how important fishing is for dads, and dads do not know how fast kids can grow out of new clothes. Perhaps you have felt the frustration of having someone not understand what you were trying to tell him. In such a situation, losing your temper is not hard to do.

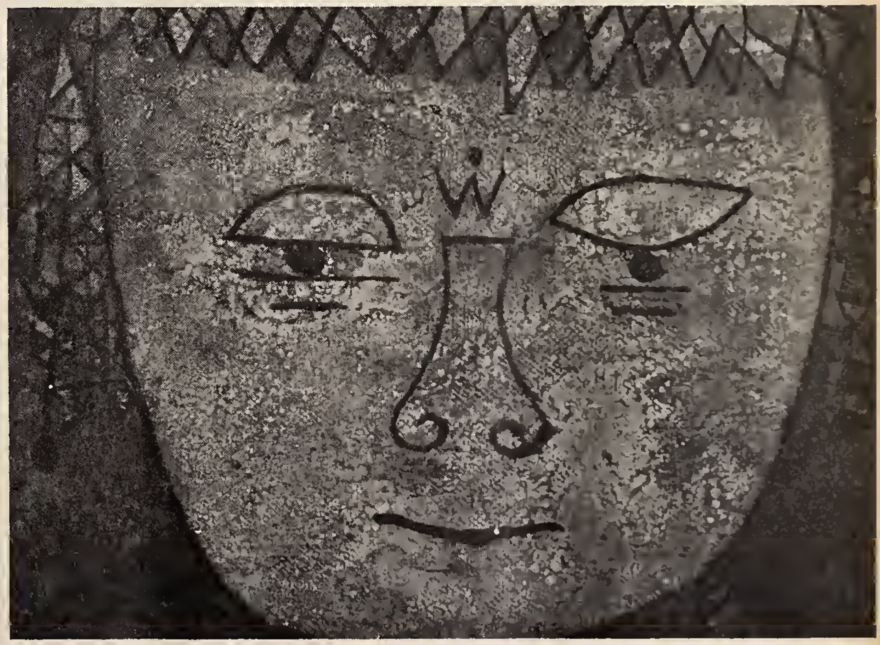
A clear understanding of the situation is easier when one remembers that parents are two distinct individuals with different ideas on many subjects. Each may feel a moral obligation to defend his own view, even though what he says may lead to a quarrel. After all, no one said parents have to be perfect.

As a matter of fact, this is one way a fight can be helpful: it gets feelings out into the open, where parents can see how each other feels. Things they have not recognized as important or may have neglected or hesitated to say, come out in a burst of anger. When these feelings come out and the anger has died down a bit, then they can be dealt with logically. If they are not brought into the open, they are likely to build up bitterness that can come out destructively later. When parents get these things off their chest, the problem can be considered and worked on.

People have to blow off steam, too. Anyone can have angry feelings, and these need to be expressed, somehow. Parents teach children to take their angry feelings out on a punching bag, but adults often use other people as punching bags. It would be very hard for your dad to blow his top in front of his boss, so his feelings may be pent up inside until he is in the security of his own home and family. Then the anger that was felt and stored up earlier comes out over some small incident. It is at times like these that you need to be understanding of people's feelings and wait for the bad times to blow over. After all, one of the purposes of home is to be a place you can blow off steam and be understood.

In the process of studying the situation, ask yourself if there are any factors which may have previously been overlooked which might explain the quarrel. When two people argue, part of the anger is caused by something other than what they are fighting about. Remember the heated disagreements with your friends over some issue? Looking back, you may realize now that other irritations real-

"Child Consecrated to Suffering" by Paul Klee: "Part of the anger is caused by something other than what they are fighting about."



ly caused the quarrel. A low grade at school or a headache could have made you touchy and defensive, even though you did not mean to be so crabby. Perhaps you were the first person to whom your upset friend could let himself go. Parents' fights may be more a combination of a bad day at work or a burned roast than a serious disagreement.

Try to reason out just what caused the quarrel. Subjecting emotions to a logical consideration of the situation can help one see the facts as well as feelings. And being able to see the situation better can help an individual understand why the quarrel occurred, and makes it easier to accept.

Next, deal with your feelings

After you have a perspective on the situation, then you should deal with your own feelings. Do not think you are the only person who feels upset when parents fight. It is upsetting to people of any age. Perhaps a school counselor, social worker, or minister can help you come to terms with your own feelings.

The important thing is that you express your feelings about the quarrel to this other person; the quarrel itself is secondary. Explain that you are upset by this conflict and by the confusion of your feelings toward it, perhaps to the point that you cannot concentrate on your work. You may keep wondering: Will such fighting occur again? What will it lead to? Have I caused it? What can I do?

To help answer such questions, another person can help you sort out your feelings and lead you to an awareness of what things, exactly, are bothering you. If you are not sure of what parents' quarreling is leading to, perhaps your counselor can help you see and accept its meaning. And if it is something serious, this person can be turned to later for further help.

You may feel that you do not want to involve someone else in your family affairs, that you are being disloyal by carrying it outside the family circle. This is not true, for these quarrels might be symptoms of something more serious, and like a disease, it may be prevented from becoming worse if caught in the earlier stages and treated.

A person's feelings toward fighting should be considered. We tend to think that all fighting is bad, forgetting that it is often unavoidable. Often, a good quarrel is better than the alternatives. A partner who allows the other to dominate continually may risk losing the respect of the other because of never standing up for his own rights. The too-submissive partner may also lose self-respect. Then, too, when people refuse even to bring disagreements out into the open, they may be avoiding the facing of issues squarely.

Love and hostility are bound to exist in every close relationship. Even though your parents disagree, that does not mean they no longer love each other or their children. Some conflict is normal. We should learn to face it and not be afraid of it.

How you can help

After studying the situation and dealing with your feelings, you may be in a position to help your parents resolve their quarrel. This does not mean that you take sides or blame one of them. These are destructive methods. They separate the family, making it hard to reach a successful solution and to bring the family back to normal.

If you want to help your parents, you need to find constructive methods. You are working for your *family,* not for one or the other parent. Deal with issues, rather than attacking people. In this way, perhaps, you can get them to listen to each other, and then to talk about the matter. For example, if the quarrel is about expenses and handling of money matters, perhaps materials could be suggested they could look at together on family budgeting. This would stress budgeting as the main issue, rather than where to lay the blame. Be confident that a solution can be reached and try to work toward one, rather than getting bogged down in emotional anger. Beware of substitute agreements that prevent people from facing an issue squarely. These quarrels can be the symptoms of other problems. Maybe the mother is bored because of a monotonous household routine, and she is not interested in working out a detailed budget.

Perhaps help can be found by finding a counselor for the parents. School social workers or guidance counselors often can suggest someone who would be of help to your parents. Or perhaps one of these persons can convey your concern and confusion to your parents over their quarreling.

These are some of the ways you can help your parents resolve their quarrel. Working together to settle disagreements is one way to build a good foundation for the future and to meet the problems it will bring. On the other hand, after you have considered your feelings, you may not feel emotionally stable enough to be of any help. If your parents ask you to get involved, explain to them how upset you are.

It may be a case where you simply have to gather your strength and say, "I'm in no shape to help you now. I can't." To become involved when you are very upset and confused would be of no help to anyone. When someone you love deeply does something to upset your feelings, even if it is by accident, it hurts much more than if it were done by a stranger. And because we often have such a negative feeling about fighting, we sometimes are simply unprepared to deal with it and to be of any help when it occurs.

In some situations, you may be most helpful by keeping as calm as you can and staying out entirely, showing your parents in every way that you love and trust them both. If there are younger children in the family, you will want to do what you can to help them, and in so doing you may find relief and satisfaction.

Thus, getting a clear perspective on the situation, dealing with your own feelings, and helping your parents when you can are the three steps to take when your folks fight. Hopefully, these three steps will help you deal with and accept conflict.

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MEDITATION

They chose a life of love

SHE WAS AN honor student for four years in college. Then she went to Mexico as a missionary. She lived and worked among Indian tribes, with few of the comforts of life. A commercial traveler recognized her ability and finding her in such surroundings asked her, "Don't you love life, why waste your talents here?" She replied, "There is One who can change the love of life to a life of love." She translated large portions of the New Testament into the language of the Indians with whom she worked who never knew the Word of God. She lost herself in Mexico for a life of love.

The same law applies in nature. "A grain of wheat remains a solitary grain of wheat unless it falls into the ground and dies; but if it dies it bears a rich harvest" (Jn. 12:24). If ground into flour it becomes food for man. If placed into mother earth it produces some thirtyfold, some sixtyfold, and some one hundredfold.

Jesus asked the basic question, "What shall it profit a man, if he gains the whole world and forfeits his life?" (Mt. 16:26 RSV).

The Scriptures tell us of people who loved life and lived to regret it. The Prodigal Son demanded his inheritance and freedom to enjoy the "loose living in a far country . . . when he had spent everything . . . he began to be in want" (Lk. 15:11 ff.). However, he came to himself, went home to his father, confessed his mistake. The love of life did not satisfy.

Solomon enjoyed life to the full and concluded "It is all vanity." He admitted his decision "to make a test of pleasure" and found that "also was vanity" (Eccles. 1:14).

A farmer found himself facing a dilemma because of his bumper crops. He decided to solve his problem by enlarging his barns so that he could then take his ease, eat, drink, and be merry. In other words, enjoy life with his abundance. He had plenty, why bother about anybody else. By morning, he was dead.

How happy and rewarded were those who so planned their lives to live a life of love and thereby saved their lives! Moses made the wise decision to "share ill treatment with the people of God rather than to enjoy the fleeting joys of sin" (Heb. 11:25). In Egypt, he could have loved life in the court of Pharaoh with all its wealth, luxury, prestige, power, and indulgences. Because he loved his people, God rewarded him by making him the law-giver.

Wilfred Grenfell was another who chose to live a life of love. A graduate of Oxford, a student at London Hospital, he became interested in sailors. In 1892, he went to Labrador, founded four hospitals, established cooperative stores, an orphanage, schools, and finally, a seamen's institute. He could have stayed in London and loved life. He made a wiser and eternal choice.

James, the psychologist said, "The great use of life is to spend it for something that will outlast life."

The lady in Mexico, Moses, Grenfell, and a "great cloud of witnesses" chose that pattern. As long as there are men on earth they will hear and read about Moses and Grenfell. So the Apostle Paul who had everything going for him as a "Pharisee of the Pharisees and as a Roman citizen" used his life for something that has long outlasted him.

In the service of Jesus of Nazareth, life will long outlast itself. Missionaries and Mennonite Central Committee workers who build homes for the homeless, distribute clothing for the naked, give medicine and nursing care for the sick—all in the name of Christ—they live a life of love.

Wilmer S. Shelly

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*Supplemental reading for the Sunday school lesson of Sept. 2, "God Grants Israel a King."

COVER

Workmen on a tower near High Point, N.C.

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THE MENNONITE

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One cheer for that little old lady

LET US PRAISE today the older generation and hold them up as an example for the young to imitate.

Yes, it has been hot in Kansas this summer, but on this cool, cloudy morning in August, I know what I am doing. In an age that idealizes youth, only the foolhardy dare to take the side of the aged. Ready or not, I'm coming.

My nomination for honor is a woman who has seen more than seventy-five summers. A widow now, she was telling me about her experiences in investing the money that her husband had left her. She mentioned the offer made by a relative.

"He wanted me to take some shares in their building and loan association, but I told him I wasn't interested," she said.

A question mark wrinkled my face. Whether she noticed, I don't know.

"Henry always said he'd go begging before he'd make his living by foreclosing mortgages and taking other people's farms," she added.

Suddenly, I found myself down in the basement library of my mind pulling out books marked Depression Years, Oklahoma Dust Bowl, Anthology of Old American Dramas in Which the Villain Always Comes to Seize the Family Farm. And I became aware that I had really never experienced the tragedy that many of our pioneer ancestors tasted as they slowly climbed the economic ladder of the American and Canadian dream.

I wanted to protest that times had changed and that money-lenders and money-lending institutions had upgraded their image and should no longer be viewed as oppressors of the poor but that they were the liberators of our economy. Mrs. Henry didn't seem to be in tune with the times.

Yes, time has moved on, but we have also come to a new station. Once we were poor, but now almost all of us are richer. Not all of us remember what it means to be economically oppressed and disadvantaged. And we may have forgotten that money can be misused even by innocent people.

Several years pass and I am talking to a much younger woman. Well, she is younger than I am, and that is really young. She and her husband are planning to invest some of their savings in a mutual funds company that promises a high rate of return. She bubbles.

"Isn't it wonderful?" she asks, grasping for my reassurance which she may have sensed I am withholding.

"Perhaps," I say. "But you don't know what this company is going to do with your money and you note they aren't telling you. How do you know that you are not buying stock in defense industries or even liquor and tobacco companies?"

She drew back in disbelief. "Surely, they wouldn't do that!"

This young woman belongs to the new generation—concerned about peace, civil rights, missions, relief, and evangelism. She wants the church to be involved in an active witness in the world.

But of these two women, which one was better informed? Whose social conscience was more sensitive?

THE MENNONITE

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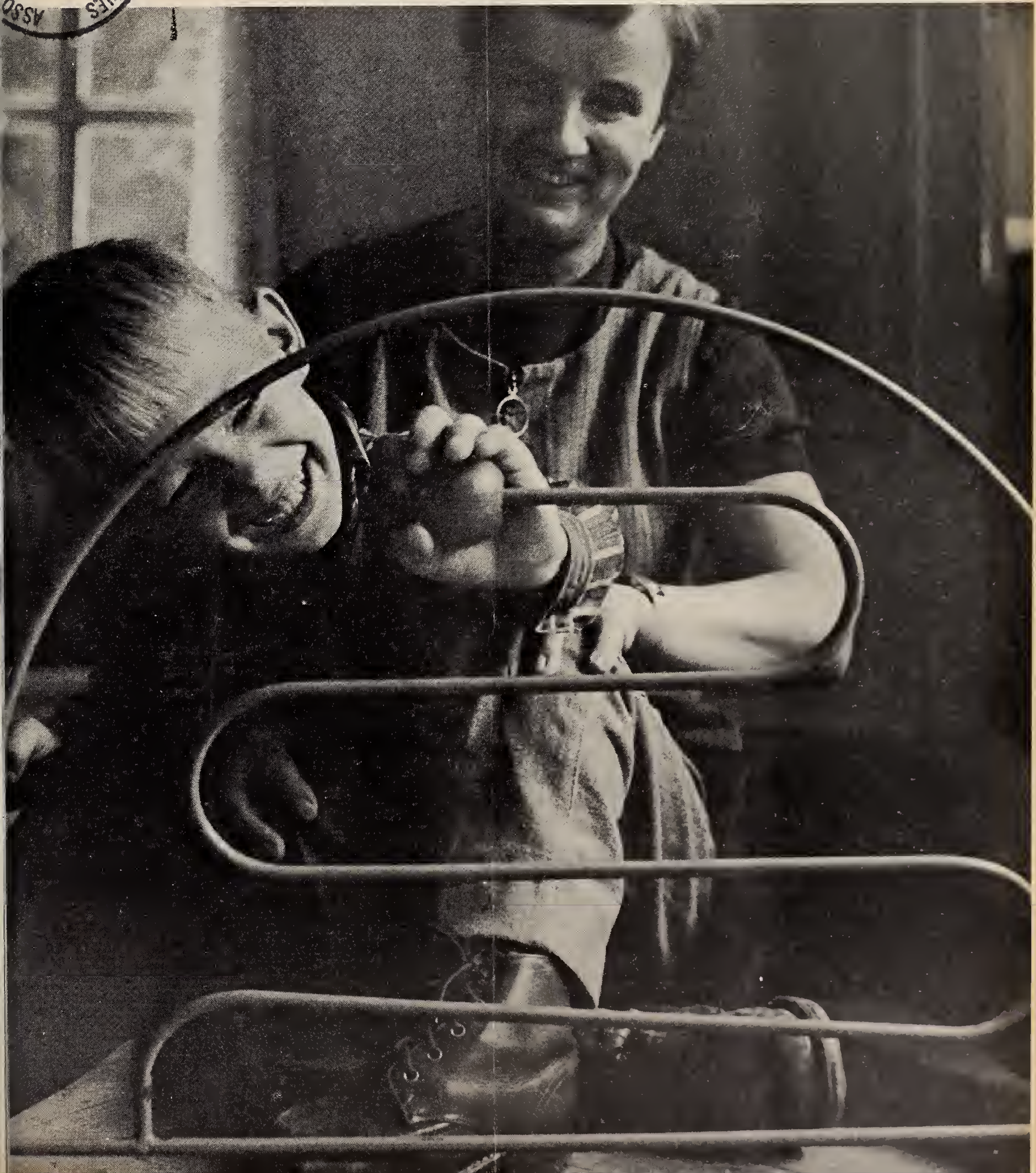

The retarded child
—*an immortal sou*

A retarded child is far more than his retardation. He is a human being; he is an individual with dignity and has a right to happiness and fulfillment in keeping with his abilities.

David L. Haarer

As a human being, the retarded child is a creation and child of God. He has a soul and is made in the image and likeness of God.

JESUS' DISCIPLES WERE adults with attitudes not unlike our own. They felt that a busy person like Jesus should not be bothered by little children. Parents were bringing their children to be blessed by Jesus. This irked the disciples who, in turn, rebuked the children and their parents.

But Jesus felt otherwise: "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence" (Mt. 19:14-15).

I cannot believe or accept the notion that Jesus exempted the mentally retarded as recipients of the Great Commission (Mt. 28:19-20). His directive to teach embraced all of His children.

All children are unique. No two are exactly alike. Some are fat; some are skinny. Some are tall; some are short. Some have brown eyes; some have blue eyes. Some are hyperactive, some are slow. Some are brilliant; some are dull.

Why can't we accept variation in mental ability as easily as we accept differences in physical and personality characteristics?

Children vary greatly in their ability to learn. They will also vary greatly in their capacity for various types of spiritual training.

A retarded child is far more than his retardation. He is a human being; he is an individual with dignity and has a right to happiness and fulfillment in keeping with his abilities.

As a human being, the retarded child is a creation and child of God. He has a soul and is made in the image and likeness of God.

The mighty oak dies; buildings may tumble with a great earthquake. Mountains may sink into the seas. Heaven and earth, as we know them today, may eventually pass away. A soul, however, will live forever. A soul will live for as long as God is God. The soul will not vanish. It is spiritual and immortal—even so for the soul belonging to a retarded child.

When Jesus instructed His disciples to "go and teach *all* nations," and when He said to Peter, "Feed My lambs; feed My sheep," He did not make a lot of exceptions. The handicapped were not excluded.

The retarded person must have a place in the community of the church. This place should not be an attic or hidden place. The individual who is retarded needs to be part of the life of the church and a member of the body of Christ.

One man once told me he could never work around retarded children. As a matter of fact, he had little tolerance for them. He did not want to get close to them for fear that he might catch whatever it is that is wrong with them. But he found himself involved in a social activity where he was forced to be in very close proximity to Mongoloids and other retarded children. Suddenly, he noticed that these were people. They were really children, honest-to-goodness human beings!

Do our churches discriminate against handicapped people? Do we have physical barriers which bar certain physically handicapped people from entering the building? Is it really necessary to have steps when the only way some people can move about is with a wheelchair?

Resources within the church

For too long, the church has been complacent or indifferent to the spiritual needs of the mentally retarded. Too many churches throughout America have locked their doors to the retarded by not providing a program in keeping with their needs.

Prayers by the saints of God are not enough! The church cannot shirk its responsibility with a remark to the parent with a retarded child, such as "We just don't understand your problem, so go home and pray over it and our prayers are with you, too!"

How many times parents have cried to see their retarded child shunned by playmates, made fun of by the neighbor children, called "dumb-dumb" by children who do not understand, or given the unwanted sign and feeling in stores and restaurants. Will the church add to this hurt?

What human resources are available within the church to work with retarded children?

The church has many professional people, teachers, nurses, social workers, doctors, and others whose business it is to teach and serve. They might not always be within reach at school, at the hospital, at the welfare office, or medical building, but they can be reached within the church.

We have many people in our churches, now, who have graduated from college and many who have done graduate work. With proper motivation, they should be a wonderful resource in offering services to the retarded.

Partly because of their Mennonite heritage and partly because of the influence of our colleges, it is natural for many of our young people to go into social and mental health services, as well as special education, to meet the needs of people who definitely need such services.

These services are given, in great part, as an extension of Christ's ministry and as an outward expression of gratitude to God. The urge to serve is a compelling spiritual drive growing out of a commitment to God. What are perceived as acts of kindness by the recipient or casual observer, are in reality, acts of love extended in the name of Christ.

Young people like to be committed to a cause. When so committed, they really produce. Expose them to retarded children. Action will follow because the retarded children will sell their own cause to them.

This exposure will have a definite impact on the kind of training they will take in our colleges and the kind of work they choose.

We have businessmen within our churches who have the resources, or know-how to get them, so that sheltered workshops can be built, so that campsites can be developed, so that foster-care centers can be provided.

A Christian commitment, direct exposure to retarded children, demonstration of need, a plan of action, and the cause becomes theirs.

When a tornado sweeps through a church community, as occurred in my

The individual who is retarded needs to be part of the life of the church and a member of the body of Christ.

home church community, people seem to have time to help out. Time, money, food, clothing, and other material things are gladly shared. The need is apparent. The commitment is there.

These same people, if properly motivated, will share their resources in service to the retarded. They will build. They will teach. They will play with, read to, be with, and love retarded children.

The church can develop an active interest in mental retardation. A place to start is to restudy the life of Jesus and His directives and example as it relates to a divine and human love and concern for the care of all people, including the handicapped.

The church should seek to become well-versed in the nature and extent of mental retardation. Many resources are now available to cover this aspect in a multitude of ways.

Workshops and institutes can be arranged for church groups. Resource people within the community can relate their experiences and concerns. Filmstrips and movies are available. Different groups within the church could tour various facilities such as private and public institutions, schools, special classes, and sheltered workshops.

The church library should reflect a concern for the care of the handicapped.

A survey should be made of the membership as to the number and nature of handicapping conditions within the church constituency. What services are available? What is still needed? What are the problems that the handicapped face in the church community being surveyed?

A survey of needs of the retarded within a given church constituency might be a bit surprising to the membership. Most of the expressed needs could probably be met locally, and many by and within the church.

No family would choose to have their child retarded. All expectant parents really hope for their child to be, at least, normal. When the initial shock comes to parents that the child is mentally retarded, it takes a lot of standing by, considerable Christian understanding, and support to help these parents, brothers, and sisters to face this new experience realistically and courageously.

The church, at this time, needs, more than ever, to support its Christian brothers and sisters to help lessen the strain induced by a society which values independence, intelligence, and achievement.

Families need the Christian understanding as they face each other as husband and wife, perhaps blaming themselves or each other for having a retarded child. They need a special ounce of love as they face the relation or neighbors who do not quite know how they should react to a retarded child.

The family may need to work through their own spiritual reactions and their relationship with God, as they question. Why did God allow this to happen to us?

The church can do some specific things to be a real, positive support.

The minister or other individuals within the church can assist the family to seek out community and state agencies to help meet their problems.

Various groups within the church can make a special effort to include the family in the life of the church and community and help them avoid isolation.

A class for single young people or a married couples' class could organize a baby-sitting service to allow parents to have the evening out, with a feeling that someone is with their child who truly understands the situation and wants to be with their child. A group offering this as a special Christian service project should have specific training to increase understanding of mental retardation and care of the children.

Closely related to the baby-sitting service, a church could take on as a specific project a respite-care service for retarded children. Such service would offer a facility and care of the

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child while the parents have business to attend to, or simply need relief for a weekend or, perhaps, one-to-two weeks vacation.

I have known families that could likely have remained intact if a respite-care center had been available for the child, thus allowing parents to get away, as a couple, for a short period of relief. How easy it can be to become discouraged, pessimistic, and lifeless, if one can never leave the four walls of the home or if husband and wife can never leave together.

The church could offer families of the retarded the church facilities for meetings of the local parent group.

Church facilities could also be used for directed group experiences for the adult retarded. This could include such experiences as social activities, arts and crafts, and recreation.

The church could provide special recreational programs for the retarded and their families. Why couldn't a group within the church sponsor a regular recreation program for retarded children? With a little encouragement and leadership, the young people of the church could accept this as a most challenging project.

The church could organize a car-pool service if this is a needed service. Many adults who say they don't have many talents and could never work with a retarded child could, however, take part in a car-pool service. Parents sometimes find it impossible to get the child to the special education or treatment facility. Perhaps the child could come to a special Sunday school or vacation Bible school class if transportation were provided.

The church might give serious consideration to the development of family care and foster homes for the mentally retarded. Perhaps the church should address itself as to its responsibility to retarded adults who might be able to be employed locally if they had a place to live, or to the retarded child who may, someday, find himself without parents. Many parents who have been able to adequately provide a home for their retarded child are quite concerned what might happen to their child if their lives were suddenly ended. Would their child be institutionalized? Would someone want their child? How relieved many parents would be if the church had developed a plan of foster care. They could have some assurance that both the child's physical and spiritual needs could continue to be met in the church community.

Many homes and families in the church community with the proper orientation and motivation would make ideal foster homes for one or more retarded individuals.

Spiritual training

It seems to me that the church is responsible for the spiritual training of the mentally retarded. In the Great Commission, *all* does not exclude the mentally retarded.

Even with Christian compassion and loving understanding, trainable mentally retarded children, for the most part, have a mental capacity which requires a specialized religious instructional program.

Several things can happen if the retarded child is left to flounder in the religious training programs for normal children:

The child frequently does not understand. He experiences failure. He becomes frustrated and may well develop negative feelings toward God and the church. The teacher may get overwhelmed with the whole ordeal of trying to cope with a hyperactive mentally-retarded child and, at the same time, teach more complex concepts to the normal children. The other children could show some disgust and, unwittingly, make cruel and unsympathetic remarks. The church could well not only lose the child, but the rest of the family, as well. "Why fight it?" "Is the church really necessary?" "It is easier just to stay at home where he doesn't bother other people!"

To deal with the educational, personality, and spiritual needs of mentally-retarded children, the church must make special provisions. Special teaching techniques are required to teach them of the love of God. They require much more simplified instruction, much more repetition, more use of activity and visual aids, and considerably more attention to individual needs. They will not learn much about the love of Jesus by hearing someone lecture to them Sunday after Sunday.

A church does not need many retarded children to make this a very worthwhile project. A teacher and one student might be enough.

The children do not all have to have parents who are members of the sponsoring church. Open this service to the community. Not all the missionary work needs to be done in Africa, India, or Haiti. Right under our very noses, the grain is ready to be harvested. Where are the reapers?

The Sunday school project can involve professional teachers, young people working as teachers' helpers, and women's groups making teaching aids.

Some children may find themselves so involved physically that they will not be able to attend a special class at the church school. For such, the church school might extend its service to include a religious instruction program for homebound children. Teaching does not have to be done in a church building.

Seldom do vacation Bible schools hold special classes for the mentally retarded. Why not? Are not they also children? Is not this part of the church's religious training program? Then why not make provisions for the mentally retarded?

In July 1965, the first family camp for retarded children, sponsored by the Mennonite church, was held at the Laurelville Church Center, Mount Pleasant, Pennsylvania. Fifteen retarded children participated from twelve different families. Activities were planned for the entire family. Parents responded positively to the week's experience.

The church has an obligation toward the retarded just as it has toward all of God's other children. Retarded children also have immortal souls that need to be nurtured. These children have a divine right to know personally about the love of God.

Amish fined — found high school worldly

Three Amish fathers have been found guilty for refusing to send their teenagers to a public high school in Wisconsin which they say is too worldly.

A defense motion to dismiss the charges on the grounds that forcing the Amish into regular high schools violates their constitutional rights to religious libertry, mortally threatens their community, and disenables them from rearing their children in the Amish faith was denied.

Green County Judge Roger L. Elmer, Monroe, Wis., stated in a lengthy legal opinion that the Wisconsin compulsory-education law does interfere with the religious freedom of the Amish parents and would be unconstitutional if it involved only adults, but since it protects the educational rights of children it "represents a reasonable exercise of the governmental function of the state."

The judge also expressed some concern over ambiguities in the education statutes, levied no court costs against the Amish fathers—Adin Yutzy, Jonas Yoder, and Wallace Miller, all of rural New Glarus—and expressed his sympathy with the Amish parents' fear of exposure to today's youthful environment, but, regretfully, imposed what he called a "symbolic penalty of $5.00."

However, constitutional lawyer William B. Ball of Harrisburg, Pennsylvania, who represented the Amish, said "The decision at this court level was not unexpected, but the finding of guilt is a very serious matter, and since it is a plain violation of religious liberty, it will be appealed."

The National Committee for Amish Religious Freedom, a group of clergymen, professors, and attorneys, with the support of some of the nation's foremost religious leaders, had supplied funds to defend the Amish farmers. The committee chairman, William C. Lindholm, a Lutheran clergyman from East Tawas, Michigan, said, "We are appalled that the court would think that their thirty year olds should be granted religious freedom, but not fifteen year olds, when churches have always considered high school students as having reached the age of accountability in their confirmation and baptismal practices."

The defense attorney had contended throughout the trial that the U.S. Supreme Court (*Sherbert v. Verner*) had ruled that religious liberty must not be curtailed unless the religious practices will cause "grave abuses, endangering paramount interests of the state." The attorneys for the state made no effort to offer any testimony beyond showing that the Amish youth did not attend the local high school.

A law officer of Green County testified for the defense that the Amish youth do not have a record of crime and do not endanger that community. The county director of social services said that none of the Amish have caused the county any expense for social problems and are not on welfare. An Amish father testified that the Amish high school students do not go to high school at the public school, but are given training in the home and on the farm through the Amish Plain View On-the-job Training School patterned after a plan approved in Pennsylvania.

Education Professor Donald A. Erickson of the University of Chicago testified that Amish education was beneficial and adequate, and Professor John A. Hostetler of Temple University said that on a three-year study he did for the U.S. Office of Education, Amish students compared favorably to the non-Amish norm, I.Q. performance was above the norm, and Amish students achieved remarkably well in both their one-room schools and their vocational schools. Hostetler told the court that if the Amish youth are required to attend a regular high school, their religion will be destroyed because the regular high school is not equipped to handle the values their culture requires.

Arab camp

Seventy Arab boys, mostly Christian but some Muslim, from Bethlehem, Beit Jala, and Beit Shour took part in a summer camp program at Mennonite Boys School near Beit Jala in the Israeli-occupied West Bank in July.

School grows in Indonesia

The first graduation in the history of Akademi Kristen Wajata Watjana (Mennonite Seminary) in Pati, Java, was held in July.

Twenty students successfully finished the Indonesian school's special one-year course for the teaching of the gospel. The one-year class was established to help fill the church's need until the first class of the five-year students of the seminary graduate next year.

Most of the graduates will help in teaching catechism and leading services in new outposts. Some will teach Christian religion in the public elementary schools and some of the more experienced graduates will assume larger responsibilities as leaders of one or more outposts.

A presemester class of the five-year seminary program began in March. Emphasis during the semester was on English for sixteen hours a week, in addition to Greek and reading the Old and New Testament. From the original nineteen in the class, fifteen qualified for entrance as full-time students in the fall.

Mr. Hadinoertjito, business manager, dean of students, and music instructor, is leaving the seminary for two years of study at Canadian Mennonite Bible College, Winnipeg.

Indians aim of blood sport By ranchers in Colombia

"As far as I am concerned, the Cuibas are fair game." That is the comment of a Colombian who sees nothing wrong with *cuibada,* the new sport of hunting down this Indian tribe.

The Cuibas, one-time inhabitants of the Isthmus of Panama whose culture was considered the most important at the time of exploration, have dwindled to a mere five thousand hunted nomads.

In utter despair, the Indians in the eastern plains of Colombia have risen against the dreadful fate they have lately suffered at the hands of Colombian cattle ranchers.

Earlier inhabitants of the Isthmus of Panama, of late the Cuibas have roamed the savannahs of Colombia, hunting what they needed for their livelihood—and also stealing cattle. Within the last few years, the hunting Indians have become the hunted, objects of a bloody sport, terribly appropriately called the cuibada.

Cuibada is the name of the hunt for which two or three times each year the cattle ranchers and farmers in the fifteen-million hectare area of eastern Colombia gather for two days to shoot as many Indians as possible.

According to information received by the officialdom of Bogota, at times up to twenty Indians are killed by each hunting expedition. Driven by terror and hunger, the Cuibas have now retaliated by attacking a number of settlements and towns. Up till now, two farmers have lost their lives, and a number have been wounded.

The government has sent a hundred policemen into the lowlands, trying to persuade the settlers not to bother the Indians in their traditional hunting grounds. But the settlers are of a different opinion, maintaining that the Cuibas are a costly nuisance and doing away with them is no crime.

A horrible example of the cold-blooded way in which the Indians are murdered came to the attention of the authorities a few months ago when two Cuibas who had been wounded in an encirclement were able to get away. The men and women responsible for the hunt felt no guilt when they were arrested.

"I had no idea that it was a crime to hunt down these Indians," said one man.

And the wife of this settler, who had taken part in this *cuibada,* said, "There is nothing extraordinary in killing this vermin. For me, Indians are game, only game doesn't steal cattle."

The Cuibas are small and stocky. They wear a minimum of clothes and go barefoot. Most don't understand any Spanish. Officials label them as usually peaceful and extremely shy. For the government, it is difficult to make contact with the Indians, because they run away as soon as they see a white man. *Bibel und Pflug.*

MDS flies to meet Camille

Hurricane Camille crashed into the Gulf Coast between Mobile, Alabama, and New Orleans, Louisiana, on Sunday evening, August 17, bringing winds up to 190 miles per hour.

Mennonite Disaster Service Units headed for the hurricane-damaged area. Marvin Hostetler, McPherson, Kansas, regional director, went to Gulfport, Mississippi, on Wednesday, August 20, to see how MDS could be used. On Friday morning, August 22, one hundred MDS men from Kansas were airlifted by the Kansas National Guard to Gulfport.

The men assisted in clean-up and care of evacuees until Sunday and then returned to their homes, with the exception of Galen Rudiger. Rudiger will stay for a week and act as foreman for the projects. At that time, it is planned that a more permanent field leadership be organized.

Chris Graber, Eureka, Illinois, another regional director, and Delmar Stahly, Akron, Pennsylvania, MDS executive coordinator moved into Gulfport, Saturday, August 23, to survey the area and set up the organization for continuing MDS involvement. Graber will be responsible for the action in the ravaged area although men from all regions will be called in as needed.

Orlo Kauffman, Camp Landon, Mississippi, and Titus Bender, MDS representative for Mississippi have been the contact men for the operations. Camp Landon, a community service project sponsored by the General Conference Commission on Home Ministries, will house some of the men going into the area. (Personnel at Camp Landon were unharmed. Damage to camp and church property was limited to roofs.)

The men airlifted to Gulfport on August 22 were asked to bring a variety of items with them: salt pills, chain saws and fifteen-gallon jugs to carry water. In many of the places where the men worked there is no drinking water, except that which is carried in, and no electricity.

The men also carried sack lunches with them as it would not be possible to serve them meals immediately on their arrival. Cold meals were all that were available through Saturday. Six women accompanied the men and helped the Red Cross and the Salvation Army prepare sandwiches.

In the towns of Gulfport and Biloxi, not one building was left undamaged. Although, according to reports from the area, few of the buildings were totally demolished. Waveland and Pass Christian, two small towns, are completely uninhabitable. The deaths caused were due, mostly, to the huge tidal waves which created walls of water from which escape was impossible.

Stahly expects that MDS units will be involved in other areas of Mississippi and Louisiana that were affected by Camille. Gulfport was the starting point because of the contact man in that area.

Stahly also reports that emergency funds have been made available although the men, or the MDS units, are assuming responsibilities for travel expenses. Mennonite Disaster Service is cooperating with both the Red Cross and the Salvation Army. Persons wishing to contribute toward this emergency operation should send funds through their conference offices or direct to MCC, Akron, Pa. 17501.

SHALL WE GIVE

One million dollars for poverty?

Do you believe that the General Conference Mennonite Church should raise an EXTRA *$1 million over the next three years to meet crucial human needs?*

What you REALLY *believe is important because it will help decide whether such a goal should be attempted.*

THE IDEA DEVELOPS

An outline of the step-by-step developments to date might help to see the various issues in perspective.

First, the idea for a million-dollar-plus effort over a three-year period, related to both overseas and North America, originated with several Conference staff members in June, 1968.

Second, this seed idea was incorporated with similar concerns which a Sunday school class of the Arvada (Colo.) Church had, and which were expressed in a resolution they presented to General Conference in July.

Third, the delegates at the Estes conference passed the "Resolution on Poverty in North America," which included a request to the General Board to study the feasibility of raising a million dollars this triennium for projects in North America alone. They took action at their June 24-25, 1969 meeting to include overseas as well as North America, and *"to ask for a confirming vote with pledges totaling $100,000 (this to be in addition to budgeted Conference program giving) by December 1, 1969."*

A pledge for the poverty fund is an affirmative vote for this plus effort. If commitments total less than $100,000, the brotherhood will be saying "no."

Should the poverty fund be implemented? Indicate your vote on the "Statement of Intention" coupon.

But parenthetically, there is another lingering concern. *If the deep concerns for the poor expressed at the Estes conference were genuine, then the present shortage in receipts for the Commission on Home Ministries, Commission on Education, and Mennonite Biblical Seminary will be corrected quickly.* On the other hand, if funds for current programs do not come in soon, it will reveal that the Estes concerns apparently were not genuine.

WHY A SPECIAL POVERTY FUND?

The present programs of the General Conference meet the most crucial needs in their respective area. The poverty fund would make possible many ministries *in addition to* current programs, but would *not be a substitute for them.* The 1969 program, costing $2,130,000 provides for first priority ministries. But there are many additional critical needs, and this is what the poverty fund would make possible.

PROJECTS

Possible guidelines for projects might be: they must be complete, not needing funds after the initial investment; in general, money should be invested in people, rather than in buildings; and projects may often be of a pioneering or high-risk nature.

Following are preliminary and incomplete descriptions of sample projects. However, they give some idea of what is in mind.

The following descriptions are preliminary and incomplete. However, they give some idea of the kind of programs in mind.

1. *A community organizer* relating to Urban Indian immigrants in Winnipeg.
2. *Scholarships* for vocational training.
3. New *migrant ministries* in South Dakota, Ohio, and California where migrants work for Mennonites.
4. *Medical training centers,* urgently needed in many underdeveloped countries, such as in Tshikaji, Congo.

Project suggestions will be welcome from individuals, churches, districts, and others in the field if the poverty fund is implemented.

THE DECISION IS YOURS

On this page is a coupon. Use it to indicate how much *extra* you would be willing to give *over a three-year period* to a poverty fund to meet critical needs, not as a substitute for other benevolence giving, but as a *plus* effort.

How much should each person plan to give? Why not treat this proposal as an opportunity to make a major investment in your local church's building program? Four- and five-figure gifts are reasonable for many, though most of us likely cannot increase our giving this much.

These are the proposals. The decision is yours. Only you can cast your vote.

A STATEMENT OF INTENTION

Name____________________ Church_______________

Address_____________________________ Zip_______

Please check or complete as appropriate:

☐ I favor creating the proposed poverty fund, provided we can meet currently budgeted programs first.

☐ I am not in favor of the proposed poverty fund.

I (we) would be willing to give an extra $__________ over a three-year period for this purpose if the proposal is implemented.

☐ I favor including both overseas and North American projects if the poverty fund is implemented.

☐ I favor listing North American projects only.

Note: This statement of intention is in no way binding, nor will it be used for possible later contacts. All information is confidential.

Send to: Poverty Fund, Box 347, Newton, Kansas 67114

RETURN NO LATER THAN NOVEMBER 15

Taiwan church meets Issues openly debated

The eleventh annual conference of the Fellowship of Mennonite Churches in Taiwan met in the Meilun Mennonite Church, Hwalien, in June. Twenty-five delegates and five observers were present.

Among the observers was Verney Unruh, secretary for Asia of the Commission on Overseas Mission. His presence at the conference emphasized the closer, more direct ties of the national church to the North American churches through the Commission on Overseas Mission and also emphasized the growing responsibility of the national church.

This year's conference saw much more verbal debate on a number of questions than usual. Freedom of expression resulted in some sharp disagreements. On one occasion, an elder put his arm around a younger disputant and called him to shake hands with his opponent in a forgive-and-forget gesture. The willingness to debate two sides of questions, even though at times it involves personalalities, is evidence of some maturity and developing sense of responsibility.

Lay delegates were present from all but one chapel. The importance of laymen's involvement in the total work of the church resulted in a change in the Fellowship constitution and bylaws. Standing committees, except for the Fellowship executive committee, will henceforth be composed of two laymen, two ministers, and two missionaries.

Simon Wung, pastor of the Hsi-Tun Mennonite Church, was reelected as chairman of the Fellowship and Hugh Sprunger was reelected as the vice-chairman. The new secretary and new treasurer are Andrew Lu and Jonathan Chen, both pastors.

A number of issues on the agenda involved requests for funds—usually large sums for buildings — directed toward the mission. Since Unruh was present, many questions were directed to him. He emphasized greater local responsibility both for fund raising and for allocation of funds received. The tendency for the Fellowship to pass the buck to the Taiwan Mission and then to the Commission on Overseas Mission is an evasion of local responsibility. Stewardship of funds already available must be practiced, in addition to new requests for additional funds. The conference called for the church elders and deacons to meet in a retreat and study ways of implementing an earlier Fellowship decision calling for every-member participation in building up a local fund for buildings and land.

At the opening session of the conference, Evangelist Tsai Peng-Huo, minister of the Meilun Church, was ordained. *Hugh Sprunger.*

Calendar

Sept. 4—CROP Sunday in Illinois, Indiana, Iowa, Kansas, and Wisconsin.

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Central

Sept. 7-12—Meadows, Ill., special services, Gerald Stucky.

Western

Sept. 9 — Newton, Kan., Bethel Hospital and fellowship day.

Sept. 12—Hesston, Kan., Bethel-Hesston cultural series, "Saint Joan."

Sept. 19, 20—North Newton, Kan., Bethel College, hymnody workshop.

Sept. 19-21—Geary, Okla., Oklahoma Convention.

Sept. 22—Camp Mennoscah, ministers' day.

Sept. 28—Inman, Kan., Hoffnungsau, Sunday school convention.

Ministers

Frank Funk has resigned as pastor of United Church, Wolf Point, Mont., having served the congregation since 1964. He has enrolled in Grace Bible Institute for further schooling. Coming from Steinbach, Man., he had previously attended Steinbach Bible Institute and Grace Bible Institute.

Leo L. Miller was installed as pastor of First Church, Reedley, Calif., on Aug. 3.

Don Schmidt, Newton, Kan., has accepted a call from the Deer Creek Church to serve as interim pastor.

Marriages

Brice Balmer, First Church, Bluffton, Ohio, and *Karen Jutzi,* Kitchener, Ont., on Aug. 17.

Aaron Becker, Gospel Church, Mountain Lake, Minn., and *Kay Hiebert,* Mennonite Brethren Church, Reedley, Calif., on July 5.

J. Arlowe Becker, Gospel Church, Mountain Lake, Minn., and *Emma Ruth Busenitz,* Emmaus Church, Whitewater, Kan., on Aug. 8.

Larry W. Buller, West Zion Church, Moundridge, Kan., and *Elizabeth Ann Siemens,* Hebron Church, Buhler, Kan., on Aug. 16.

Richard Lee Cookson, First Church, Bluffton, Ohio, and *Elise Marie Sommer,* Grace Church, Pandora, Ohio, on Aug. 24.

Dana Gleason, Arkansas City, Kan., and *Bonnie Frey,* Tabor Church, Newton, Kan., on July 27.

Daniel Hilty, Grace Church, Pandora, Ohio, and *Connie Gertsen,* United Church of Christ, Columbus, Ohio, on Aug. 23.

Peter Hilty, Bethel Church, Fortuna, Mo., and *Nancy G. Wismer,* Deep Run Church, Bedminster, Pa., on Aug. 16.

Loren Huse, First Church, Aberdeen, Idaho, and *Peggy Weech,* American Falls, Idaho, on Aug. 17.

Dallas Klassen, Inman (Kan.) Church, and *Kay Irene Lehrman,* Tabor Church, Newton, Kan., Aug. 22.

Dennis Wayne Kroeker, Reedley, Calif., and *Anne Lefever,* Ojai, Calif., on July 5.

Larry Lehman, Grace Church, Pandora, Ohio, and *Kathy Burkholder,* Columbus Grove United Methodist Church, on July 12.

James Eugene McBrien and *Donna Jane Krehbiel,* First Church, Reedley, Calif., at Carson City, Nev.

Dean Mohr, West Swamp Church, Quakertown, Pa., and *Nancy L. Litzenberger,* Deep Run Church, Bedminster, Pa., on Aug. 16.

Rex Reese, Methodist Church, Nordin, Okla., and *Carol Dester,* Deer Creek (Okla.) Church, Aug. 15.

John Richard and *Marilyn Ruff,* both of First Church, Aberdeen, Idaho, on Aug. 9.

Kenneth Roupp, Calvary Church,

Barlow, Ore., and *Barbara Friesen,* First Church, Reedley, Calif., July 19.

Ernest V. Rupert, Sharon, Pa., and *Sylvia Garmatter,* First Church, Bluffton, Ohio, on Aug. 15.

Milton Schmidt, Tabor Church, Newton, Kan., and *Selma Fast,* Goessel (Kan.) Church, on July 22.

Gary Schroeder, Alexanderwohl Church, Goessel, Kan., and *Judy Jost,* Our Redeemer Lutheran Church, Hutchinson, Kan., on Aug. 10.

William Smith, United Church of Christ, Columbus Grove, Ohio, and *Sarah Bixler,* Grace Church, Pandora, Ohio, on Aug. 16.

Ronald Zimmerman, Assembly of God Church, American Falls, Idaho, and *Alberta Horsch,* First Church, Aberdeen, Idaho, on Aug. 16.

Deaths

Abraham Balzer, Grace Hill Church, Whitewater, Kan., was born Sept. 24, 1888, and died June 25.

Mary Giesbrecht, First Church, Reedley, Calif., was born Aug. 10, 1886, in Russia, and died Aug. 8.

Ella Marie Kennel (Mrs. Lester), Apostolic Church, Trenton, Ohio, was born Apr. 3, 1895, and died June 18.

Susie Gaeddert Nickel, Herold Church, Cordell, Okla., was born Sept. 12, 1907, and died July 14.

Gus A. Reimer, Alexanderwohl Church, Goessel, Kan., was born Apr. 5, 1893, and died Aug. 15.

Carol Jean Schmidt Thiessen (Mrs. Harvey), West Zion Church, Moundridge, Kan., was born Dec. 2, 1937, and died Aug. 19.

Fred L. Thomas, Salem-Zion Church, Freeman, S.D., was born Dec. 27, 1880, and died Aug. 30.

J. A. Voth, Tabor Church, Newton, Kan., was buried on Aug. 4.

New addresses

Washington Office, Mennonite Central Committee Peace Section, 100 Maryland Ave. NE, Washington, D.C. 20002.

Workers

Leroy and Ramona Busenitz, Emmaus Church, Whitewater, Kan., have accepted a three-year teaching assignment in Nigeria. He received a bachelor of science in education degree from Kansas State Teachers College, Emporia. She is a graduate of Bethel Deaconess Hospital School of Nursing, Newton, Kan.

Marilyn Decker, First Church, Newton, Kan., joined the General Conference Mennonite Church's central office staff on August 11, as secretary for the Commission on Home Ministries.

N. W. Dick, who served as part-time director of Toronto Service Program (Mennonite Central Committee of Canada) during the past two years while he completed his studies for a masters degree at the Toronto School of Social Work, took over as full-time director in July. He heads a team of seven volunteers who are working in three public-housing projects in Metropolitan Toronto—Lawrence Heights, Warden Woods, and the Woodgreen community center.

John and Margaret Janzen, First Church, Mountain Lake, Minn., have accepted a three-year teaching assignment in Kuru Secondary School, Nigeria. Both are graduates of the University of Minnesota. He holds a bachelor of electrical engineering degree, and she received a bachelor of arts degree in social work.

Burton Kaufman, Salem - Zion Church, Freeman, S.D., has volunteered for a three-year teaching assignment in Hong, Nigeria. He received a bachelor of arts degree in mathematics from Bethel College, and has taught for two years in the Henderson (Neb.) public school system.

George Klassen, Steinbach (Man.) Church, has accepted a three-year teaching assignment in Okin, Nigeria. He received a bachelor of science degree in physics from the University of Manitoba.

Dwight and Bonnie Krehbiel have volunteered for a three-year teaching assignment in Congo. They will spend one year in Brussels studying preparatory French. Both are graduates of Bethel College. He has a bachelor of

L. Busenitz

R. Busenitz

Decker

J. Janzen

M. Janzen

Kaufman

Klassen

D. Krehbiel

B. Krehbiel

Lehman

D. Reichenbach

P. Reichenbach

K. Roupp

B. Roupp

Tiessen

Weaver

science degree in natural science, and she has a bachelor of science degree in elementary education. Dwight is a member of Eden Church, Moundridge, Kan., and Bonnie belongs to the Hesston (Kan.) Inter-Mennonite Fellowship.

George Lehman, Berne, Ind., has been named voluntary service director under the Commission on Home Ministries. He will give administrative direction to both long-term voluntary service and summer work camps in the United States and Canada. He graduated as a psychology major from Bluffton College. During 1967 and 1968, he was a member of the Faith in Action Team, which was composed of five college-age young people who visited a number of Mennonite youth groups to mobilize them for local service. The team traveled in both Canada and the United States. Mrs. Lehman is the former Anita Schrag from Meadows, Ill. The Lehmans will be doing extensive travel during September and October, visiting the various voluntary service units of the General Conference and the more than one hundred youth in them.

Douglas and Paulette Reichenbach, Grace Church, Pandora, Ohio, have accepted a three-year teaching assignment in Nigeria. Both are graduates of Bluffton (Ohio) College. He holds a bachelor of arts degree in mathematics and she has a bachelor of science degree in education.

Kenneth and Barbara Roupp are spending one year in preparatory French-language study before beginning a two-year teaching assignment in Congo. He holds a bachelor of arts degree in history from Bethel College, North Newton, Kan., and she received an associate in arts degree from Reedley (Calif.) Junior College, and also attended Bethel College. Kenneth is a member of Calvary Church, Barlow, Ore., and Barbara belongs to First Church, Reedley.

Gary Schroeder, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment in Denver.

Mark E. Stucky, First Church of Christian, Moundridge, Kan., is serving a 1-W assignment as a psychiatric aid in Menninger Clinic, Topeka, Kan.

Randall W. Stucky, First Church of Christian, Moundridge, Kan., is serving a 1-W assignment in the inhalation department at Saint Francis Hospital, Topeka, Kan.

Bertha Tiessen, Waters Church, Cooper Cliff, Ont., has accepted a three-year teaching assignment in Botswana. She has attended Canadian Mennonite Bible College, Bethel College, and London Teachers College.

Loren Weaver, Hively Ave. Church, Elkhart, Ind., is serving a three-year teaching assignment in Kenya. He is teaching English, American history, and geography. He holds a bachelor of arts degree in sociology-history from Goshen College.

Classes for teachers

Two training opportunities for church school teachers are being offered for Western District church workers.

The course Teaching Children in the Church will be taught again at Bethel College by Mrs. Blanche Spaulding. Registration for this course will take place at the first session on Sept. 9, at 7:00 P.M. in the administration building, room 13.

The Western District Conference will provide scholarships to every church worker of the Western District desiring to take this course. However, each person will be asked to pay a $10 registration fee, plus his own incidental expenses.

The children's work committee of the Western District education committee has planned a teachers' training series for teachers of seventh, eighth, and ninth graders. Four weekly sessions will be held beginning Sept. 25, from 7:30 to 9:00 P.M. in the Faith Church, Newton, Kan. Leaders are Gideon Yoder, Mr. and Mrs. Carlyle Groves, and Mrs. J. Lloyd Spaulding. Registrations should be sent to Mrs. Marvin C. Funk, Route 2, Newton, Kan. 67114, by Sept. 18.

JOURNAL

Pious hopes for the old temple of the Jews

JUNE 21. Today was the Sabbath Day in Jerusalem. The old city was rather quiet as we took a walking tour through the narrow streets where Jesus walked and taught during His brief ministry and where He walked that last mile to the cross. We saw the famed Wailing Wall or the Western Wall, the only visible remains of the Temple of Herod, the temple which Jesus cleansed but which was destroyed by the Romans in A.D. 70. The wall is thus the most sacred site for Jews and after being barred from it for twenty years, they gained access to it when they took the old city of Jerusalem away from the Jordan army in the Six Day War of 1967.

On the temple site itself now stands the mosque called the Dome of the Rock which is holy to the Muslims. It was built in 691 by Abdul Malik over the rock from which the angel Gabriel was said to have carried the prophet Mohammed through the heavens in a dream. This is the same rock on which the Jewish altar of sacrifice stood. A hole in the rock leads to a cavity below and a canal that carried the blood of sacrifice underground and away from the templea area.

During the time of the Crusades, the Dome of the Rock was used as a church, but the Crusaders didn't hold out long, less than a hundred years in the twelfth century. On this spot where the religious history of the world crosses and continues to cross, our group sat down for silent prayer at a spot along the outer wall on the thick rugs that cover the floor. But even our silence disturbed the keeper of the mosque who feared that we were about to desecrate the sacred shrine.

Orthodox Jews are not allowed to enter the temple area, not because it is occupied by a mosque, but for fear that they may walk over the remains of the Ten Commandments or the Ark of the Covenant that may be buried in the rubble of the former temple which may lie underneath the modern pavements.

Now that the Jews control the old city, will the temple be rebuilt? Orthodox Jews have pious hopes for its rebuilding though many obstacles stand in the way. The destruction of the beautiful mosque that stands on the site could well be the spark to unite the Arab nations in a holy and bloody war. The possibility of reviving the ancient priesthood would be another barrier though many would probably come forward to claim they were the descendants of Aaron.

JUNE 22. We met for our Sunday morning worship in the beautiful Garden Tomb, a natural outdoor spot by an ancient tomb that many believe to be the tomb of Joseph of Arimathea where the body of Jesus was laid following His crucifixion. (Another spot is in the Church of the Holy Sepulchre where three Christian groups contest the ownership of the site so that the key to the building must be held by a Muslim family; not a happy situation, really.) The Garden Tomb is administered by a British religious society. The warden whom they have chosen, a young Dutch minister, feels constrained to preach his peculiar doctrine which sees the modern state of Israel as the chosen people of God to whom the Arabs should adopt a posture of nonresistance. He doesn't expect the same from the Jews. It is a little hard to meditate on the meaning of the resurrection under such a cross fire of emotional rhetoric, but I tried. But I could only come away searching my soul deeply and asking myself whether I have offended people with my preaching in the same way.

JUNE 23. On our way to Galilee, we stopped by Jacob's Well. The well is deep and the water is clear and cold. It was here that Jesus had that conversation with the Samaritan woman in the course of which they discussed the meaning of religion and real estate. Was Jerusalem the proper place for worship or nearby Mount Gerizim which the Samaritans claimed? Jesus told her (to my satisfaction) that God is not especially interested in real estate. "But the hour is coming, and now is," said Jesus, "when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him" (Jn. 5:24).

The genius of both Judaism and Christianity has been that both have not been tied down to a nation, an army, an ethnic group, a time in history, or a plot of ground. Where two or three are gathered together, there God is present and working.

Judaism survived from the time of the Babylonian Captivity because it discovered it didn't really need a temple. God was just as real in Babylon as in Jerusalem. We all accept this as a commonplace today, but this truth wasn't always that obvious. And we need to claim that truth for ourselves today as we try to understand the Middle East situation.

Maynard Shelly

QUESTIONS

Does the Commission on Education supply literature for overseas use?

They surely do! They share costs on a one-third basis with the Commission on Overseas Mission in supplying German-language materials to Mennonites in South America.

Included is the full Sunday school curriculum; and two weekly papers, *Bibel und Pflug* for adults and *Der Kinderbote* for children. The latter was developed in North America but publication has been transferred to South America since most subscriptions are from there.

The German-language *Gesangbuch*, published in 1965, is used in Canada and South America. The cost of copies sent to South America was $7500. Of this amount $1000 has been repaid to date.

we can do more

LETTERS

Not a hero in her book

Dear Editor: This letter is long overdue, but I felt that it was not too late to express my feelings on this subject.

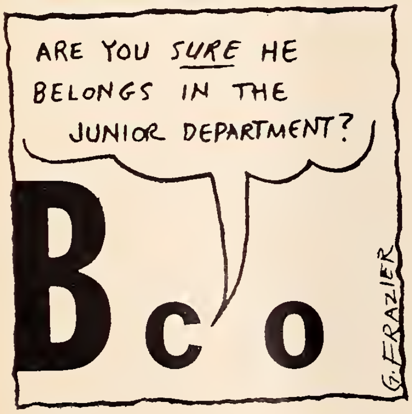
I am referring to the article on heroism as writen by Shelly Weaver in *The Mennonite* of May 27, 1969.

Let it be said that young Miss Weaver wrote a very fine article. What I am criticizing is her desire to make heroes out of people like Joan Baez for the simple reason that Joan cries or rather sings "peace" and "down with war" in her songs. I wonder if Miss Weaver has read the most disgusting book—*Daybreak* by Joan Baez—ever written. I feel that if she had read this book she would feel differently about Miss Baez. At least, I pray that she would. I also want it known that I am not against the type of song which is sung by Miss Baez. Indeed not! It is the type of philosophy and life which is lived by Miss Baez which I am against. The entire book *Daybreak* was most disgusting, and in particular the last two pages—pages 158 and 159.

I would probably be labeled "square" by Miss Baez because I believe that it is not that Jesus "failed somewhere" as she states in her book; instead it is we who have failed and let Jesus Christ down in so many ways.

Let us, then, look at a person more closely before we label her "hero," because she has sung "peace." *Peggy Schultz, 112 N. Washington, Hillsboro, Kan. 67063.*

CHURCH LETTERS


ARE YOU SURE HE BELONGS IN THE JUNIOR DEPARTMENT?
B c o
G. FRAZIER

Priority to birth control

Dear Mr. Shelly: The August 12 issue of *The Mennonite* has quotes from the Paraguayan Mennonite paper *Mennoblatt* ["Bristling at birth control"].

This may be the way influential people of Latin America feel on the subject, but they are not the people who have all the children. I have encountered a very different reaction in my work here in Mexico. My work is teaching home economics to the Indian women in the small villages near here. Outside of class, I have begun talking to the women individually about birth control. Right now, the biggest objection to my program is that I didn't start soon enough—most of the women I have talked to are pregnant. Almost all of them already have more children than they want and more than they can take care of properly (adequate food, clothes, shelter, education).

A large family was important on the family farms of my grandfather's time, but a large family for these farmers keeps them from progressing. Each farmer owns only a few acres of land which he can take care of by himself. Each additional child means less education for all the children.

In Mexico, compulsory education is written in the law books, but it is not enforced. The village schools already have more students than they can handle. Some schools only teach to the third or fourth grade, because of the lack of teachers. The teachers for the village schools are not adequately trained, and they are teaching with sixty or seventy students in a class. A man with only two or three children might be able to afford to send his children to a better staffed, although still crowded, town school. For a man with a large family, this is next to impossible.

I agree with McNamara that countries receiving aid from the World Bank should be required to give priority to birth control. I think that investing money for birth control, along with investing money for the development of the economy will help more in these developing countries than just money for the development of the economy alone. Countries, as well as people, must be willing to help themselves before any help from the outside will do any good. *Mrs. Larry E. Goering, Mennonite Service Unit, Atlacomulco, Estado de Mexico.*

No lost tribe Mennonites

To the Editor: After reading and rereading and studying "Mennonites as lost tribes" (Letters, July 29), I disagree with the writer that Mennonites are of the ten lost tribes of Israel. Noah had three sons (Gen. 10). Ever wonder why the descendants of Japheth are listed first, although he was the youngest? From Mount Ararat, the descendants moved to the southeast and settled along the Euphrates River in the vicinity that later became Nineveh and Babylon, where archaeologists have found what they believe has been the foundation of the Tower of Babel. After the confusion of tongues, the people spread in all directions. The descendants of Shem moved further south along the Euphrates River where they settled at Ur of the Chaldeans from where Abraham was called to become the father of a great nation.

The first son of Japheth was Gomer and his son was Ashkenaz who lived first in the vicinity of Mount Ararat. They later moved forward into southwestern Europe. In later Jewish literature the name Ashkenaz denoted the German peoples (Jer. 51:27). From here the people spread northward even into England. This agrees with the writer that the Anglo-Saxons of England were at one time a Low German-speaking people. The descendants of Javan likewise moved into Europe settling in Spain and France, also some of the Assyrians who were descendants of Japheth.

From Europe, the Germans migrated to America. This seems to prove that the Mennonites are not of the lost tribes of Israel. Further study can be made by an encyclopedia under the heading, Indo-European Languages, and the *Reader's Digest Story of the Bible World. Dan S. Thiesen. Rt. 2, Box 160, Newton, Kan. 67114.*

MEDITATION

Compassion for the unfortunate

TODAY, THE FOLLOWING Scriptures are being fulfilled in the church's response to handicapped persons.

"In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see" (Is. 29:18).

"Strengthen ye the weak hands, and confirm the feeble knees [the orthopedic and crippled]. Say to them that are of a fearful heart [emotionally disturbed], Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing [the orthopedic, deaf, speech handicapped]: for in the wilderness shall waters break out, and streams in the desert" (Is. 35:3-6).

Historically, handicapped persons were persecuted, neglected, and mistreated and not accepted as a part of the community. Many believed that the crippled were marked by Satan or witches and were cursed by God. "Who sinned?"

Today the handicapped are being recognized as *people* with the same rights as *people.*

More and more, this acceptance means: every person is important, has worth, and is endowed with human dignity; everyone is unique; every person has a right to the opportunity to reach his potential.

Through protheses and medications, the crippled are given relief from pain and are given hands, arms and legs (Is. 35:3).

Through special instruction and mental-health services those with a "fearful heart" are gaining strength and finding themselves in a less threatening environment (35:4).

Through braille, talking books, large print materials, and special teaching techniques the blind are seeing. (In working with the blind, a common phrase I heard was "I see.")

Through special amplification, training in lip reading, and special teaching, the deaf hear and speak. Through speech therapy, the dumb are given speech (35:6).

By providing local programs for retarded children, families are opening their attics and their off-limit rooms and allowing their child to become a part of the family and society.

I believe that much of our concern for the handicapped is rooted in our Judaeo-Christian heritage. Considerable services have come to the handicapped because of the influence of the Christian church and man's response to Christ's compassion for the unfortunate.

David L. Haarer.

"RECEIVED IN BAD condition in Chicago" was stamped on the package I recently received from the post office. This is about the same condition in which God receives us. This is how Jesus received Zacchaeus, Mary Magdalena, Peter, Augustine, Menno Simons, Jim Vaus—and ourselves. He came "to seek and to save the lost." He knows our condition, but God, through the prophet, says, "I will give them a new heart and I will put a new spirit within you." Don't be distressed if you find yourself in "bad condition." I gladly received the package from Chicago—the Lord gladly receives us in such condition.

Ward W. Shelly

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COVER

Retarded children also have immortal souls that need to be nurtured.

CONTRIBUTORS

David L. Haarer, 47 West Maple St., Mason, Mich, 48854, is engaged in a program of special education for the handicapped. His article and meditation are adapted from an address at Laurelville Church Center, Mount Pleasant, Pa., to a Mennonite study conference on retardation.

Darrell Fast, Box 347, Newton, Kan., is secretary for peace and social concerns for the Commission on Home Ministries.

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SSS or Christ

Darrell Fast

A FEW SUNDAYS ago, Loren Weaver, a member of our congregation (Hively Ave. Church, Elkhart, Ind.) raised serious questions about his relationship with the Selective Service System. He is a convinced conscientious objector to war. He is willing to serve, and has already been accepted as a TAP teacher in Kenya. "But why," he asked, "should I go with the approval of a system which also recruits manpower for the army in Vietnam? Is there a way for me to affirm the value of voluntary service, without conceding the right that the Selective Service System claims to have on my life? Is my form of service (as a TAP teacher in Africa for three years) merely equivalent in value to that of a bomber pilot?"

These are disturbing questions. Most of us, as American Mennonites, tend to feel that we should be grateful to our government for the enlightened leadership it has given in granting us a civilian alternative to military service. But that attitude only answers part of the questions which Loren has raised. Simply because the government has recognized our right to a civilian alternative to military service does not mean that we have forfeited our right to speak to government on issues of war and peace.

By raising the question of his relationship to the Selective Service System, Loren has really asked, "Where does the vitality of the Mennonite peace position really lie: in the demands of the Selective Service System or the command of Christ?"

I feel that our Mennonite service agencies have done a tremendous job in trying to keep in focus the command of Christ, even as they fulfill the qualifications which the Selective Service System sets up. Loren's commitment is a beautiful illustration of this fact. He is willing to go overseas, even though the Selective Service System does not require it of him. He is willing to go as a volunteer, with a small allowance, even though the Selective Service System would accept an eight-hour-a-day, five-days-per-week job at a mental or general hospital.

Today, a goodly number of articulate Mennonite youth are asking the question about their relationship to conscription. Mennonite adults, by and large, respond to that question in a rather negative way. And I wonder if they are not saying, by that negative response, that alternative service is the crutch that they need to continue teaching their children the peace position.

In fact, some adults feel that the present system of conscription should be replaced by a program of national service, whereby all youth, both male and female, would give two years of their young lives to some form of service, either civilian or military, depending upon their choice. Are Mennonite adults that uneasy about what they are doing with their own lives, that they feel their children need to take two years out for service?

Mennonite history is a series of dramatic illustrations of creative responses to the problem of conscription. My great-grandfather brought my grandfather to this country about a century ago to escape the conscription system being developed in Russia. My father was eleven years old when America conscripted young men to fight the war which would end all wars. I was born on the eve of the second great war in this century; and I recall my parents telling me later that the doctor's first words were: "Another man for the army."

Now, a new generation of Mennonite youth are showing us that the command of Christ has not fallen on deaf ears. That is why Loren raised the question in that Sunday morning worship hour. Perhaps some Mennonite families should seriously consider the question of migration. Perhaps other Mennonites should think about draft resistance, and be willing to go to prison for that position. Maybe that would be one way in which Mennonites could lead the way in bringing about reform in our penal system, just as our experience in Civilian Public Service during World War II led to a reformation in mental health services. Perhaps Mennonite service agencies should only sponsor three-year voluntary service programs, to underscore our willingness to go the second mile.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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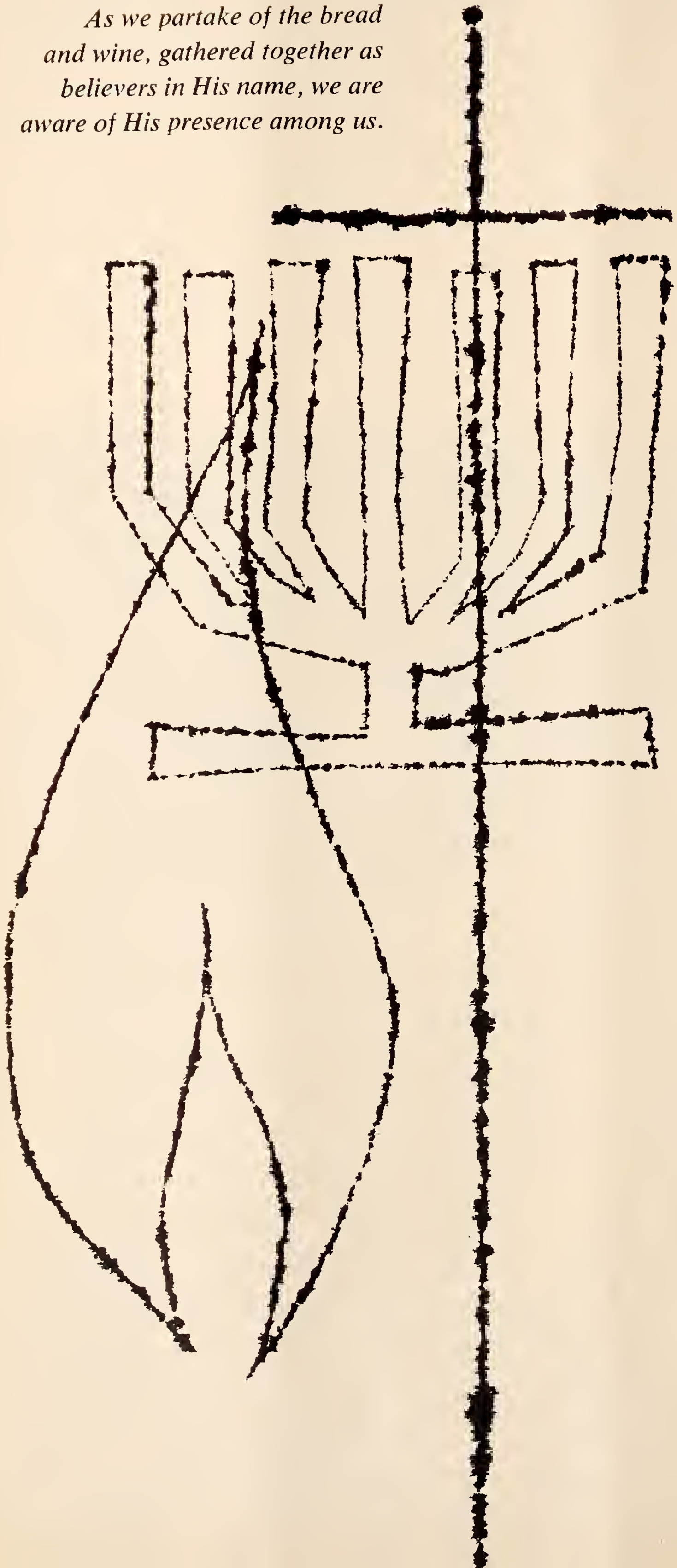
Worship—salvation history becomes God with us

As we partake of the bread and wine, gathered together as believers in His name, we are aware of His presence among us.



Does something happen when we gather together for worship?

Does something important come out of our Sunday morning sequence of hymns, prayer, Bible reading, offering, and sermon?

Perhaps not. Too often, we expect nothing. We experience nothing.

Maybe we do not know what to expect? Or we expect that which is quite unattainable?

Visitors come and do not return. Our worship service apparently does not meet their needs, for worship must be more than fellowship, good music, pious feelings, or an eloquent sermon.

Fellowship may be closer at work or school. A good record may provide better music, the contemplation of nature lift us to more unanimous heights, and a good book teach us more than a sermon.

In the Old Testament, worship is a great sacred drama, in which the acts of God for the salvation of man are re-presented and made real.

The relation between God and His people, celebrated in the worship of the Old Testament, was governed by the covenant which was periodically renewed in the great religious festivals.

In this act of renewal, three distinct stages stand out. In the first, Israel *remembers* the past and looks forward to the fulfillment of God's promises in the future. In the second, both the past and the future are *made present*. This is followed in the third stage by the *response* of the worshiping community.

The history of salvation, past and future: Israel could not, of course, celebrate the entire history of salvation in every festival. Each festival emphasized certain elements.

The Passover and feast of Unleavened Bread made real the deliverance from Egypt. Pentecost, at least at a later time, commemorated the giving of the Law at Sinai while the feast of Tabernacles was related to the forty years in the wilderness, and the renewal of the covenant.

Under the influence of the prophets, a new dimension was added to this salvation history with the promise

LaVerne A. Rutschman

of God's future redemptive act (Is. 43:18-19). Yet the new is found in the molds of the past (Jer. 16:14, 15). It concerns the content and not the form. This history of salvation, remembered and anticipated, marks the first stage in this great worship drama of salvation.

The history of salvation is made present. For us, the past seems closed. Because of our concept of time, we do not expect to take part in that which has happened. The Hebrews did this through worship. Deeply aware of its history, the worshiping Old Testament congregation lived through the great past acts of God, thus making them part of their present lives.

Basic to this drama was an experience of the presence of God in the celebration of the covenant.

After remembering and experiencing the history of salvation in worship, Israel could respond. This often took the form of a promise or a vow but, above all, it meant an opening toward the future in which the promises of God would find their complete fulfillment.

Note that the sermons of the Acts of the Apostles suggest a similar pattern of worship. Here the apostles tell the history of salvation in the light of the redemptive work of Jesus Christ. Now, even more than in the Old Testament prophets, the full dimension of the saving work of God stands out. The realness of this saving activity of God in history is confirmed by an experience of God, the invasion of the Spirit of God manifested by the phenomenon of tongues or other signs of His presence. The hearers respond by the request for baptism and a life of witness. (Cf. Acts 10:34-48).

For the Roman Catholic Church, the worship service is always a sacred drama. The dramatic impact of the Mass is especially great in the small villages of Latin America.

On a typical Sunday morning in the Colombian town of Cachipay, for example, the plaza is filled with people, many of whom have walked through the mountain trails for hours, in order to buy or sell in the open-air market. Although only a limited number of people may be found in the church which faces the plaza, the sound of the bells announcing the consecration of the Host in the sacrifice of the Mass is the sign for absolute silence on the part of all. Kneeling on the ground or standing, the participation in the mystery of the miracle of the real Presence is complete.

Should we attend a Pentecostal service, the opposite pole of Christian worship experiences, we would find something in common with the Roman Catholic Church. The congregation faces the pastor with confident expectancy, waiting for the demonstration of the presence of God. When a member of the group begins to speak in tongues, the high point of the service has been reached. God has revealed His presence to His people.

And for us? Theologically, we do not share the sacrificial emphasis of the Roman Catholic mass nor the ecstasy of the Pentecostal glossolalia. Yet we, too, in our own way, can follow the stages outlined in the Bible for the celebration of God's presence. This is especially true when we observe the Lord's Supper.

With the words of 1 Corinthians 11:23-26, we remember the history of our salvation. As we partake of the bread and wine, gathered together as believers in His name, we are aware of His presence among us. It is His table. We, too, make the history of salvation present for we become one with the first believers.

Remembering the occasions in which Jesus ate with His disciples during the forty days between His resurrection and ascension as well as the Last Supper before His crucifixion, we accept in faith His promise to be where two or three are gathered in His name. We also anticipate with joy the messianic banquet.

After having lived out the history of salvation, past and future, we respond with an offering for the poor and the promise to live as true disciples of our common Lord.

It may be more difficult for us to celebrate the presence of Christ in our worship services. However, we can build a worship service around these three biblical stages outlined in the Old Testament (remembering, making present, and responding), providing, of course, that we remember that it is the Holy Spirit who guides us. Without His direction, the best of forms is empty and ineffective.

First of all, we must *remember* the great salvation acts of God as revealed in the two Testaments, in the history of the church through the centuries, and in the experiences of our own people, including our local church. This includes testimony. We must also celebrate the future acts of salvation according to the promises of God.

We *make these acts present* by sharing with the believers of all ages their experience with God through the reading of the Bible and the proclamation of the Word. We announce the presence of Christ, renew our covenant with God and our fellow believers, accept the forgiveness of sins and the new life in the Spirit.

We *respond* during the worship service with a prayer of dedication and an offering. We return to our homes strengthened, in order to make our lives a continual response to the act of God in Christ and a witness to His saving work.

This order is logical and not necessarily chronological, yet the celebration of the manifestation of God in Christ in our midst is always central to our worship service. This may occur during the pastoral prayer, in which case the sermon, as the proclamation of the history of salvation, may precede the prayer. However, the sermon as the act of proclamation of the Word may also be that experience of God in our midst.

Of greater importance than the order of service, however, is to expect and accept, with faith, the simple promise of Christ: "For where two or three are gathered in my name, there am I in the midst of them" (Mt. 18:20). With this assurance we do not need a complex form of worship. We need an open heart.

Billy Graham — 20 years of evangelism

Graham met youth in his London Crusade.

EVANGELIST BILLY GRAHAM will mark his twentieth anniversary in international evangelism next month when he holds his Southern California Crusade in Anaheim Stadium, scheduled for September 26 to October 5.

Graham returns to southern California where his worldwide evangelism began twenty years ago, in a huge tent at Washington and Hill streets in Los Angeles. He will proclaim essentially the same message that he preached in September 1949, during his first major crusade, which was called the "Christ for Greater Los Angeles Campaign." He was then a thirty-year-old college president, and virtually unknown as an evangelist.

After two decades of holding his crusades in most of the major cities of the world and preaching the Christian gospel to more people than any man in history, he has more invitations than ever to hold these crusades.

The fifty-year-old former Fuller Brush salesman from North Carolina has preached to more than 50 million persons in nearly 200 major crusades since 1949, and in hundreds of individual rallies and meetings.

His crusades have been conducted in fifty countries, on every continent, covering such diverse places as Paris, Berlin, London, Nairobi, Addis Ababa, Tokyo, Rio de Janeiro, Buenos Aires, and even in Eastern Europe in Zagreb, Yugoslavia.

Graham began life as the son of a dairy farmer in Charlotte, North Carolina, on Nov. 7, 1918. As a young man, he aspired to become a big-league-baseball player, but at the age of seventeen, Billy Frank, as he is known to his family, went to an evangelistic meeting where a renowned, fiery evangelist named Mordecai Ham was shattering the complacency of churchgoing Charlotte.

After listening to Evangelist Ham preach for several nights, young Graham went forward to accept Jesus Christ as his Lord, Savior, and Master. He said: "That night, I committed myself, unreservedly, to Jesus Christ. I burned all my bridges behind me. I determined to spend the rest of my life in His service."

He was ordained a Baptist clergyman in 1939, while a student at the Florida Bible Institute and went on to graduate in 1943 from Wheaton (Ill.) College.

For nearly two years, he served as pastor of First Baptist Church, Western Springs, Illinois, and then became a barnstorming speaker for the new Youth for Christ movement that swept the country during the forties.

In 1947, he accepted a call to become the president of Northwestern College and Seminary in Minneapolis, Minnesota. In his spare time, he did evangelistic preaching.

It was in Los Angeles that he began to emerge as an effective churchman and evangelist. At that series of meetings, several well-known public figures, including a gangster, responded to his call to come forward and profess faith in Christ. The meetings also came to the attention of William Randolph Hearst, a publisher who had his staff write a series of articles on the articulate evangelist.

Graham says he doesn't know what motivated Hearst, since he'd never met him and, to his knowledge, the famed newspaperman never attended any of the meetings. Since then, he has preached before the last four Presidents of the United States and has been invited to Buckingham Palace by the Queen, on several occasions. Once, the Queen invited him to preach for her at her small chapel at Windsor Castle, before the entire Royal family.

Graham's schedule requires him to travel about 60 percent of the time. At home with his wife, Ruth, and their children in Montreat, North Carolina, he spends several hours a day in study, keeps up with a vast amount of correspondence, and just enjoys home. He is a baseball, football, and basketball fan. He now plays golf, swims, and jogs.

He married Ruth McCue Bell in 1943 and they have three daughters

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

and two sons, eleven to twenty-four.

Even though demands on his time have been heavy, Graham has managed to write several books. They include: *Peace With God, The Secret of Happiness, My Answer,* and *World Aflame.* He is also the author of a column which appears in many of the nation's papers, on a daily basis, and leads the weekly *Hour of Decision,* a radio program which is broadcast by more than eight hundred stations, around the world.

About $7 million, which is approximately half of the Billy Graham Evangelistic Association's annual budget, goes for the 3.5 million circulation of its *Decision* magazine. The magazine, which started in 1960, is now published in English, French, German, Spanish, and Japanese. A majority of the remaining Association's annual budget is paid out to purchase prime TV and radio time.

The Association also produces films, books, and other religious literature. It carries on a vast counseling-by-mail ministry, as well as an in-depth follow-up program, and Bible study outreach.

Graham emphasizes that all donations are spent on the work of evangelism and that his Association has no stocks, bonds, or investments, of any kind. The only property that is owned is the headquarter's building in Minneapolis.

The evangelist receives no remuneration from the crusades conducted around the world. A corporation is established in each city to receive and disperse all monies, after which a public audit is published.

Billy Graham, despite his success as an evangelist, professes amazement at his ministry. He says it is God. He also attributes it to the fact that he preaches the biblical message and has never attempted to establish institutions that would compete with local churches. He also believes that God has singled him out for a particular type of evangelistic ministry at this specific time in history. He says that all that has happened in the last twenty years has been the work of God.

Be a spark of hope for city and hill

In Appalachia, Mennonite Central Committee voluntary service workers are fanning the struggling spark of hope for some of the residents in one of America's hidden poverty pockets. Presently, twenty-three volunteers are serving in various locations throughout Appalachia as family service workers, doctors, nurses, and teachers.

The Family Services workers are engaged primarily with low-income families, the basic purpose being to improve individual, as well as family, functioning among low-income people. It is an attempt to help families fill the basic needs of health, housing, education, nutrition, employment, emotional and spiritual health.

The attempts to meet these needs cover a wide range of approaches. General counseling with families tries to provide a supportive relationship which will give persons a sense of personal worth and pride, thus encouraging their efforts at self-improvement.

Direct services to families includes horticultural assistance, starting or improving gardens to supplement the family diet and/or provide some income, and a pig chain, in which bred gilts are placed with a family and instructions given on how to raise a hog properly.

Crafts, sewing lessons, tutoring, housing, and the problems of unemployment are also concerns for those working in Appalachia.

The ghettos, found in most American cities, have their own particular brand of difficulties. Here the sentimental feelings of hope have given way to the realistic knowledge and understanding that hope without action begets nothing, ergo action, sometimes constructive, sometimes just a blind striking out. In Cincinnati, Atlanta, and Toronto, MCC volunteers are trying to deal with the inner-city residents caught up in the desperate struggle to find meaning and value in life.

Cincinnati volunteers are placed in a variety of positions. Some serve as teachers and teacher aides, others as work-site counselors, evaluating appropriate placement for trainees and following up on the job with assistance, as required. The work-site counselor may also deal with problems such as on-the-job attendance, absenteeism, and human relations. Other volunteers serve as job-trainers in the business and industry Neighborhood Youth Corps Co-op Program. Several have positions as workers among children and youth, and some are street workers, in conjunction with Emmanuel Community Center.

In order to maintain continuity of programs, a continuous supply of personnel is needed. Appalachia and inner-city volunteers have one- or two-year assignments and as workers terminate, replacements are needed.

Additional personnel are still needed for voluntary service assignments in 1969. Persons can be placed in children's work, as recreation leaders, day nursery supervisors, social workers, counselors, and psychiatric aides.

In the overseas program. Paxmen with general background in construction, mechanics-maintenance, and agriculture, and with above average maturity are needed for Brazil, Congo, Haiti, and Nigeria.

Application forms and additional information about specific assignments are available from Personnel Services, Mennonite Central Committee, Akron, Pa. 17501.

School transfer in Korea Orphan program changed

The Mennonite Vocational School in Korea was founded in October 1953, shortly after the Korean War ceasefire. Its purpose was to give war-orphaned boys an adequate combination of food, shelter, clothing, education, and spiritual nurture.

The school provided the students with choices of vocational courses in carpentry, electronics, metal work, and English typing.

Unlike the Mennonite Central Committee's relief programs, the vocational school was a long-range project through which 260 orphan boys were launched into society after receiving six years of secondary education with vocational emphasis, equipped to lead a full and happy life.

More than a year ago, MCC decided to phase out the Mennonite Vocational School over a three-year period by not accepting new students into the program. And during this year, learned again that nothing is so painful as to close out a well-established program.

Basically, there were two reasons for the decision. Because of Korea's economic recovery, there are resources within the country for nationals to carry responsibility for their own educational programs, which was not the case when MCC began sixteen years ago. For MCC, the transfer of responsibility to Koreans represents a program shift into areas which have not moved as fast in development. The human need in some other parts of the world is more urgent. And secondly, because of the need for extensive upgrading of vocational training to meet modern industrial demands, the Vocational School would need long-term planning and commitment, which is hardly in keeping with MCC's mandate.

During the year since the decision to phase out the program, the school has been embroiled in a series of strained relationships between Korean and western personnel, and between MVS board members and MCC representatives. This was further reflected in the low student morale and drop in quality of teaching performance. Mennonite Central Committee had been administratively responsible beyond the point it should have been, and has now attempted to correct that by the transfer of full responsibilities for the MVS program to the school board.

On a June visit to Korea by William T. Snyder, executive secretary of MCC, an agreement was reached with MVS board, which modifies the earlier phase-out plan.

The school property was transferred to the Mennonite Vocational School Board for use as it may determine, hopefully in some type of activity that will benefit the people of Kyung San Province. The MVS board will assume responsibility for completing the commitments to the present student body. MCC will continue to supply material aid, mostly tinned meat and flour, for the present students while at MVS, and cash subsidy for administration until the end of 1969.

The success of the fifteen-year auspices of MVS under MCC is reflected in a statement by an MVS staff person:

"It warms our hearts when we meet our graduates. They serve their society as farmers, merchants, office workers, translators, technicians, teachers, and pastors. Most of them have found Christ as their Savior; some have gone on to professional studies in medicine, theology, and education."

Teachers in black Africa 179 in 8 sub-Sahara states

Sixty-five new TAP (Teachers Abroad Program) volunteers to black Africa represent the Mennonite Central Committee's continuing commitment to the new African nations to help fight ignorance, poverty, and disease.

Having recently completed a two-week orientation session at Akron, Pa., the new teachers will bring the number of TAP personnel in service to 179 in eight sub-Sahara African countries when they arrive at their assignments during September.

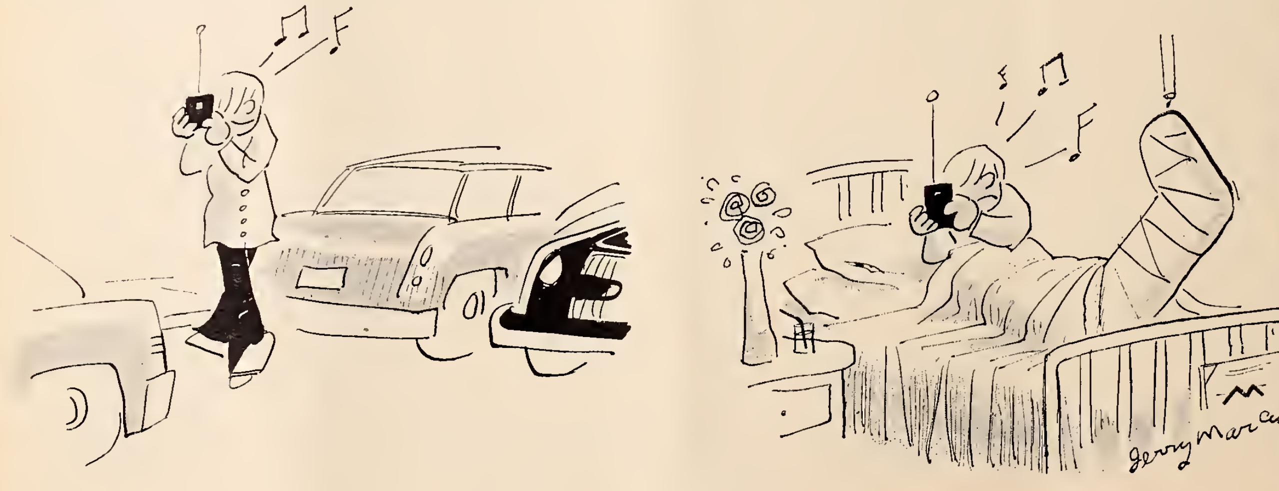
Not only was the group the largest TAP orientation in its six-year history, it was also MCC's largest orientation class.

Persons of professions other than teachers also serve in this program. Three medical doctors (and two wives), a doctor of veterinary medicine, and a business administrator are among the new volunteers.

Two couples enter Sierra Leone, a new country for the TAP program, later to be joined by the Harold Wengers, a couple recently completing a three-year term in Zambia. Harold will act as TAP director for Sierra Leone.

Nigeria holds top place this year in receiving the largest number of new teachers, with a total of eighteen; the Congo follows close with fourteen. Only two, a doctor couple, are being placed in Tanzania, this year.

Chief Linchwe, Botswana ambas-



sador to the United States, spent two days with the TAP volunteers during orientation, discussing the political posture and climate of his country, as well as the whole of southern Africa.

New units in Appalachia

New Mennonite Central Committee voluntary service units are located at the Harpers Ferry and Great Onyx Civilian Conservation centers in West Virginia and Mammouth Cave, Kentucky, respectively. Wesley Boshart, Wayland, Iowa, and Ronald Long, Pottstown, Pennsylvania, are at Harpers Ferry; Darrel and Evelyn Starbard, Clarksville, Michigan, are at Great Onyx. All four volunteers were serving at Catoctin Civilian Conservation Center, Lantz, Maryland, before this center, along with fifty-eight others, were closed down by the Nixon administration.

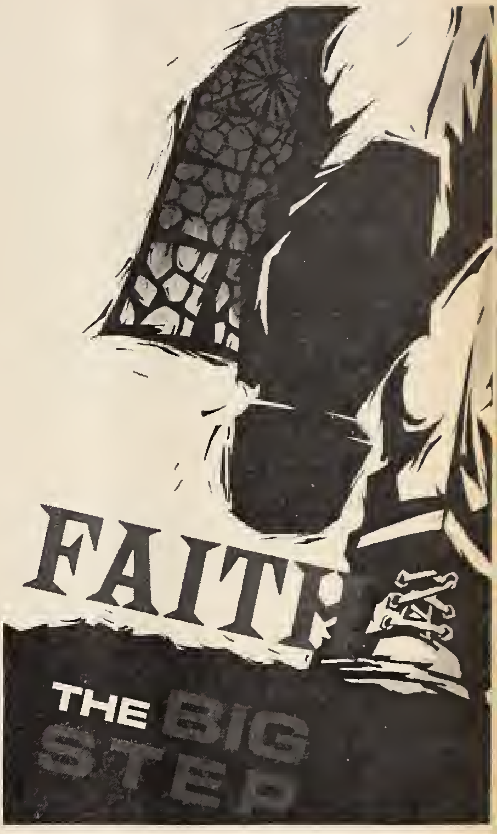
Young men between the ages of sixteen and twenty-one enter the centers for a chance to catch up on their basic education in reading and mathematics, to learn a vocational skill, and to learn the value of constructive leisure. They are housed, fed, clothed, and given pocket money.

The workers at Harpers Ferry serve as teachers in classroom situations, as tutors, and as recreation supervisors. At Great Onyx, Darrel will be filling the role of a maintenance technician. He will be serving as medical assistant in the center's dispensary.

In addition to the regular activities, volunteers spend time with the corpsmen in informal ways—chatting in free hours, helping them write letters, accompanying them to activities held in surrounding communities.

One job corps volunteer said, "It is our aim that Christ will lead us, also, in a spiritual ministry to these fellows. We hope our Christian example may be strong enough to show the love of Christ which will provide a source of motivation, instill proper attitudes, and give hope for success in the future—while there is still a future."

Big step calls for faith



You—and your church—will benefit by using *Faith—the Big Step,* a new, practical program available for the first time from the Conference stewardship office. It has been designed in cooperation with several other evangelical denominations to help Christians, individually and corporately, grow in faith. For it is faith—faith in God's enablement—that is the heartbeat of the Christian life. But the initial step of faith in Christ must be challenged to grow.

Faith—the Big Step emphasizes four of the many aspects of the Christian life requiring faith. These are: worship, witness, service, and tithing. In each area it is faith—not worship, witness, service, or tithing —that is the Big Step. This program will promote growth in all areas.

Four full weeks, covering five Sundays, are used to prepare the congregation. On the first Sunday, the importance and role of faith in God is emphasized. On the succeeding four Sundays, the aspects of the Christian life are highlighted: worship, witness, service, and tithing. The last Sunday is also called Faith Commitment Sunday.

The following thirteen weeks are suggested as a suitable period for an experiment in tithing. The commitment to tithe is for this time period only. However, at the end of the thirteen weeks, many Christians will have grown in faith to the point that they will want to continue. Faith has been confirmed by experience.

Faith—the Big Step seeks to eliminate the spirit of legalism which, in the past, has so often characterized tithing. In the Christian concept of stewardship, tithing is never a matter of law but of the voluntary response of the heart and a means to growth.

All pastors have received a sample set of the coordinated materials necessary: a progressive poster, five Sunday bulletins, family devotional guide, tithe-commitment card, flip-chart booklet, letterheads and envelopes, and leaflets.

In addition, a Program Leaflet (use guide) gives specific suggestions on how to set up the program in your church; how to use the materials; time periods of the year most suitable; list of resource books; and even suggested sermon texts.

Is your church ready to take the big step of faith? Can you believe that you can move forward in worship, in witness, in service, and in tithing? Take the Big Step: *believe!* Ask to see your pastor's materials, then encourage him and other leaders to step forward in using the *Faith—the Big Step* program.

Lester E. Janzen.

Quakers ask for Middle East buffer zone

Fire in the Al-Aksa mosque in Jerusalem on August 21 has added fuel to the tensions between Israel and the Arab countries in the Middle East. The mosque, which dates from 637 when the Arab Caliph Omar took Jerusalem from the Romans is Islam's third holiest shrine.

The Arab nations have resisted Israel since the state's formation in 1948. Defeated in the Six Day War of 1967 in which Israel conquered all of Palestine including the old city of Jerusalem, the Arabs continue to refuse to recognize Israel.

The United Nations has censured Israel for its administration of Arab Jerusalem (where the mosque is located) and has supported many of the Arab claims to the land occupied by Israel. The United Nations has been unable to enforce its decrees.

In the light of the most recent deterioration of Middle East relations, Quaker service agencies in North America and Europe have asked that the United Nations assign a peace-keeping force to a buffer zone between the Arabs and the Israelis.

The Quakers have also asked for an immediate end to the shipment of arms to the Middle East.

The Quaker Appeal on the Situation in the Middle East was delivered to Secretary General U Thant of the United Nations, the Ambassadors to the United Nations from France, the United Kingdom, and the Union of Soviet Socialist Republics, and the United States. It urged the UN and the Big Four powers to intensify their efforts to avert the outbreak of another full-scale war in the area.

Basing their appeal on many years of experience in social, educational, and international work in the Middle East, the Quaker groups stated their belief that at least two steps should be taken: "UN emergency peace-keeping forces should be assigned to hold suitable demilitarized zones under UN supervision, and an arms embargo should be initiated by the Big Four in the area to help prevent further escalation of the conflict."

The Quakers also said, "Although a final political settlement in the Middle East appears distant, we feel it is urgent that violence should cease immediately, and that orderly search for just and permanent solutions proceed," the appeal reads.

Before the fire in Al-Aksa mosque on Mount Moriah.

CROP has $3 million goal

More than $1½ millions' worth of food and supplies has been exported by CROP thus far in 1969, according to Albert W. Farmer, National CROP director, Elkhart, Ind. "Shipments are similar to those last year," he says, "in spite of shipping delays caused by the longshoremen strike early this year."

The shipments, valued at $1,566,000, have gone to hunger areas in twenty-five countries, for distribution through church welfare and development agencies.

Chief recipient is Nigeria-Biafra which received food and supplies valued at $577,000. In addition to emergency shipment of food to starvation victims, CROP is now shipping 9000 pounds of vegetable seed, 110,230 pounds of hybrid seed corn, and 42,000 pounds of soybean seed to help refugees replenish their vanishing food supply.

Other major shipments to Africa, chiefly to refugees, included $437,000 worth of supplies to the Republic of the Congo and $104,000 worth of food to the Central African Republic, where a new rehabilitation project for refugees from the Sudan has been initiated.

"The goal of CROP, this year, is $3 million," says Farmer. "The war on hunger, which includes food and supplies to increase local food production, requires greater participation by citizens in local CROP campaigns for cash and commodity contributions. The victims of hunger are still being counted by the millions."

Visitors in America

Forty young people from South America, Europe, and Asia have just started their year in America under the Mennonite Central Committee's twentieth trainee program. The trainees want to learn to know firsthand life and culture abroad, to help in a personal way to promote international goodwill and understanding, to exchange ideas, to observe life in our communities and in our working world, and to learn new things, vocationally and otherwise.

RECORD

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Western

Sept. 19-21—Geary, Okla., Oklahoma Convention.

Sept. 22—Camp Mennoscah, ministers' day.

Sept. 28—Inman, Kan., Hoffnungsau, Sunday school convention.

Deaths

James Albrecht, Salem Church, Freeman, S.D., was born Aug. 19, 1949, and died Aug. 20.

Rose Lehman Baumgartner (Mrs. M.M.), First Church, Berne, Ind., was born Apr. 3, 1884, and died Aug. 21.

Menno Burkhalter, First Church, Berne, Ind., was born Sept. 4, 1876, and died Aug. 27. He was the father of Freeman Burkhalter, a missionary in India.

Abraham R. Duerksen, Alexanderwohl Church, Goessel, Kan., was born Aug. 6, 1896, and died Aug. 23.

Jeffery Hofer, Ebenezer Church, Bluffton, Ohio, was born Aug. 15, 1951, and died in an automobile accident on Aug. 24.

Jacob J. Janzen, Grace Church, Dallas, Ore., was born in Henderson, Neb., Nov. 27, 1878, and died Aug. 25.

Pearl Gering Kaufman (Mrs. Chris J.), Salem-Zion Church, Freeman, S.D., was born Jan. 15, 1915, and died Aug. 29.

Charles Kirsthaler, First Church, Wadsworth, Ohio, was born Aug. 28, 1890, and died Aug. 1.

Mollie Lehman Neuenschwander (Mrs. Noah), First Church, Berne, Ind., was born June 27, 1892, and died Aug. 28.

Mrs. Albert Ratzlaff, Inman (Kan.) Church, was born Jan. 10, 1920, and died Aug. 26.

Lula W. Regier (Mrs. J. E.), Bethel College Church, North Newton, Kan., was born Aug. 16, 1892, and died July 9.

Lucretia F. Sprunger, First Church, Berne, Ind., was born Jan. 23, 1909, and died Aug. 22.

Workers

Joan Berge, Roseville United Church, Ayr, Ont., has accepted a three-year teaching assignment in the elementary school in Gaberones, Botswana. She is a graduate of Stratford Teachers College and has taught in public elementary schools.

Gary and Theresa Brunson, Saint John's United Church of Christ, Bluffton, Ohio, have accepted a three-year teaching assignment in Nigeria. Both are Bluffton College graduates. He holds a bachelor of arts degree in English, and she has a bachelor of science degree in education.

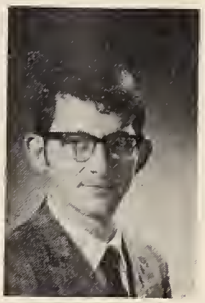
Clarence Classen, Emmanuel Church, Meade, Kan., has accepted a three-year teaching assignment in Kenya. He holds a bachelor of arts degree in physics and mathematics from the University of Kansas.

Duane Flaming, Alexanderwohl Church, Goessel, Kan., is serving a 1-W assignment at the Menninger Foundation, Topeka, Kan.

Joe and Deanna Fry, New Hope Southern Baptist Church, Madera, Calif., will serve a three-year teaching assignment in Katete Secondary School, Zambia. Both are graduates of Pacific College, Fresno, Calif. He has had experience in substitute teaching and pastoral work.

Carlyle Groves started work as general editor for the Commission on Education in August. He will be editor of the *Youth* and *Adult Bible Study Guides* and the General Conference Mennonite edition of *Builder,* as well as performing other editorial functions and doing some promotional work. He will be primarily responsible to the Department of Literature Development. From 1956 to 1968, he worked for the Faith and

Berge


G. Brunson

T. Brunson

Classen

J. Fry

D. Fry

Groves

FOR ALL YOU LOVE
MAKE A WILL

Life Bookstore in Newton, Kan., most of that time as manager. During the past year, he studied at Bethel College, North Newton, concentrating on English and Bible courses, to finish requirements for a bachelor of arts degree.

W. Hershberger

E. Hershberger

Wilbur and Elizabeth Hershberger are studying French in Brussels for one year before moving into a two-year teaching assignment in Algeria. Both are Bethel College graduates. He holds a bachelor of science degree in industrial arts and she has a bachelor of science degree in elementary education. Wilbur is a member of North Main Church, Nappanee, and has served under the MCC-Pax program in Algeria. Elizabeth is a member of First Church, Aberdeen, Idaho, and has taught in the Kansas public school system.

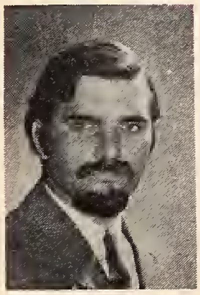
Ling

Doris Ling from Calcutta, India, is serving the first six months of her one-year term under the Mennonite Central Committee's Trainee Exchange Program at the central offices of the General Conference Mennonite Church at Newton, Kan. Having had some experience in working in a Calcutta bookstore, she will work part time at the Faith and Life Bookstore and also do some secretarial work. The rest of her trainee year she will spend in Colorado.

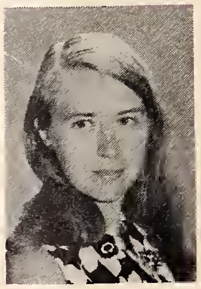
Magurn

Bruce A. Magurn, Community Baptist Church, Warrensville, Ill., has accepted a three-year teaching assignment in Kenya. He holds a bachelor of science degree from the University of Chicago, and a master's degree in Mathematics from Northwestern University.

C. Nafziger



M. Nafziger



Calvin and Melanie Nafziger, Boston Mennonnite Church, Arlington, Mass., have accepted a two-year medical assignment in Nigeria. He is a graduate of Harvard Medical School, and she holds a master of arts degree in European intellectual history from Boston College.

Marriages

Mark Amstutz, First Church, Bluffton, Ohio, and *Frances Kreider*, First Church, Wadsworth, Ohio, Aug. 17.

Charles Baker and *Carla Lind*, First Church, Wadsworth, Ohio, on Aug. 3.

Loris Becker, Evangelical Mennonite Brethren Church, Marion, S.D., and *Faye Preheim*, Salem Church, Freeman, S.D.

Herbert W. Franz and *Alma Hintz Sharp*, on Aug. 20. Reported by Menno Church, Ritzville, Wash.

Peter Gehret and *Grace Hunsberger*, First Church, Wadsworth, Ohio, on May 17, in Philadelphia.

Robert Charles Graber, Eden Church, Moundridge, Kan., and *Glenna Sue Umholtz*, Church of Christ, Newton, Kan., on Aug. 1.

Tynell Hofer, Salem Mennonite Brethren Church, and *Pauline Ries*, Salem Church, Freeman, S.D., both of Freeman, S.D., on Aug. 10.

Nathaniel Jones, First Baptist Church, Prescott, Ariz., and *Lillian Lehman*, First Church, Berne, Ind., on Aug. 18.

Pauline Larson, Elim Baptist Church, Isanti, Minn., and *Mary Kay Burkhalter*, First Church, Berne, Ind., on Aug. 16.

Philip Long and *Patricia Charles*, First Church, Wadsworth, Ohio, on June 28.

Neil McGrough, High Street United Methodist Church, Geneva, Ind., and *Deborah Nussbaum*, First Church, Berne, Ind., on Aug. 30.

Rodney Mosser, High Street United Methodist, Geneva, Ind., and *Jane Lehman*, First Church, Berne, Ind., on Aug. 23.

Ronald Sebes, Hanston (Kan.) Church, and *Lois Friesen*, Alexanderwohl Church, Goessel, Kan., Aug. 24.

Dennis Schmidt and *Janice Schroeder*, both of Alexanderwohl Church, Goessel, Kan., on Aug. 23.

Gordon Schmidt, Buhler, Kan., and *Carol Voth*, Bethel College Church, North Newton, Kan., Aug. 2.

Kenneth Shoup, First Church, and *Janice Varney*, First Christian Church, both of Wadsworth, Ohio, May 10.

Roger Smith and *Christi Janzen*, on June 28. Reported by Menno Church, Ritzville, Wash.

Sheldon Jay Sperling, Garden Church, and *Marvetta Sue Stucky*,

JOURNAL

Eden Church, both of Moundridge, Kan., on Aug. 29.

Paul Unruh, Bethel College Church, North Newton, Kan., and *Shirley Koehn,* in the United Methodist Church, Greensburg, Kan., on Aug. 8.

Keith Waltner, Salem Church, and *Sharon Graber,* Salem-Zion Church, both of Freeman, S.D.

Ronald Waltner, Salem Church, Freeman, S.D., and *Anette Wampler,* Phillip, S.D., on Aug. 9.

Every Home Plan

We asked a number of people to comment on the values of the Every Home Plan, which provides The Mennonite *and* Der Bote *to our churches.*

The Every Home Plan for *The Mennonite* has made it possible for various groups in the congregation to use key ideas and articles as a basis for intelligent discussion. No one can claim lack of opportunity to be informed concerning current issues affecting the church and its witness. *Virgil M. Gerig, Freeman, S.D.*

Decision making is the most crucial task of any congregation. To do this responsibly requires familiarization with reliable facts spotlighted through sensitive and interpretive reporting. If a congregation's witness to the wider community is to find a focus through Conference affiliation, it is quite clear that an absolute minimum requirement be that every home have a copy of its Conference's paper and read it! Anything less is delinquent membership. *Herman W. Enns, Hamilton, Ont.*

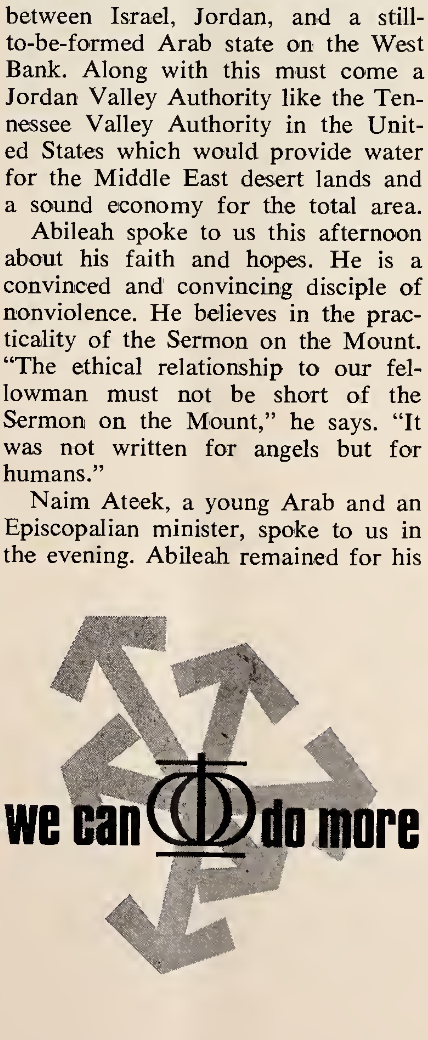
A church member without his church paper is like a student without any textbook. To find out what is going on he must depend on hearsay. Good students demand their own textbooks. It is only the poor and the mediocre students who are indifferent to such a vital matter. *J. W. Fretz, Waterloo, Ont.*

JUNE 24. Those who have been keeping count say that we have interviewed almost fifty people during these three weeks. In all of this, we have always listened to the Arabs and Jews at separate times. Today, on Mount Carmel, we had the rare opportunity to have a Jew and an Arab together in the same room at the same time. No fire rained down, for both were mild men.

Joseph Abileah is a member of the Haifa Symphony Orchestra who is taking time off from his work as a musician to work for reconciliation between his people and the Arabs, particularly the Arabs in Israel and its occupied territories. He has lived in Palestine for forty-three years and has studied and worked with the Arabs. He wants to see a federation between Israel, Jordan, and a still-to-be-formed Arab state on the West Bank. Along with this must come a Jordan Valley Authority like the Tennessee Valley Authority in the United States which would provide water for the Middle East desert lands and a sound economy for the total area.

Abileah spoke to us this afternoon about his faith and hopes. He is a convinced and convincing disciple of nonviolence. He believes in the practicality of the Sermon on the Mount. "The ethical relationship to our fellowman must not be short of the Sermon on the Mount," he says. "It was not written for angels but for humans."

Naim Ateek, a young Arab and an Episcopalian minister, spoke to us in the evening. Abileah remained for his lecture in which Ateek complained bitterly at the discrimination which Arabs suffer in Israel.



"Arabs feel that they are second-class citizens," he said. "At times, they feel they are treated bad. They are called dirty Arabs."

Ateek also commented on the Jews. "After the June war, it was pretty hard to live with them. They were pretty proud."

Which didn't improve the feelings of his people. "Arabs felt they couldn't do anything good."

Abileah gently challenged Ateek on the effort to blame one side. He told how in the Jewish community a man had told him about all the good things that Jews had done and all the bad things which Arabs had done.

"We are all guilty," said Abileah. "Let us not take time to measure guilt."

After Abileah admitted Jewish weaknesses, Ateek conceded Arab weaknesses. "They are bitter," he said. "If the Arabs win the war, they will massacre. They are hot-tempered, not cool blooded as the westerners."

Then it was Abileah's turn to defend the Arabs. Yes, they do want revenge, but they also have a tradition of burying the sword. He commended the openness and honesty of Arab feelings. "It is floating, not buried deep as in the west," he said, "floating, both the good and the bad."

JUNE 27. Bishop Ireneous of Crete is the Greek Orthodox bishop of a struggling diocese on the island of Crete. The land is poor and farmers struggle for a living. Many of the young people are leaving the island. Learning about the agricultural demonstration program of the Mennonite Central Committee in northern Greece, he asked for a similar project.

The bishop was away on business when we called at the House of Crete, an academy and conference center which is another of the bishop's projects. But as we were being told about the work of the academy by the bishop's assistant, the bishop walked in. He had finished with his business in Iraklion earlier than planned.

It was our good fortune to meet

LETTERS

this congenial church leader who told us about the hopes and plans he has for the poor and struggling people of his congregations. He wanted to know whether any of us were from Pennsylvania. He would like to go to Pennsylvania, he said, but not yet.

In an undeveloped region like Crete, we found the church doing many things that local governments would be doing in other countries. The agriculture extension program staffed by MCC and supported by the Greek Orthodox Church is one example. The church is also supplying many social and educational services.

The church, the bishop feels, has an important contribution to make to today's civilization. "We hope that our civilization will not be just mechanical, but be a real civilization," says Bishop Ireneous.

JUNE 28. Leaving Athens in the morning, we reached New York by nightfall having followed the sun across the Atlantic. Our trip to the Middle East is over, but we have much to do to digest the pages of notes we took and to sort out the visual and physical impressions that crowd in on us from every side. I've just skimmed the surface here and will be writing some other articles that can explore some of the questions and problems of the Middle East at more depth. That's a big order because the problems are complex but we need to make a beginning. *Maynard Shelly.*

CHURCH LETTERS

EVEN THOUGH WE DO COME FROM DIFFERENT BACKGROUNDS, WE THINK MARRIAGE COULD WORK OUT, REV. PAUL!
E E P
G. FRAZIER

A more fruitful way

DEAR SIR: I have not been asked to comment on the Every Home Plan, but if I may, I would appreciate adding my observation in this matter.

In our post office lobby, I have seen *The Mennonite* discarded, quite frequently. On one occasion twenty-eight copies of *The Mennonite* were in the wastebasket. The following week, twenty-one copies were discarded. Of the copies we receive, I know this is a very large percentage being tossed away without being read, at all.

If this is the trend in other areas, I believe we, as Mennonites, should give the Every Home Plan further study and, perhaps, let each individual family subscribe to this publication. The money that is spent in printing and mailing the discarded copies could be used in a more fruitful way. *Merrel D. Geiger, postmaster, Pandora, Ohio.*

For comment on the above letter, see page 560. Editor.

About Letter Writing

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

Bible-centered—prophetic

DEAR BROTHER SHELLY: As pastor of a community church with a wide variety of denominations represented in its membership, it is urgent that I read many denominational publications. Perhaps, because of my Mennonite background received in Grace Church, Pandora, and in my days at Bluffton College, I am prejudiced in favor of *The Mennonite*. It's more likely, however, that the quality of *The Mennonite* has most to recommend it to me. No other Christian paper is read more eagerly.

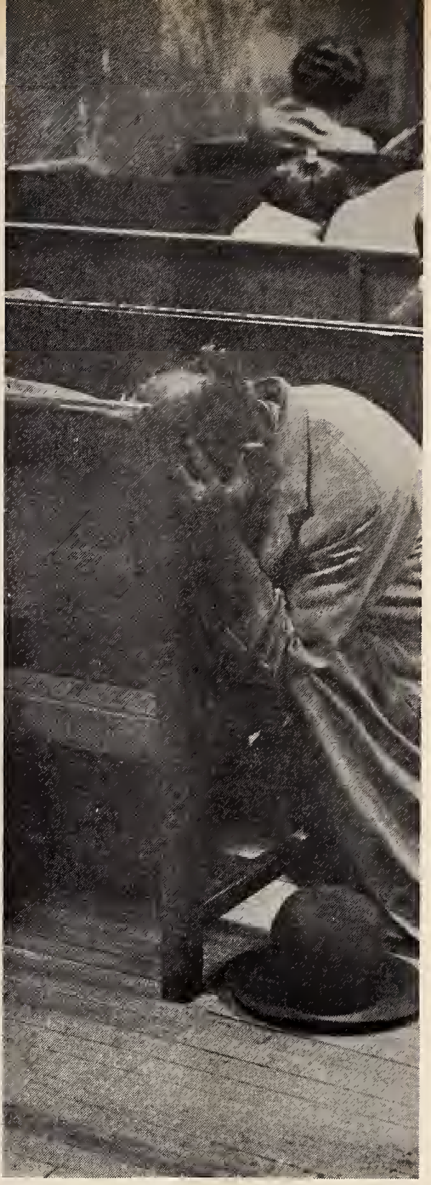
The Mennonite is alive. Every issue has in it some article that is sure to challenge and to nurture. There was a time when *The Mennonite* was far less inviting. Today, it is in the struggle to bring the gospel of Christ into the world to free its saving power. My hearty congratulations to you! Your courage excites me; your ability to maintain a wholesome balance gives confidence. You succeed where most fail. While you, in a priestly role, cultivate a Bible-centered and Christ-spirited life of the soul, you, also, in your prophetic role, call us to demonstrate in everyday practical helpfulness our faith out in the world of today. In both areas, you maintain a courageous and healthy openness to new insights, to present-day promptings of the Holy Spirit . . .

The older I become, the more your kind of response to the gospel is appreciated. It centers in the heart of the way of life that Jesus lived and taught. You waste little time with the nonessentials. You major in "loving God totally and our neighbor as self." You advoate, it seems to me, "strictness with self; tolerance toward others." You seem to me always to have in mind what Jesus emphasized so much, and which the writer of First John stated in these words: "He who says he loves God, but hates his brother, is a liar." "For the basic command is that we should love one another." "His orders are that we should put our trust in the Name of His Son, Jesus Christ, and love one another."

May God enable you to keep up the good work! *Ray Hilty, 1914 W. Bataan Dr., Dayton, Ohio 45420.*

Breaking the status quo in Brazil

Manoel de Melo



Participation by the people is the secret. They need to feel at ease in the sanctuary.

BRAZIL HAS BEEN in dire need of a new concept of worship.

Worship was always performed by the pastor, and the people simply did not participate.

When, sixteen years ago, I initiated the movement *Brasil para Cristo* (Brazil for Christ), I felt it necessary to create in Brazil a new system of worship in which the people could take part.

As with any innovating movement, mine as well, in the beginning, came under serious attack. And I acknowledge that I did many radical things which I would not do today. However, I saw that the church service in which the worshipers participate, is the kind of worship that Brazilians like.

Once I conducted an experiment: I purposely prepared three highly liturgical services, and three others without any formality, whatsoever. For the first one, we set up an ordered service of the Methodist and Presbyterian type — very pretty and very solemn. Some twenty-five hundred people came. I was emphatic about the invitation: "Return tomorrow, the service will be the same as this one, with a different preacher." About one thousand people, more or less, showed up.

I repeated the appeal: "Come back tomorrow to an identical service, with another preacher." We then had only four hundred or five hundred.

Following this series of services—with no one participating—I prepared another, totally opposite, type of service. On the first night, twenty-five hundred people came. "Tomorrow, the service will be like this one." Almost five thousand came. On the third night, traffic was snarled.

Participation by the people is the secret. They need to feel at ease in the sanctuary. For example, in my church, I allow people to talk as much as they want until the service begins. It is a veritable marketplace in there. Everyone talking: "How is your mother?" "And that horse you bought?" Everyone is speaking.

When worship begins, I introduce the serious note.

That idea of someone entering the church and feeling that he is in a tomb, a cemetery, is over. Some people loiter in the street until the sermon begins. They wait outside because they know that, once they go in, they will find themselves utterly bored: it is a real bind.

I refuse to allow my people to regard the church as something sacred. For the followers of the movement *Brasil para Cristo*, the church building is not sacred. What is sacred is that which takes place inside. The building itself serves only one purpose: to protect the people from sun and rain. Our people are like this. I leave them at their ease.

In our traditional system, the people simply listen. The preaching of the gospel is the privilege of the pastor.

In the Pentecostal service, the people participate and express their agreement or disagreement by actions and words, glorifying God. Furthermore, any layman may be the preacher of the Word, for which he is trained.

Evangelism and the status quo

I think that the most important task of the church is to evangelize. This I understand in the following manner.

One type of evangelism produces church mice, like Mary Magdalene and others. Another is the kind of evangelism that creates a new perspective in the individual.

This second form of evangelism does not produce a church-pew believer, but, rather, a believer who is able to witness in the society in which he lives. It creates a new consciousness. The gospel of the kingdom of God is here and now. It involves the people in concrete living.

Take Bishop Helder Camara, for example. He is winning people because his message makes men conscious. I see the church as very complacent. The church is greatly compromised with the power structure in the nation, and it is a structure which the people no longer accept. The church that fails to heed this creative message of a new consciousness can prepare its own funeral, for the next thirty years.

I believe that the gospel is more than sufficient for this task of creating awareness. Actually, I do not see a single preacher who is proclaiming the gospel in all its fullness and purity, because the gospel has a revolutionary content that is violently opposed to injustice.

Gigantic work of social action

I was present at the Fourth Assembly of the World Council of Churches in Uppsala. I accepted the invitation because I had heard some of the most barbarous remarks made against the World Council. Anything that is so strongly opposed becomes a vedette, so I accepted the invitation, in order to see for myself. I only accept things and talk about them after knowing them personally. I needed to know the Council which came under such attack.

I arrived there and felt like an Ezekiel in the valley of dry bones. We are in the jet age and, from the religious point of view, the World Council of Churches is riding a bicycle. However, it is doing a tremendous work that we are not able to do with all our own religiosity: a gigantic work of social action.

What is the use of converting a person, only to send him back to the rotten Brazilian society? *Brasil para Cristo* has already called together its team of directors and advisers, and we are going to become members of the World Council of Churches. We are planning to request membership, but on one condition: inasmuch as, on the religious level, they do not attain the level which we have already reached, we will not join to receive a religious orientation, but, rather, a social orientation.

While we convert a million, the devil deconverts ten millions through hunger, misery, militarism, dictatorship, and the churches remain complacent. Atheism is on the increase, due to the conditions of injustice and misery in which the people are living. Preachers are preaching about a far-distant future and forget the fact that Jesus valued and gave close attention to the time in which people lived.

The World Council of Churches concerns itself with the contemporary life of people. *Brasil para Cristo* will join the World Council of Churches because of its social mission in today's world. But, here is another reason, namely, that we must get rid of the stingy attitude that divides men into denominations. The World Council is accomplishing this. Ecumenism is another good thing of the World Council of Churches for us.

The church, here on earth, must get into its head that it is a part of society. It cannot think only of numerical growth. The church is reaching a point where it cannot grow within these structures. If it fails to rip open new frontiers, the time will come when intelligent men will no longer join it.

The religious field is limited. The concern is great when these multitudes begin to demand things of us. Until fifteen years ago, it was easy to lead people by the nose. Today, the simple hick has access to all the facts. The church that does not progress does not satisfy the people, and these go away disillusioned to other churches that also fail to satisfy them.

I prepared a statement that was translated and sent to the University of Chicago and, in reply, I received the following suggestions: "Why not set up agricultural schools in some of the uncultivated areas of Brazil? Why not transform the hundreds of church buildings into schools during weekdays, and even into trade unions and associations, in order to train the people?"

The church has arrived at the point where, in the present situation, it has nothing more to offer. It brings people together, sings a hymn, prays, delivers a sermon, and then sends the people away to get lost. That is to say, the people are not challenged to a serious task within the structures of society.

Confession

commitment, conviction are painful
plastic people ask why
I can't ignore them
wanting acceptance
I deny involvement
only to realize hurt
hurt to others
who trust and love me
what am I to do
I want to help
yet I'm selfish and afraid
I can't talk forever

William Arthur Campbell

MEDITATION

A Teacher's apology

I AM NOT a great student of the Bible.

I can't list in order the kings of Israel nor recall with accuracy the significance of the various stops on the wilderness wanderings.

I falter while reciting the books of the Old Testament. (I can only do those of the New Testament if I'm allowed to sing them—thanks to my days in vacation Bible school.)

My qualifications are these:

I've criticized the minister more than once.

There are many days when I wonder why my spouse is so ornery to live with.

I've seen the fresh beauty of a sprig of forsythia in the spring and reveled in the rich color of a northern autumn.

I've stood in a sterile, aseptic hospital room and looked at one of my children who was very ill.

My washer breaks down.

I can't seem to verbally witness about Christ to my next-door neighbor.

I like coffee.

I've been cheered by an unexpected letter and delighted by baked goods brought over warm from a friend's oven.

I wash a lot of jelly off doorknobs.

My daughter refers to my childhood as the "olden days."

I've proved a well-known law—"the cost of living always rises to meet the income."

I'm debating whether or not to start washing the gray out of my hair.

There are whole weeks when I never get the ironing done.

But—

I know, beyond the shadow of a doubt, that my sins are forgiven.

I've purposed in my heart to do what God wants me to.

And—

I believe that the Bible is God's Word and contains all that I need for successful living in the twentieth century. *Kathryn M. Sommers*

* * * *

ADAM AND EVE—my curiosity was aroused in a restaurant when I heard the waitress call out, "One Adam and Eve breakfast." I discovered that the interpretation was two poached eggs on toast. It seems we can't shake off the Adam and Eve story, for, certainly, when they sinned they "got burnt," like the toast and then they sought a covering, like on the poached eggs. How theology creeps into the menu is, of course, still a mystery to me but the Apostle does say that God speaks to us "in diverse manners." Can we preachers speak as boldly as the breakfast menu?

MILK CAN—WHEN our son was married last summer, someone presented his bride with a ten-gallon milk can as a wedding gift. They have not considered going into the dairy business! The milk can represents an era in history. Antiques are quite the thing today. Is it because they remind us of the relative stability of the past? In this space age we are quite shaky, here on earth. We need old things that will help steady us. Heb. 6:19 says, "we have an anchor both sure and steadfast" in God and in the hope set before us. *Ward W. Shelly*

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*Supplemental reading for the Sunday school lesson of Sept. 21, "A Nation Worships God."

COVER

Worship must be more than fellowship, good music, pious feelings, or an eloquent sermon.

CONTRIBUTORS

LaVerne A. Rutschman, professor of Bible at Freeman Junior College, prepared a study on worship for a conference of Argentine and Uruguayan church leaders from several denominations while he was teaching at the Mennonite Seminary in Montevideo. His article is adapted from that paper.

Manoel de Melo, Sao Paulo, is president of the Evangelical Pentecostal Church (Brazil for Christ), the second largest Pentecostal church in South America, a group founded twelve years ago. This denomination has just been admitted to membership in the World Council of Churches. His article is adapted from an interview published in Portuguese in "O Expositor Cristao."

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A word for the wastebasket

We hadn't heard the report for several years.

We get our share of criticisms which, of course, we appreciate and need. Most criticisms in recent years seemed to say, "Take it easy. You're making the paper too stimulating and you're getting people too excited."

Now we take all evaluations with a grain of salt, even those that say, "*The Mennonite* is the world's greatest church paper." Without wanting to offend anyone who may feel that way, you will have to know that we don't believe this. Second or third greatest, perhaps, but certainly not greatest.

So when folks say the paper is too stimulating, we also have a lingering suspicion that we still have many dull spots.

And now the postmaster in Pandora, Ohio, comes along with evidence that we still have a dullness rating, at least, among some twenty or more of his patrons. (We send over one hundred and twenty copies to this post office, so our dullness score is under control and is probably about equal to our stimulation score.)

In our October 18, 1960 issue, we printed the picture that appears in the corner of this page. We know that sometimes our paper is thrown into post office wastebaskets, and have always known this. (By the way, the picture was posed.) We know that our magazine is sometimes used for purposes for which it is not intended. In an editorial in our January 5, 1965 issue, we commented on a report that one lady finds our pages just the right size for her bird cage.

Yes, we take ourselves seriously, but not too seriously. We are sorry when anyone throws our paper away unread in the post office or even takes it home and doesn't read it. In this, we must share the pain that a radio broadcaster feels when someone turns the radio off or the agony that comes to a minister when he gets the feeling that what he is saying isn't being heard.

We don't take comfort in the fact that other people have the same problem. A postmaster in Pennsylvania reports, "Yes, some copies of *The Mennonite* end up in our wastebasket. But it's not the only one. Just as many Lutheran and Reformed papers end up there, too."

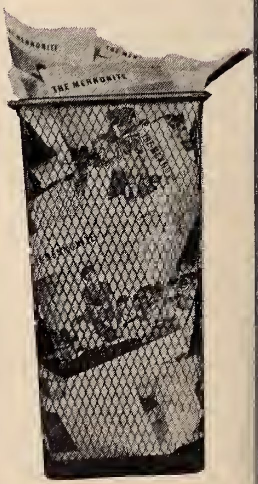
Evangelistic motives have always been central in Christian publications whether in tracts or magazines. The emphasis has never been on the apparent waste but on the new contacts made for Christ and the opportunity for converts. How often have we said about the expenditure of an evangelistic endeavor: "If one soul has been saved, it's worth every penny spent."

And the wider distribution of *The Mennonite* through the Every Home Plan has won people to an increased commitment to Christ and the church. During the years that the Every Home Plan has been in operation, contributions to the church have multiplied many times and the volunteers for Christian service have also multiplied. We do not claim all the credit to our church paper, but we have carried an important share of the witness.

The Every Home Plan is far from a perfect way of distributing our church paper. We have improvements which we would like to see made and we would appreciate the suggestions that you have, too.

The suggestions that our postmaster friend passes on will be studied as have similar ideas in the past. We know that individual subscriptions will probably not save us money, but would cost us much more. The experience of magazine publishers today is that they have to spend as much to solicit new subscriptions as the price of the subscription itself. Commercial publications are willing to do this, of course, because they are really not selling magazines but advertising. In our case, we have decided not to sell our readers to advertisers. This policy needs testing, too, but we believe this is the way our readers would want it to be.

This month, *The Mennonite* completes its eighty-fourth year of service to the Mennonite churches. We're proud of our mature age, but we do not believe that this institution is destined to continue forever. Even denominations as we know them now may well fade according to the opinions of some prophets whose credentials are in good repute. But until our time comes to be translated, we plan to work as hard as we always have and just a little bit harder on alternate days.



OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Mennonites and the great compromise

THE FIRST WORLD War is the watershed of American Mennonite history in the twentieth century. The war of 1917-18 ended one era and began another. This was not something the church intended or desired. It was something the world forced upon the church.

America went mad in 1917, gripped by war demons which were never to be completely exorcised from the national soul.

Mennonites, pacifists of German background, were unprepared for the fury. They had believed themselves exemplary citizens. Now they recoiled in uncomprehending disbelief as their conscripted sons were persecuted in military camps, as church leaders bought Liberty Bonds under threat of tar and feathers, as all America shouted that no pacifist-slacker was worthy of his citizenship.

The government was, likewise, unprepared for the Mennonites in wartime. Secretary of War Newton D. Baker, initially, anticipated that religious objectors would soon knuckle under to combatant military service after a little kind persuasion. Not until March 1918, did the government get around to defining noncombatant service for the stubborn objectors. The Mennonites and the United States Government came to an undeniable impasse, and the war ended before that impasse could be fully resolved.

American Mennonites in 1918, like their Anabaptist forebears of the sixteenth century, knew what it was to be strangers and pilgrims.

The agonizing wartime experience led to a fundamental reordering of understandings and relationships between the Mennonites and the United States Government. From the First World War through the nineteen-sixties, American Mennonites and the United States Government have made a compromise, a deal which has allowed church and state to coexist in peace, harmony, and productivity. In the broader perspective of American Mennonite history, this half century may well be known as the period of the Great Compromise.

Exemption from military service became a smoothly functioning and productive program in which the government and the Mennonites took justified pride.

The major outlines of the great compromise were fashioned, during the war and immediate postwar years. By the end of the war, the army was releasing court-martialed Mennonites from their sentences and sending drafted conscientious objectors out of agricultural work on military furlough.

The First World War precedent served as a basis for a more convenient and acceptable exemption from military service in the Second World War. Mennonite objectors were not drafted into, or furloughed out of, military camps, but were conscripted into alternative work of national importance in the Civilian Public Service camps.

By the time of the Korean and Vietnam wars, the government had become quite lenient in its definitions of alternative service and its minimal surveillance of the programs. Exemption from military service became a smoothly functioning and productive program, in which both the government and the Mennonites took justified pride.

There were, of course, limits to government toleration. Objectors did not get off scot free. They had to submit to conscription to at least some form of service. Mennonite leaders had to be prepared for political lobbying each time the Selective Service Program came up for congressional review.

And exemption from military service remained a legislative concession, not a constitutional right. Exemption could be withdrawn by Congress without violating the First Amendment. Nonetheless, the government maintained its side of the compromise.

If the government had come a long way in granting toleration to Mennonites, the Mennonites had done yeoman work to deserve special consideration for their side of the bargain. Already in 1918, beleaguered Mennonites had offered to do something positive in the national interest, such as opening hospitals to disabled veterans, participating in programs for increased wheat production, or volunteering for relief and reconstruction work "over there." Mennonites gave such vast sums for relief work that church leaders were hard pressed to find adequate avenues for disbursement.

Behind the movement lay the need to reestablish a viable civic identity. One draftee who later volunteered for relief work in Turkey explained his motives. "I felt obligated to do something to justify my existence."

Out of this wartime identity crisis, a corresponding spiritual awakening to awareness of world need, and an almost embarrassing economic prosperity, grew the movement which created the Mennonite Central Committee. Mennonites of all kinds banded together in a monumental relief effort, which focused initially upon victims of civil war and famine in South Rusia. In subsequent decades, the Mennonite Central Committee had expanded beyond mutual aid in the brotherhood to a worldwide multimillion-dollar program of service to needy, regardless of race or doctrine. Thousands of church members volunteered their money and prayers. Relief giving became a way of life for Mennonites, beginning in childhood with Sunday school dedication of Christmas bundles.

Beyond relief giving, Mennonites demonstrated their worthiness as citizens through expressions of loyalty to the United States. Mennonites emphasized their obedience to established authority, an obligation grounded in biblical injunction and strengthened by gratefulness to a country which protected religious freedom.

When church leaders came before political authorities, or when church conferences made statements relating to the government, they typically mentioned three points: their appreciation for government protection, their own positive efforts of service for mankind, and their hope that government favors would be continued. Beyond this, Mennonites avoided political involvement, both because politics seemed alien to the ethic love and nonresistance, and because political demands would be unseemly for a people who had received so much from the government. Indeed, political demands would, perhaps, give the appearance of ungratefulness and, thus, jeopardize the privileges granted a nonresistant people.

Through this great compromise, the Mennonites and America learned to respect each other and to live at peace with each other. The outlines of the compromise grew more sharp and more intense during American military adventures. When war came once again in Europe, in Korea, and in Vietnam, the government, repeatedly, articulated the offer of exemption for religious objectors and the Mennonites, repeatedly, increased their benevolent giving. Both sides remained faithful to the terms of the compromise.

It would be difficult to exaggerate the benefits of this compromise to the Mennonite church in the twentieth century. A climate of freedom and action was created which provided unprecedented institutional growth and vigor. Two generations of American Mennonites engaged in meaningful service in lieu of military participation. The church, freed from government persecution, established thriving missions programs, benevolent social projects, and educational institutions. Mennonite scholars led an impressive historical rediscovery and reinterpretation of Anabaptism.

This achievement of institutional vigor owes much to the great compromise. Relative peace between church and state gave Mennonites freedom to develop programs for internal strength and for external missions and service.

Nonresistance and service were as related as two sides of one coin—one side negatively charged and the other side positively charge.

The great compromise is very much alive and will continue into the nineteen seventies, and beyond. But it is

The new call for the church to take up its prophetic vocation again, to live like true strangers and pilgrims in the world, will not be an easy one to listen to.

becoming frayed at the edges. A growing number of critics within the Mennonite church are asking if the patterns followed for the last half century will prove adequate for the coming decades. The consensus of the past fifty years may be breaking down.

Dissatisfaction with the great compromise is rooted in the fact that it is, indeed, a compromise. Under what conditions dare the church compromise with the world?

Christ was hung on a cross, and Anabaptists were burned at the stake because their challenges to the world were so unavoidably urgent. Can the church really be the church if it is, for all practical purposes, reconciled to the world? Is two-kingdom theology optional, or is it essential, for faithful Christian discipleship?

Another question confronting the great compromise relates to the appropriateness of allowing the government to initiate and define the nature of Christian service. Is two years the standard voluntary service term because the church independently saw this as the present demand of Christian discipleship, or because the two-year term was prescribed by the military? Has Mennonite suffering in service ever been more than a reflection of the dedication and sacrifice of nonpacifist countrymen who fought and died for their country? Have the demands and disciplines of the Mennonite church ever even approached the rigorous claims which militant American nationalism makes on its members? And why should Christians judge themselves by the world's standards, at all?

The great compromise is further questioned because, through it, the Mennonite church has given inadvertent blessing to the status quo. The church's prophetic voice to a sinful world is muted because the church already has what it wants. Why speak out against universal military training, when we are already exempted? Why witness against the military-industrial complex, if our churches are tax free? Why take up the cause of the selective objector to the Vietnam war, if General Lewis B. Hershey respects us and likes us the way we are?

It is startling but true that the Mennonite church, today, has reason to fear the proposal of a volunteer army in the United States, because the end of conscription would tend to diminish one fruitful source of service workers. Mennonite security under the great compromise argues against prophetic protest, whether the issue be militarism, poverty, racism, or capital punishment.

Despite the attacks from isolated critics of the great compromise, there presently exist no adequate models which could provide a viable alternative. The paradox of that compromise is too deeply ingrained in the Mennonite self-consciousness and world view to be easily transcended. Thousands of Mennonites have been freed for meaningful and productive Christian service, from 1918 through 1969. They love their church and their country which has allowed the church to thrive.

But the costs of the compromise are bound to become increasingly apparent to generations whose social and religious attitudes have been shaped by the fearsome America of the late nineteen sixties. Youth, influenced by the Vietnam war and race riots, may be more unlike their parents than the youth of the First World War were unlike their elders. They will speak for new solutions. The new call for the church to take up its prophetic vocation again, to live like true strangers and pilgrims in the world, will not be an easy one to listen to. Who wants to repeat again the torments of civic isolation and national disapproval of the First World War? Who wants the cross?

But the future of the Mennonite church in America, in the next half century, may well depend upon its ability to develop responses, ideas, and programs which move beyond the great compromise.

Offering

He wept
so tears are precious
often necessary
their value understood
only by Him who savors salt . . .
accept also my tears.

He smiled
often, I would guess,
although our mentors
fail to mention it . . .
but I cannot see
children playing
green leaf swaying
even graying
nor can I hear
voices singing
church bells ringing
pigeons winging
nor can I feel
call to prayer
friends there
love shared
without a smile within and without . . .

Neither, I am sure, could He . . .
accept also my smiles.

Pollyanna Sedziol

Brethren open to the divorced

CONSENSUS ON ETHICAL ethics, guidelines instead of rules for church members, divorce and remarriage, and the Christian's attitude toward labor unions, tobacco, and alcohol occupied 479 delegates at the General Conference of Mennonite Brethren Churches in Vancouver in August.

A call to action by the Board of Missions/Services was received by the delegates. "Today, we are inclined to give our attention to crises which surround us: financial deficit, inflation, social unrest, revolution, violence, and growing nationalism," began the call.

"We can become so involved in our program that we tend to forget its Person and purpose," continued the statement. "The real crisis is in our hearts. Whether we will fulfill the full measure of our God-given opportunities depends upon our sense of values and our priorities in life."

A Missions/Services budget of $2,800,000 was set for the next two and one-half years. This will support 344 missionaries and Christian-service workers.

More than six-million dollars was contributed by Mennonite Brethren Churches in Canada and the United States, during the past year, according to John L. Regier, Dinuba, California, who also reported: This is an average of $197 per member.

Membership increased by more than 5 percent during the past three years, to a total of 31,305. Churches begun by the Missions/Services program now have 33.335 members.

In Christian literature, the conference urged production of more material for young people and approved the following: five writing institutes during the coming triennium, appointment of a commission to coordinate historical research throughout the conference, writing of a definitive history of the Mennonite Brethren Church and a two-volume work on the history of Mennonite Brethren Missions.

The conference was told that the new Mennonite Brethren hymnal of 671 songs is scheduled for completion by November 1970.

The convention accepted a recommendation that negotiations to unify higher theological education in the conference be discontinued for the present. Mennonite Brethren Seminary, in Fresno; and Mennonite Brethren Bible College, in Winnipeg, were encouraged to cooperate where possible.

Some delegates submitted a statement to the convention which said: "Today's world appears to be in special need of voices which call men from violence to a peaceful existence. . . . A simple condemnation of war is not enough. . . . We as Mennonite Brethren recognize that silence in regard to major political and social issues is correctly interpreted as approval of the status quo."

Delegates did not accept the statement as a conference position and requested the Board of Reference and Counsel to prepare a resolution. A statement will appear early next year.

Elected as officers for the 1969-72 triennium were Marvin Hein, Hillsboro, Kansas, chairman; J. A. Toews, Vancouver, vice-chairman; and H. H. Voth, Winnipeg, secretary.

The invitation of the Reedley (Calif.) Mennonite Brethren Church for the 1972 convention was accepted for November 11 to 14.

Fraternal greetings were brought to the convention by representatives of two other Mennonite denominations. Present were Howard Zehr, Scottdale, Pennsylvania, executive secretary of the Mennonite Church; and Henry Poettcker, Winnipeg, president of the General Conference Mennonite Church.

Regarding consensus and change on ethical issues in the brotherhood, delegates accepted a resolution which said: "As issues and situations change, we must be prepared to change our relationships with them . . . so we will be effective in evangelism and outreach."

In the resolution on the individual member and guidelines, the traditional setting of membership rules was scrapped in favor of more flexible guidelines for issues on which the Bible contains no explicit instruction. The statement said: "When examination reveals that laid-down guidelines cannot be derived from the Scriptures, we will say so publicly."

Delegates affirmed that divorce and remarriage is not sanctioned by God. They agreed that persons who are divorced and remarry and who reveal genuine repentance may be fully forgiven and accepted as members in good standing. Divorced persons may not, however, be ordained to the ministry or as deacons.

On labor unions, delegates approved a statement which urges members not to join unions which demand primary loyalty over that to God and which warns against involvement of union members in violence, destruction, or intimidation. The statement also said that for the Christian, all work, unless it is against God's commandment, is a service to God.

The resolution on smoking was supported by medical evidence revealing the dangers of tobacco use. Delegates affirmed that smoking is contrary to the Christian's calling and pledged to support all legitimate efforts to curtail or eliminate smoking.

Regarding alcohol, delegates approved a statement which recognized that "while the Bible does warn against the use of alcohol, it does not explicitly forbid the use of beverage alcohol." Despite this, the conference agreed to abstain voluntarily from beverage alcohol because of the "staggering problems of alcoholism and the alarming increase in the number of deaths arising out of traffic accidents in which alcohol is involved as a causative factor." *Marion Kliewer.*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Baptists find Jewish evangelism painful

The underlying problem in any theological discussion between Baptist and Jew is the fact that the Jew is always aware of the Baptist's basic sense of evangelical mission. Lionel Rubinoff, professor of social science and philosophy at York University, Toronto, said this in a panel discussion in August at a Jewish-Baptist scholars' conference at the Southern Baptist Theological Seminary here.

The conference was sponsored jointly by the Home Mission Board of the Southern Baptist Convention and the American Jewish Committee.

In a frank discussion among seventy Baptist and Jewish scholars and theologians, Rubinoff said:

"I find myself, a committed Jew, committed to a covenant which excludes the possibility of my being converted. But when I confront you, I confront someone who has a commitment to my conversion."

He said that, although the missionary endeavors of Baptists would, necessarily, end in failure in his case, and was bound to create frustration for those who wished to convert him, there was, nevertheless, a great value in the confrontation.

"I think that in my effort to resist your invitation to conversion," he said, "and in the anguish I feel when you open your arms in love and friendship and I must refuse, we both learn something about our identities and we leave each other better off than when we first came together."

The kind of interfaith meeting that took place in Louisville, and the prospect of similar meetings between Baptists and Jews in the future "promises a very exciting period in the renewal of theology and in the exploration and celebration of the religious experience," Rubinoff declared.

In an extended discussion of the Baptist-Jewish relationship, E. Luther Copeland, professor of missions of the Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, acknowledged that Baptists are, indeed, interested in converting Jews and stated, "If we can't admit this, we are not ready to face each other in dialogue."

But he added, "If it is a burden for you to feel yourself as the object of Christian desires to convert you, then understand that it is an excruciating burden to be the agent of such desires or such attempts at conversion."

Describing his sense of evangelical responsibility, Copeland continued:

"Suppose we cease this and enter in empathy and love into the Jewish community—loving you, listening to you, learning from you—and still cannot give up a missionary conviction that relates to the Jew as it does to other people. You don't cease being a Christian because you meet frustration or carry an excruciating burden."

Discussing actual practices of missionaries, Copeland said, "Any aggressive, coercive evangelism—psychological aggression, or any other kind—is wrong, from the Christian standpoint."

In a discussion from the floor, Rabbi Arthur Gilbert, addressing himself to Copeland, said:

"What you really mean to do is not conversion work but witnessing. You don't do this by ringing doorbells and handing out tracts. You do it by letting God into your own life, by creating a community of such selfhood, such humanity, that it is a profound witness in its own right."

"Believe me," he added, "I'd like to compete with you for such witness."

Mississippi and Virginia MDS has a lot of work

Mississippi and parts of Virginia are still in the recovery stages from hurricane Camille. Mississippi, as well as other states along the Gulf Coast, suffered severe damage on August 17, when Camille hit, and it is believed that the disaster in Virginia was precipitated by Camille.

Mennonite Disaster Service units are active in both states. Two groups of one hundred each have been airlifted by the National Guard from Kansas to Gulfport, Mississippi. According to Delmar Stahly, MDS executive coordinator, who is on the scene in Gulfport, most of the work in Mississippi is still cleanup. "We have done some minor repairs," Stahly reported, "but the major repairs and reconstruction will not get started for awhile. Plans are to dig in for a long stay."

Men from Florida, Alabama, and Ohio are also on the scene. Wilbur Smucker, Tiskilwa, Illinois, will be the ongoing foreman. Ten Brethren volunteers from New Windsor, Maryland, will be staying till mid-September. Stahly requests that no men travel to the disaster areas without first checking with MDS director, Chris Graber, Eureka, Illinois, or the MDS office at Akron, Pennsylvania.

Stahly also stresses that no clothing should be sent to Mississippi, as there is no one set up to handle distribution, at this point. Money, however, is needed. Contributions for this emergency operation should be sent to local conference offices or direct to MCC, Akron, Pennsylvania 17501.

Men traveling to Virginia found the victims in a state of shock and confusion. "It is the most unusual disaster we've seen," says MDS chairman, Landis Hershey, Lancaster, Pennsylvania. It began to rain Tuesday evening, August 19. No one was concerned, however, as it seemed to be just a normal rain. "People went to bed," said Hershey, "and those who were heavy sleepers had little, if any, chance to save themselves. Those who were light sleepers were awakened by the torrential rain and the noise of the landslides."

The damage in Virginia was caused by avalanches of soil and water. The avalanche would start at the top of a mountain and gain force as it traveled down the mountainside, taking with it whatever was in its way—houses, trees, large rocks, small bridges, automobiles, railroad cars. The avalanches were twenty-five feet to fifty feet wide and spread over a large area. Much of the effort in Virginia has been in search and rescue teams.

Intern with Inter-Varsity Prepares for Africa work

Allen Busenitz, Emmaus Church, Whitewater, Kansas, is taking a one-year internship with Inter-Varsity Christian Fellowship, in preparation for student work in the Congo under the auspices of the Commission on Overseas Mission of the General Conference Mennonite Church.

As part of the training with Inter-Varsity, he attended the 1969 orientation sessions for new staff in July. During his one-year internship, he will work with an experienced staff worker on a university campus in the midwest. This will give him practical experiences in the type of work Inter-Varsity does. This student ministry has several emphases: evangelism, to help students learn to evangelize in different ways; discipleship, to help students grow spiritually; world mission, to encourage students to consider God's call to service outside the United States; leadership, to train students for spiritual leadership.

After the one-year special training with an experienced staff worker, he will go to Congo under the Commission on Overseas Mission to engage in student work and possibly college teaching.

For Busenitz, this means returning to Africa. He spent three years, ending in 1966, teaching under Mennonite Central Committee's Teachers Abroad Program in Tanzania, first, at the Magamba Secondary School at Lushoto; and then, at the Musoma Alliance Secondary School.

After spending two years at Grace Bible Institute, Omaha, he attended Kansas State Teachers College at Emporia, Kansas, for three years, receiving a bachelor of science in education degree in 1963. After his TAP experience, he again attended Kansas State Teachers College, completing requirements for a master's degree. During the last school year, he worked with international students and in extension classes in the continuing and international education department of the college. He also was active in Inter-Varsity Christian Fellowship.

His parents are John and Frieda Busenitz of Newton, Kansas.

Diesel tillers weed rice Aid to Vietnam's farmers

It is the rainy season in this Central Highlands town of Di Linh, Vietnam. Continual showers have turned the roads and footpaths into muddy quagmires, and the long, flat rice paddies in the valleys into smooth, shallow ponds.

The Montagnard women, with heavy baskets upon their backs, make their way barefoot through the rain, from the relocation camps surrounding Di Linh to the central market within the town. With the monsoon rains, their husbands are once again wading knee-deep in the fields. With the same rough hoes they have used for centuries, they are preparing the paddies for rice seeding. They are hopeful that the rice land will yield enough to feed their families, and maybe a little more to sell at the market.

Many of the farmers are finding their work a lot easier, this year. Four large diesel-engined Rototillers are being used to cultivate the rice land. The Rototillers are part of Vietnam Christian Service's newest agricultural project in Di Linh. It bought only one of the twelve-horse-power machines. Two were donated by the Ministry of Social Welfare in nearby Bao Loc, and the other is loaned by Father Grison, a French Catholic priest in Di Linh.

Gayle Preheim, a community developer from Freeman, South Dakota, keeps the Rototillers in operable condition and rents them to Montagnard farmers in the Di Linh area. Along with agricultural classes and ongoing experimental crop and animal husbandry projects which Vietnam Christian Service sponsors, the Rototiller rental project attempts to introduce the Montagnards to the newest agricultural methods.

Each tractor, with a Montagnard operator, rents for VN$ 150 per hour (U.S.$ 1.28). Equipped with special tires for traction in the deep rice paddies, a Rototiller can cultivate two hectare (five acres) a day, in a fraction of the time it takes manually. All the rental fees go toward paying the four Montagnard drivers, servicing the machines, and supplying a cushion fund, in case of major repairs.

Gayle Preheim gets up before dawn to service tractors.

Since the program began in the Di Linh area at the beginning of June, response has been tremendous. In the first few weeks, over one hundred farmers came to Gayle requesting rental. The machines have been operating fifty to sixty hours a week. Gayle, who arises at six each morning to service and maintain the Rototillers for their day's work, thinks more tillers could be used. There are not enough to meet the demands of the farmers. The more cultivating which can be done now, the greater the yield in the future.

Ideally, however, Gayle sees the Rototiller project as a short-range one. Hopefully, the Montagnards will see the value of such machines to their farming, and will decide to buy their own Rototillers, cooperatively, in each village. Already, VNCS is exploring possibilities of assisting two villages near Di Linh to purchase their own machines, and thus become self-sufficient.

Nonetheless, Gayle is heartened by the way in which the Montagnards have taken advantage of the new technology offered them. Many of the Montagnard villages have been relocated to more secure areas on account of the war. *Brennon Jones.*

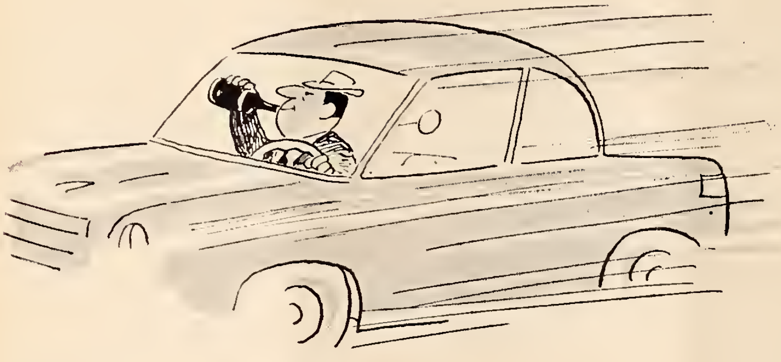
QUESTIONS

Words and deeds

The American Bible Society, using four powerful Christian radio stations, is now broadcasting daily Scripture readings at a slow-reading speed so that listeners may make their own written copies of the Scriptures. The two main Chinese languages are being used: Mandarin and Cantonese. The stations involved are: KSUB and SEARV, Philippines; FEBC, Okinawa; and RVOG, Ethiopia. Shortwave-radio receivers in China are estimated to be in excess of 6,000,000. A listener recently wrote: "Thank God that I have now written up to Genesis 28."

Twenty-nine young people from the United States and Canada left in August for a year in Europe as Intermenno Trainees. During their year abroad, they will live and work with a host family, trying to become a member of the family as much as possible. Arrangements have been made by the Mennonite Central Committee of North America and the Intermenno Committees of Germany and the Netherlands.

New Brunswick and not Ontario may have been the first place where Mennonites settled in Ontario, according to information uncovered by Edward H. Dahl while working in the National Library in Ottawa on material for a history of Mennonites in Canada. The community was identified in the source in only a general way as coming from Pennsylvania in the seventeen eighties.



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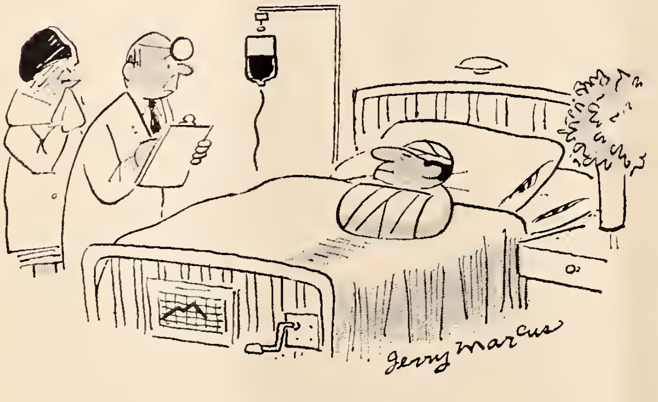


10% chance

What is money given for General Conference missions used for?

Under the former organizational pattern, money sent in by churches or individuals designated missions went to the Board of Missions. All *home* and *foreign* missions were then lodged with this board.

But this is not the case, now. The new Commission on Home Ministries is now responsible for *home* missions in addition to North American voluntary service, peace and social concerns, radio, and TV.

The Commission on Overseas Mission has under its umbrella *foreign* missions but, also, overseas voluntary service, Pax, relief, and other MCC-related ministries.

If you want to support all mission programs of General Conference proportionately, approximately $1.00 should be designated to the Commission on Home Ministries for every $3.00 given to the Commission on Overseas Mission.

Measured in dollars, how large is the work of the Commission on Education?

About $800,000. Of this amount $160,000 is needed in contributions for 1969.

Why does the Commission on Education ask for contributions when it sells its materials?

The Commission on Education does much more than publish materials for sale. For instance, the Department of Publishing and Finance is the only department within the commission that prints and markets materials. There are three other departments. They are the Department of Christian Education, the Department of Literature Development, and the Department of Higher Education. These departments are entirely dependent on contributions.

Readers are invited to address questions about the work of the conference to this department: Questions, The Mennonite, *Box 347, Newton, Kan. 67114.*

RECORD

Deaths

Edgar W. Busenitz, Emmaus Church, Whitewater, Kan., was born Oct. 3, 1911, and died July 26. He was a deacon in the church for a number of years.

Paul Ebner, First Church, Reedley, Calif., was born Dec. 11, 1890, in Germany, and died Aug. 11.

Elizabeth Esau, First Church, Beatrice, Neb., was born Nov. 19, 1897, and died Aug. 27.

Sarah Fast, First Church, Reedley, Calif., was born Aug. 17, 1906, in Omaha, Neb., and died Aug. 29.

Jacob H. Friesen, First Church, Reedley, Calif., was born Oct. 16, 1886, in Hillsboro, Kan., and died Aug. 26.

Margaret Goetz Neufeld, Rosemary, (Alta.) Church, was born Oct. 21, 1887, in South Russia, and died Sept. 2.

Dan J. Ratzlaff, First Church, Pretty Prairie, Kan., was born June 19, 1895, and died Sept. 3.

Amanda Rosenberger (Mrs. Clayton), West Swamp Church, Quakertown, Pa., was born Mar. 3, 1916, and died Aug. 23.

Ethel Stucky, First Church, Pretty Prairie, Kan., was born July 26, 1895, and died Aug. 26.

Andrew J. Stucky, Bethany Church, Kingman, Kan., was born May 25, 1886, and died Aug. 31.

C. B. Thierstein, Emmaus Church, Whitewater, Kan., was born June 19, 1903, and died Aug. 25. He was a member of the Bethel Hospital board for twenty years.

Mrs. John J. Tschetter, Bethany Church, Freeman, S. D., was born Sept. 27, 1890, and died Aug. 28.

Marriages

Keith Anderson and *Beverly Quiring,* Bethesda Church, Henderson, Neb., on Aug. 16, at York, Neb.

Wesley Earl Boese, First Church, and *Evelyn Deckert,* Saint Teresa's Catholic Church, both of Hutchinson, Kan., on Aug. 30.

Nelson Bridge, San Leandro, Calif., and *Myrna Klingenberg,* First Church, Reedley, Calif., on Aug. 23.

Paul Darby, Manhattan, Kan., and *Jeanne McMillen,* First Church, Hutchinson, Kan., on Aug. 7.

Steve Eymann, First Church, and *April Torreano,* Good Shepherd Episcopal Church, both of Reedley, Calif., on Aug. 16.

Robert Friesen, Bethel Church, Mountain Lake, Minn., and *Judy Litwiller,* Roanoke Church, Eureka, Ill., on Aug. 22.

Vernon Elroy Friesen, Bethesda Church, Henderson, Neb., and *Susan Cross,* Episcopalian Church, Lincoln, Neb., on Sept. 6.

Jacob V. Goertzen, Bethel Church, Mountain Lake, Minn., and *Anna Stoesz,* Butterfield (Minn.) Church, on Aug. 17.

Bill Graham and *Barbara Friesen,* Bethesda Church, Henderson, Neb., on Aug. 16, at Otterheim Methodist Church, Aurora, Neb.

Jay D. Klassen, Trinity Church, Hillsboro, Kan., and *Garrie Loraine Ballard* on Sept. 5.

Bruce Kroeker, Bethesda Church, Henderson, Neb., and *SuAnn Splain,* York, Neb., on Aug. 3.

Kenneth Kroeker and *Doris Goertzen,* both of Bethesda Church, Henderson, Neb., on Aug. 29.

John W. Nickel, Trinity Church, Hillsboro, Kan., and *Louise Purke,* on Aug. 16, at Russelville, Ark.

Larry Rahn, Bethel Church, Mountain Lake, Minn., and *Barbara Bendel,* on Sept. 6.

Kenneth Rice, Mt. Pleasant Mills, Pa., and *Sandra Goertzen,* First Church, Reedley, Calif., on Aug. 16.

Dale Schrag, Eden Church, Moundridge, Kan., and *Margaret Loewen,* Bethel Church, Mountain Lake, Minn., on July 12.

Audrun Siebert and *Wanda Epp,* both of Bethesda Church, Henderson, Neb., on Aug. 22.

Darrell W. Woelk, First Church, and *Ann Fowler,* First Southern Baptist Church, both of Hutchinson, Kan., on June 27.

College football

Alma 36—Bluffton 8

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9—Ontario Conference, Leamington.

Western

Sept. 28—Inman, Kan., Hoffnungsau, Sunday school convention.

Oct. 13—Larned State Hospital, clergymen's day.

Eastern

Oct. 12—Philadelphia, Pa., Germantown Meetinghouse, 286 anniversary of arrival of Mennonites, John Ruth, speaker.

Workers

A. Raymond Anderson, Wichita, Kan., has accepted an appointment as instructor in psychology at Bethel College. He is a graduate of the University of Oklahoma, holds a bachelor of divinity degree from Chicago Theological Seminary, with major work in the fields of human development, group work, and Christian education. His graduate work toward a master's degree in clinical psychology was done at Pittsburg (Kan.) State Teachers College. While living in Pittsburg, he organized and directed the Human Relations Center and the preschool nursery. Most recently, he was director of student affairs at Friends University, Wichita, and community development administrator for the Model Cities program of Wichita.

Norma Converse (Mrs. Harold), Newton, Kan., will be a part-time instructor in education, teaching one course and supervising elementary-education students at Bethel College. This appointment was made upon the resignation of Dr. Hazel Hershberger during the summer months to accept a position at Indiana University. Mrs. Converse, who is reading consultant for the Hesston-Golden Plains Unified Schools and works with the adult reading program in the Newton Public Schools, graduated from Texas Technological College, Lubbock, earned a master's degree from Colorado State College, Greeley, and a specialist in education degree from Fort Hays Kansas State College. She taught in Texas, Colorado, and Kansas elementary schools prior to her present position, and from 1963 to 1966 she was associated with Emporia State Teachers College as fourth-grade laboratory school supervisor and instructor in the education department.

Calvin Friesen, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Emmanuel Hospital, Portland, Ore. He is the son of Mr. and Mrs. Alden G. Friesen.

Lyle Friesen, Bethesda Church, Henderson, Neb., is serving a 1-AO assignment. He is the son of Mr. and Mrs. Albert D. Friesen.

Sharon Jantz, First Church of Christian, Moundridge, Kan., is serving a voluntary service term as a secretary in Washington, D.C. A former Fort Hays College student, her parents are Mr. and Mrs. Alvin Jantz.

Larry Kilewer, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Meadowlark Homestead, Newton, Kan. His parents are Mr. and Mrs. Ben R. Kliewer.

Tom Mierau, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Methodist Youthville, Newton, Kan. His parents are Mr. and Mrs. Virgil Mierau.

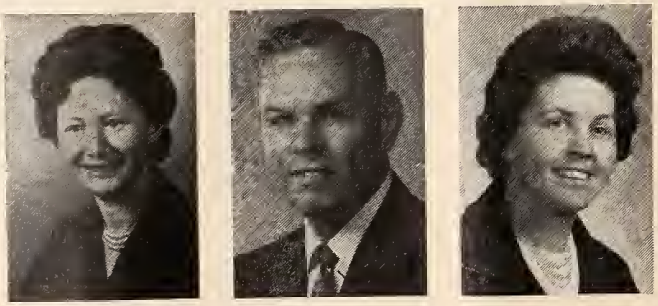
Esther Patkau, Nordheim Church, Hanley, Sask., returned to Japan in August for her fourth term of service under the General Conference Mennonite Church's Commission on Overseas Mission. She will continue the bookstore ministry in Miyazaki Prefecture. Her work includes spiritual counseling with customers and training Japanese nationals for bookstore clerk and managerial positions.

Dr. and Mrs. Merle Schwartz, Carlock (Ill.) Church, are returning to Congo. They have been in medical work under the Congo Inland Mission since 1942. They will reestablish the medical work at Mukedi, now being rebuilt. Dr. Schwartz spent part of his furlough in private practice in Bloomington, Ill.

Diana Stucky, First Church of Christian, Moundridge, Kan., is serving the first six months of her one-year term under the Mennonite Central Committee's Trainee Exchange Program as a nurse's aide in the Mennonitischer Altenheim Marienburg, an old people's home. A former student at Bethel College, she is the daughter of Mr. and Mrs. Ransom Stucky.

Edna Stucky (Mrs. John G.) will be employed in library work full time at Bethel College; half time in the Mennonite Historical Library and half time in the general college library. Miss Leona Krehbiel, who officially retired as librarian at the close of the last school year, will continue in a part-time capacity. Louise Koehn (Mrs. Earl), who has worked part time, has been engaged full time in the library. Mrs. Stucky has a bachelor of arts degree from Agnes Scott College in Decatur, Ga., and a master's in Christian education with a year of social work training from Presbyterian School of Christian Education in Richmond.

Peter and Lois Voran, Hopefield Church, Moundridge, Kan., returned to Japan for their fourth term of service in August. They will serve in Nichinan, Miyazaki, in evangelism and church work as well as in Christian kindergarten work.


Patkau
P. Voran
L. Voran

LETTERS

Double standards in life

DEAR EDITOR: I enjoyed the article written by Gary Schrag (July 15 issue) and to some extent see some parallelism to my own life. I, too, was born and raised in a Mennonite community, and didn't live a *perfect* life during my younger days.

We, my wife and family, have attended various churches of different denominations during my eleven years of teaching. At the present time, we are members of the First Presbyterian Church in Grand Island, Neb., and feel very much at home here. No church can ever take the place of the Calvary Church in Liberal, Kan., which we attended for two years.

Our minister here thoroughly understands the Mennonites and highly regards them. He has been of great comfort and spiritual help during the past two years when I was seriously ill.

Some statements in Schrag's article do bother me. What does he mean when he says that the Mennonites are "God's own people"? Aren't all people, regardless of denomination, God's people, if they accept Christ as their personal Savior? What does he mean when he says, "Other churches do not have the theology of discipleship which dares to be faithful even unto death, and other churches do not have the commitment to devote one's total life to be the church in the world"? Can you not find true and total discipleship in other churches? Can you not also have missionaries at home and abroad and programs to help the poor and needy?

If the Mennonites are a "special people" to whom God has relegated the power or task of spreading the Word of God to the entire world, why do so many Mennonites place so much emphasis on materialism instead of entering some type of Christian service? Why can Mennonites afford to buy land at high prices, build new, quality homes, and drive new cars? Why aren't they at the *top* of the list in per-member giving? It seems to me that Mennonites have a double standard when it comes to the point of sacrificial giving and devoting one's life to following the teachings of Christ.

I, too, was a student at Bethel College, with hopes of attending seminary to become involved with some type of Christian service, but since I had served as a member of our nation's Armed Forces, I wasn't entitled to the same benefits as the other pre-seminary students. Some were attending college while their parents paid their way and were driving new cars. They were entitled to a half-tuition rate during their junior and senior years, but since I was attending college under the G.I. Bill, I was forced to pay full tuition, even though I had the same goal in mind as they, namely attending seminary. I felt that this was a double standard and immediately changed my course of study to become a teacher.

Once again I ask, are Mennonites truly God's chosen people, or do they have the same double standards and prejudices of other denominations? I would like to remind them of the story of the rich young ruler and the choice he made. Aren't many Mennonites making the same choice?

As to the position taken on the Vietnam war, I, too, am morally against it, but can you as Mennonites, truly and honestly justify every person who enters the 1-W program as being personally dedicated to Christ and to furthering His cause, or are some simply taking the easy way out?

Does being a Mennonite automatically qualify one for entering the gates of heaven? Will there be separate rooms in heaven for each denomination or are we truly all brothers in Christ? One last question: Before attempting to solve all the world's problems, how about uniting the Mennonite church into one?

I think each one of us needs to take a good look at himself and ask the very basic question. "Am I truly doing God's will in all that I do and am I willing to accept everyone as an equal, regardless of race, creed, or difference of religious faith?" *Lyle J. Smith, 1127 S. Eddy, Grand Island, Neb. 68801.*

Lot of homework to do

DEAR MR. SHELLY: The article "I once left the Mennonite church" [July 15] was thought provoking to me. I have always belonged to a Mennonite church. Working in the church and looking out at our work, the visibility becomes much clearer as to what the church is really doing. This provides a better view than looking in critically or not looking at all.

In our every-home-visitation program last fall, as we visited in a certain home, we were informed about a *non*-Mennonite minister who was very successful in doing great things. The parents in this Mennonite home were really following him in every detail. When asked if they had read the last *Mennonite,* they said, "Oh, no, we haven't been keeping up with that at all."

Do children that grow up in such homes really have a choice of how to characterize the Mennonites and their commitments to the work of the church? Their conception must be very vague at its best.

Don't misunderstand. I believe we, as Mennonites, *have* a lot of homework to do so that our outreach will become more effective. For example, the race problem is disgracefully misconceived in my own church.

I am very happy, Gary, that you found this Methodist minister whom you respected and trusted—who saw you and accepted you as you were. As long as we accept God's love and believe that we need His forgiveness, it makes no difference how and where we find it.

Some years ago, I attended a Methodist Thanksgiving banquet. I received a very warm welcome from Pastor Olsen, the minister. During the handshake, he told me that he wanted to speak to me before the evening was over. At the moment, I couldn't understand. He had never seen me before, but he knew that I was a Mennonite. Later on, he told me that he was sure his grandmother, who was deceased now, would want him to tell me the following:

They used to live in Nebraska, and had organized a Methodist church. They attended for some time. Then, for some reason, the church became irrelevant to them and was closed. They were not attending any church at the time. Then a group of Mennonites settled there, organized a church, and invited these people to worship with them. Worshiping with the Mennonites aroused interest in God's Word and Christian fellowship. They didn't join the Mennonite church, but picked up the threads here, reopened the Methodist church and became servants in God's vineyard. The grandmother was so very thankful to the Mennonites.

In order to do our best in our commitments to God and the work of the church, we must work together. If God, in His great love and mercy, speaks to us in a special way, we have the greater responsibilities. We, therefore, need all the strength, wisdom, and courage we can get from above and those around us.

Reading your article, Gary, I think I can see that the little mustard seed was sown *before* you met the Methodist minister. Seemingly, this time, it took a Methodist to realize this little seed, nurture it, and help it grow into a valuable tree. Thank God for that. I am sure we need each other.

I am writing this in the hope that many more young people will find the same Christian conception of a real faith in God and the work of the church. *Mrs. Marie Goering, Rt. 2, Box 160A, Moundridge, Kan. 67107.*

CHURCH LETTERS

... BUT THERE HAVE BEEN MANY GOOD THINGS HAPPEN IN THE CHURCH SINCE YOU WERE A KID!
'06
'69
G. FRAZIER

DISCUSSION

Hope for reasonable harmony

The questionnaire reproduced on these pages was prepared by the Committee of Christian Concerns and sent to the congregations of the General Conference Mennonite Church this summer. (For further information on the Committee of Christian Concerns see our issues of April 1, page 228; and November 5, 1968, page 687f.) Following are responses from several congregations and individuals to this questionnaire. We hope that these statements will provide helpful background for our congregations and readers as they discuss and study the issues raised here. We, of course, will gladly consider additional contributions to this discussion.

Have sufficient love

The following letter was sent to the Committee of Christian Concerns from the official board of the Bethel College Mennonite Church, North Newton, Kansas. Harold Bartel is chairman of the congregation.

We of the official board of the Bethel College Mennonite Church at North Newton have received a copy of the questions which you are posing to churches in the General Conference. We do not believe that we should answer these questions in detail, for several reasons. In the first place, we do not agree with the methods you are using. Even though motivated in love, the distribution of such a questionnaire is almost sure to result in a spirit of divisiveness in the General Conference which may result in the work of the Lord being hampered rather than promoted. In the second place, we believe that any answers we might give to the questions would be subject to misinterpretation and, therefore, would not contribute to the achievement of real understanding. In the third place, we do not believe that questions such as you pose can be answered in short form, or perhaps not properly answered at all in writing, but must be discussed in face-to-face encounter where each side can make its position clear.

We would like to state that, in general, we support the General Conference. We recognize that even though guided by the Holy Spirit, this guidance allows sufficient freedom so that any organization composed of humans can make mistakes in the interpretation of God's will. The General Conference is not a perfect organization and so it, too, makes mistakes. However, in church conferences, in debate on crucial issues on the floor of conference, and in recent years in discussion groups, all sides have had ample opportunity to present their views. Decisions must be made by vote of the conference after such discussion. We recognize that majorities are not always right, but we believe this to be the best method in arriving at decisions. We, therefore, declare our support, as a church, of the General Conference.

We hope that through discussion and Christian love, reasonable harmony can be achieved in the General Conference. This does not mean perfect agreement in all matters. When Jesus prayed that we all be one, knowing mankind as He did, He could not have meant perfect agreement. However, we believe it was His will that we have sufficient love for one another so that we could be one, even in spite of differences. It is our prayer that this type of unity can be achieved in the General Conference.

Good to have concerns

DEAR FRIENDS: I would like to respond to the questions because I think it is good to have a concern group within the Conference, for there are some real concerns. I am still not convinced you are making the right approach. I was hoping you would promote special prayer groups within the churches. However, let me share my further thinking.

Question No. 1. There is a weakening here, but even verbal inspiration is interpreted differently in various sound evangelical groups. My own interpretation is the words of the Scriptures (in the original) accurately give the message God wanted to give.

Question No. 2. Social action is probably overemphasized, but this is possibly a reaction to earlier generations and some present-day groups who do very little for the needy in the world. The proclamation of the gospel is of prime importance but must be backed up by action. Jesus says we are to "teach all nations." We can teach by demonstrating in deeds what the gospel means to us. No doubt you have read the book *Saints and Society* put out by Moody Press. Here the social exploits of Wesley and others are highlighted.

Question No. 3. I don't see the ecumenical movement in our Conference to be any stronger than it was back in the thirties and forties. The NCC is so much like a ship without a rudder, at present, because of divisions, that it is not too inviting.

Question No. 4. I agree with you that our Conference publication should promote the upbuilding of the church in a more positive biblical way but should continue to remind us of our social responsibilities.

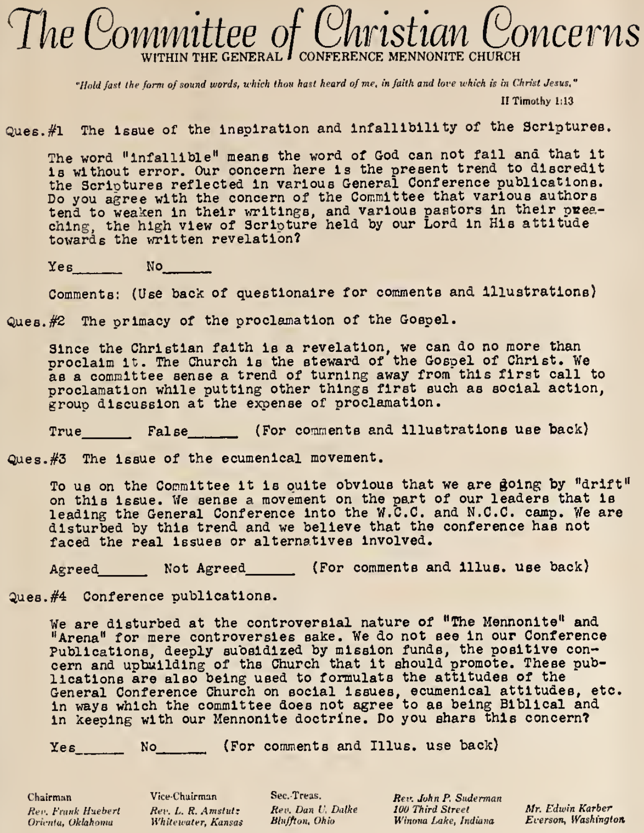
Question No. 5. This is a very important concern. We need more evangelical zeal.

Question No. 6. As of now, I do not see my way clear to participate in public marches or political peace movements, but I am surprised that you express concern over the violence in public marches but express no concern for violence in which Christians are involved in Vietnam.

Question No. 7. I am also concerned about the "time of the end" but this concern involves not only Matthew (chapter 24) but also Matthew 25—the last half of 25, as well as the first half.

Question No. 8. I don't know how you define the word *now* in the first line. We have been a cooperating denomination for maybe thirty years. It seems helpful to be able to use some of the resources of the NCC and, yet, not belong or be associated with their overall decisions, program, and activities. I doubt we are any closer to membership than we were twenty-five years ago.

In closing, may I say that your



The Committee of Christian Concerns
WITHIN THE GENERAL CONFERENCE MENNONITE CHURCH

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."
II Timothy 1:13

Ques.#1 The issue of the inspiration and infallibility of the Scriptures.

The word "infallible" means the word of God can not fail and that it is without error. Our concern here is the present trend to discredit the Scriptures reflected in various General Conference publications. Do you agree with the concern of the Committee that various authors tend to weaken in their writings, and various pastors in their preaching, the high view of Scripture held by our Lord in His attitude towards the written revelation?

Yes______ No______

Comments: (Use back of questionaire for comments and illustrations)

Ques.#2 The primacy of the proclamation of the Gospel.

Since the Christian faith is a revelation, we can do no more than proclaim it. The Church is the steward of the Gospel of Christ. We as a committee sense a trend of turning away from this first call to proclamation while putting other things first such as social action, group discussion at the expense of proclamation.

True______ False______ (For comments and illustrations use back)

Ques.#3 The issue of the ecumenical movement.

To us on the Committee it is quite obvious that we are going by "drift" on this issue. We sense a movement on the part of our leaders that is leading the General Conference into the W.C.C. and N.C.C. camp. We are disturbed by this trend and we believe that the conference has not faced the real issues or alternatives involved.

Agreed______ Not Agreed______ (For comments and illus. use back)

Ques.#4 Conference publications.

We are disturbed at the controversial nature of "The Mennonite" and "Arena" for mere controversies sake. We do not see in our Conference Publications, deeply subsidized by mission funds, the positive concern and upbuilding of ths Church that it should promote. These publications are also being used to formulats the attitudes of the General Conference Church on social issues, ecumenical attitudes, etc. in ways which the committee does not agree to as being Biblical and in keeping with our Mennonite doctrine. Do you shars this concern?

Yes______ No______ (For comments and Illus. use back)

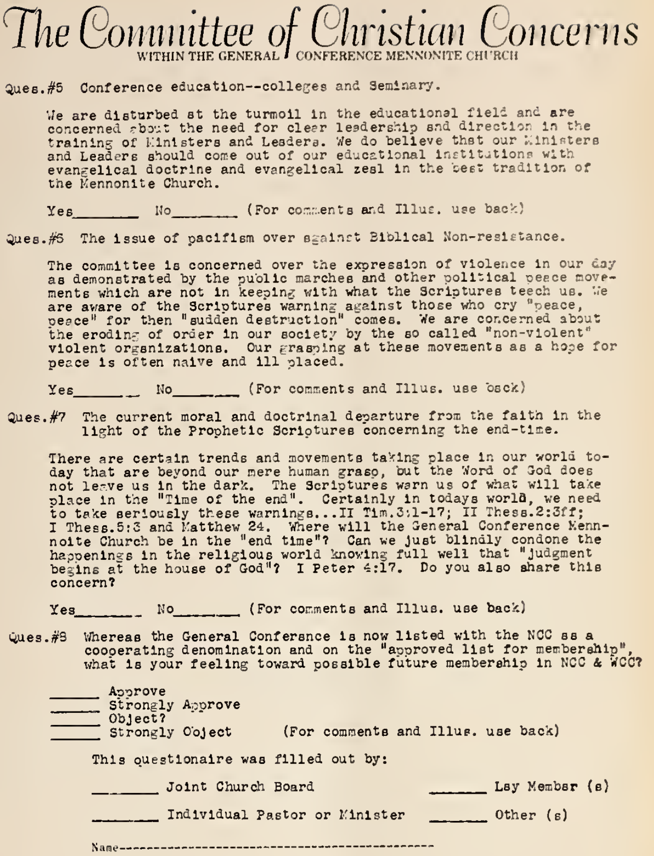
Chairman
Rev. Frank Huebert
Orienta, Oklahoma

Vice-Chairman
Rev. L. R. Amstutz
Whitewater, Kansas

Sec.-Treas.
Rev. Dan U. Dalke
Bluffton, Ohio

Rev. John P. Suderman
100 Third Street
Winona Lake, Indiana

Mr. Edwin Karber
Everson, Washington



The Committee of Christian Concerns
WITHIN THE GENERAL CONFERENCE MENNONITE CHURCH

Ques.#5 Conference education--colleges and Seminary.

We are disturbed at the turmoil in the educational field and are concerned about the need for clear leadership and direction in the training of Ministers and Leaders. We do believe that our Ministers and Leaders should come out of our educational institutions with evangelical doctrine and evangelical zeal in the best tradition of the Mennonite Church.

Yes________ No________ (For comments and Illus. use back)

Ques.#6 The issue of pacifism over against Biblical Non-resistance.

The committee is concerned over the expression of violence in our day as demonstrated by the public marches and other political peace movements which are not in keeping with what the Scriptures teach us. We are aware of the Scriptures warning against those who cry "peace, peace" for then "sudden destruction" comes. We are concerned about the eroding of order in our society by the so called "non-violent" violent organizations. Our grasping at these movements as a hope for peace is often naive and ill placed.

Yes________ No________ (For comments and Illus. use back)

Ques.#7 The current moral and doctrinal departure from the faith in the light of the Prophetic Scriptures concerning the end-time.

There are certain trends and movements taking place in our world today that are beyond our mere human grasp, but the Word of God does not leave us in the dark. The Scriptures warn us of what will take place in the "Time of the end". Certainly in todays world, we need to take seriously these warnings...II Tim.3:1-17; II Thess.2:3ff; I Thess.5:3 and Matthew 24. Where will the General Conference Mennnoite Church be in the "end time"? Can we just blindly condone the happenings in the religious world knowing full well that "Judgment begins at the house of God"? I Peter 4:17. Do you also share this concern?

Yes________ No________ (For comments and Illus. use back)

Ques.#8 Whereas the General Conference is now listed with the NCC as a cooperating denomination and on the "approved list for membership", what is your feeling toward possible future membership in NCC & WCC?

______ Approve
______ Strongly Approve
______ Object?
______ Strongly Object (For comments and Illus. use back)

This questionaire was filled out by:

________ Joint Church Board ________ Lay Member (s)

________ Individual Pastor or Minister ________ Other (s)

Name--

committee must continue to be alert so as to avoid causing more confusion than helpfulness. You have important concerns. Treat them as concerns. Don't let personality clashes ruin the day. Thanks for your interest in the health and welfare of the Conference. *Ward W. Shelly, Washington, Ill.*

Search for renewal

BRETHREN: Greetings in our Savior's worthy Name!

I received your questionnaire just prior to our Canadian Conference sessions. Because there was so much pressing work to be done for the conference, I could not find the time to study your paper.

I have followed your various reports that have been taken up by *The Mennonite*. Now I have read carefully your concerns. May I assure you that you are not the only brethren who are concerned. The whole Christian church has much reason to be concerned. All is not well with the church, the Mennonite church, and with the General Conference Mennonite Church. Woe unto us if we felt it were.

I am, however, deeply concerned with the approach that your committee is pursuing. It is impossible for me to answer your questionnaire with a simple *yes* or *no*. The issues are too far-reaching to be decided that way. I do not think it would enhance the building of the church of Jesus Christ.

Answering this questionnaire simply means I agree that you are correct, and I am right or wrong, depending on my answers. But where do we find that this is how the Holy Spirit is working? Even the most fundamentalistic writers move in the direction of dialogue and discussion. The Jerusalem Council discussed the issue and came forth with the statement, "For it seems good to the Holy Spirit and to us. . . ." But no consensus of the Holy Spirit and brotherhood guidance can come from checking off a questionnaire on issues that have been the concern of sincere Christians through the ages.

Believe me, brethren, many of us are concerned. I discover that we also have many concerned people in our colleges, in our seminary, and in our Newton offices. We grapple with the same issues. But the solution is not found in polarizing our Conference in two distinct camps, the conservatives and the liberals, the left and the right.

It seems to me our Conference Executive has invited discussion and consultation. This I would support. During a time when faith is on the decrease, the great Eastern religions find new strength and goals, communism and secularism sweep across the world, it is no time to divide ourselves into more smaller groups. Rather, we must get together to find once more the *growing edge* of the church and *new wineskins* that meet the needs of our day.

Brethren, your committee is made up of trusted men who have been leaders in the church, brethren who have been respected and honored. Now we look to you for mature contribution in discussion and search for expression of faith in a secular society. I hope you and our Conference Executive Board will make this possible. I still believe in the Holy Spirit and the Scriptures and as we search honestly, bury our personal ambitions, we may yet experience a powerful renewal. Prayerfully yours, *H. J. Gerbrandt, Box 90, Altona, Man.*

John M. Drescher

Making family life spiritual

"But, Daddy, we didn't pray." These words came from four-year-old Sandra on the backseat of the car.

I had decided, on the spur of the moment, to conduct an experiment. Instead of following our usual practice of bowing our heads for prayer previous to setting out, I started the car and began to back out of the driveway. I wondered if any of the children would notice the omission.

One of the greatest opportunities which parents possess, yet one which is most easily passed by, is to make great moments of family life deeply spiritual in character.

Take this matter of family trips. We began to take just a moment, before starting on a trip, to pray for God's guidance and blessing on our travel. It seems like a simple thing, yet it is a meaningful opportunity to teach the importance of prayer in the ordinary things of life.

Look, for instance, at what the birth of a baby can mean for the entire family. This is a great moment which can be made deeply spiritual in character. Each one in the family can share in the great miracle of life. To thank God, together, for a new member of the family and, unitedly, to dedicate the child to God cannot help but leave an indelible impact upon the family.

"I know," said a young college girl, "that my family dedicated me to God before and after I was born. With each new brother or sister, I heard my parents pray prayers of dedication. I always knew each child in our family was looked upon as a blessing from God. God's blessing and guidance were daily prayed upon our lives."

Many times, I am struck by the spontaneous expressions of a child concerning God's creation. At every turn, a child can see God's handiwork. A stroll by some stream or through the park poses new opportunities of learning, both natural and spiritual. What parent can forget such questions as, "Daddy, how do the stars stay up in the sky? What makes some stones round and other stones sharp? How did God make the mountains so high?" What better questions are ever asked to lead into conversation concerning God's greatness and glory?

Few moments of family life are better for adding spiritual dimension than birthdays. Birthdays are milestones to a child. They can also be spiritual milestones when the emphasis is on belonging and sharing, and the feeling of belonging and sharing is not realized by giving of gifts but by giving ourselves.

Take the case of one child whose family provided a large cake, an abundance of new clothes and toys, along with a sizable gift of money for the occasion. With all the gifts, the child keenly felt neglected by his parents. There was no sense of really belonging. He recalls that he "seemed to sense that his parents were avoiding giving themselves by giving things."

Another young man speaks about the way his family celebrated his birthday when he was a child. They were too poor to purchase gifts; yet with the cake his mother made and the candles kept from former birthdays, along with the love expressed, he had a deep sense of belonging.

Pausing for prayer before starting for church on Sunday morning makes churchgoing more than a routine or meaningless ritual. To pray for those who minister and teach and to ask God for a fresh insight of His will is rewarded by building a love for God, His church, and His Word.

When young people go away to school or service, it is a great moment in family life. If our homes are to be spiritual launching platforms from which we send our children, step by step, to serve a world, then the moments of launching should carry a spiritual impact. Sharing some guiding words from Scripture and prayer by the gathered family at such a time will make it an unforgettable occasion.

A young man serving in one of the world's trouble spots was asked by a friend, "How is it possible for you to stick it out in such a situation? Aren't the temptations terrific?" "Yes," he answered, "the temptations are tremendous. But I can still hear my father's and mother's prayers when I was ready to leave home. They prayed God to keep me from wrong and to help me to be faithful to Him and to the teaching they sought to give me. I know my family is praying fervently for me as I serve here."

Another moment of spiritual significance is a wedding. It should be a joyous occasion. But, too often, even Christian young people recall their wedding day only as a day of frills, food, and foolish stunts. Here we, as Christian parents, are challenged to add spiritual dimension. It is not so much a time to preach to those getting married as a time to teach younger children the meaning of marriage. It is a time for parents to share with children their own love for each other and how God led them together.

Even the death of a friend or of one in the family can be a moment of growing spiritual experience, instilling confidence in God far beyond, and different from, nearly any other experience. Here, in the time of separation and what seems to be the end, the child can be taught by the spirit, attitude, and words of parents those things which are eternal.

God tells us that the task of teaching and using available moments to teach is no hit-and-run method. "These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut. 6: 6, 7).

So it is that we, as parents, have precious opportunities to relate all life to God.

If, as Henry Drummond wrote, "The family circle is the supreme conductor of Christianity," then we must hallow the daily duties and delights of family living with the touch of the divine.

Material for this page provided by Women's Missionary Association

MEDITATION

Hallelujah / a litany

VOICES: Where are you, Lord?
Where are you, Lord?
Where are you, Lord?
Where are you, Lord?

LEADER: Our world
running pell-mell nowhere
nation against nation
man against man
me against You.

PEOPLE: Where are you, Lord?

LEADER: Our society
terribly busy
its meaning slipped out.

PEOPLE: Where are you, Lord?

LEADER: Our churches
great chunks of time offered
wee bits of satisfaction found.

PEOPLE: Where are you, Lord?

LEADER: People in our society and in our churches
far too lonely
much too afraid
hurt and hurting

PEOPLE: Where are you, Lord?

LEADER: Me
frustrated and tired
depressed and empty.

PEOPLE: Where are you, Lord?

Larry J. Wilson

* * *

I HAD LOANED my portable typewriter to a schoolteacher and, so, several times that day I tried to use the old office standard. I pushed and pressed every lever but I could get no words to appear on the paper I had inserted. When my secretary came in, I asked, "How do you work this typewriter?" She said, "First of all, you have to put a ribbon in it." She had been using it only for stencils. It is so with us, and with the church, sometimes. We have all the machinery. We push and pull levers, but there is no imprint for the people to read. It may be that the ribbon of love and concern is missing in our lives.

RECENTLY, I ATTENDED a meeting in a new church building. As I sat at the end of the pew, I observed the walls. They were of cement block. I was somewhat surprised that the mason had not been more selective with the blocks, for some had the corners knocked off and other defects, but the more I studied the situation the more I began to relax, for these block were like church members, not perfect, maybe a bit rugged at the edges, but still carrying a heavy load in the church.

Ward W. Shelly

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*Supplemental reading for the Sunday school lesson of Sept. 29, "A King's Glory and Corruption."

COVER

Relative peace between church and state gave Mennonites freedom to develop programs for internal strength and for external missions and service.

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Young veteran talks to old men

Omar Eby

SENIORITY AND AGE have long assumed a sacrosanct place in the United States Senate. A time-honored tradition prescribes that freshman senators are to do little speechmaking and much listening.

That tradition has been severely shattered in the opening months of this Congress. Freshman senators, especially those with a burning concern to move the government away from military domination, the arms race, and the continuing bloodshed in Vietnam, have been speaking out—prudently, but with conviction. They have gained a new kind of respect among their senior colleagues in Congress.

Similarly, Doug Hostetter's youth proved to be no barrier in talks with congressmen, during a day of appointments scheduled by the Mennonite Central Committee Peace Section Washington Office. Doug spoke from his three-year experience as a seasoned veteran of MCC service as a community-development worker in Vietnam.

The occasions for congressmen to be briefed by persons with experience in Vietnam equivalent to that of an MCC worker are still rare. Three years in Vietnam is three times the stay of the American G.I.'s. Added to the longer term of service is Doug's fluency in the Vietnamese language and firsthand immersion in the village life of the people, neither of which congressmen nor government officials achieve in the course of their limited forays.

It was evident that the congressmen and their staff assistants who cover Southeast Asia, had, through Doug's observations, a window to Vietnam that added new perspective to their view of the conflict.

As a Virginian, Doug's visit to Senator Byrd's office presented the opportunity to interpret the effects of the American military actions in Vietnam in a different light than normally seen by a hard-line Virginia senator and member of the Senate Armed Services Committee.

A staff assistant, covering Vietnam for Senator Scott of Pennsylvania, responded almost in disbelief as Doug revealed the cruelty of American-directed military acitons against villages. Having lived in a village south of Danang, Doug spoke of the elite Phoenix forces that hunt the Vietcong infrastructure in the countryside. Operation Phoenix, conceived largely by the Central Intelligence Agency and other American planners, is carried out by paid South Vietnamese soldiers. Doug told of Vietnamese eyewitness accounts of Phoenix forces using calculated brutality on suspected Vietcong, and on-the-spot executions, while the participating troops indulged in the looting of homes and the systematic destruction of village installations.

In effect, Doug's reporting of such American-planned actions raised for U.S. congressmen in poignant form the ultimate question: when Americans are party to assassinaton, torture, terror, and looting as a matter of military tactics, can there be any doubt that this war has come full cycle; that we are truly the enemy of the country we went to defend?

Doug witnessed more heartache and tragedy in his three years with Vietnamese Christian Service than most Americans see in a lifetime.

Patiently, and without a trace of pressure, MCC's young veteran answered the questions of the old men who make decisions about the war and the younger staff who try to guide them in these decisions.

As Doug made his way from one congressman's office to the next, one thought reoccurred frequently: What impact do such visits have? As with many efforts of those who endeavor to speak for the disinherited of the earth, it is difficult to measure results. There is reason to believe that some new insights reached their targets. Whatever the results, the day spent with some of the men who determine the course of the United States in the affairs of nations was more than an exercise in self-interest.

As Doug said to staff members in Senator Saxbe's office: "When I left Quang Tin Province, the village people of Tam Ky came to say good-bye! They asked if I would do one thing when I got home: Tell your government in America to bring this war to an end!"

Quietly, he concluded, "I promised them I would tell them. So, that's why I've come here today."

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:35 SEPTEMBER 30, 1969

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AN ON THE MOON-SOME THEOLOGICAL QUESTIONS

Frank H. Epp

The world's largest peace church

THE KIMBANGUISTS ARE an estimated three-million-member church, nonresistant both in doctrine and practice. The major group in Congo is officially known as the Church of Christ on Earth Through the Prophet Simon Kimbangu.

Born in about 1889, Simon Kimbangu preached and healed for only about six months in 1921 before he was imprisoned, where he remained until his death thirty years later.

But so strong has been his impact that the movement is estimated to have three million adult members, making it the world's largest peace church.

Much persecuted and often ostracized, the Kimbanguists have only recently established contact with the outside world, through the International Fellowship of Reconciliation.

In 1968, they became members of EIRENE, the European equivalent of Mennonite Pax, and their two representatives at the Fourth World Council of Churches Assembly in Sweden also applied for membership in that organization, an application which was accepted in August after a lively debate.

General Secretary Lucien Luntadila, thirty-three, and Assistant Secretary Philippe Nanga, forty-two, told me the remarkable story of their movement.

Their story went somewhat as follows:

Our fathers believed in one God, whom they worshiped through their ancestors as mediators. Various tribal fetishes and customs aided them in their worship.

Then came the Protestant missionaries who told us about the mediator, Jesus Christ, and some of our people believed and accepted Him.

Then came the Catholic missionaries claiming to preach the same gospel of love, but they were against the Protestants, and they taught us to be against the Protestants, too. The result was not love but hatred, and many families and communities were divided.

In the end, the Roman Catholics were stronger than the Protestants, because they had the government on their side. They had slave labor and other economic supports as they built schools and other institutions to convert our people.

The government used legal pressure to send us to Catholic schools. For the longest time, we people believed that the Catholic headquarters were in Belgium, for we had never heard of Italy and Vatican City.

As already indicated, the Roman Catholics told us to fight the Protestants. We were told that Martin Luther would never get to heaven because he had been excommunicated. Our people believed and became Catholics. The rosaries and other religious articles took the place of the old religious fetishes.

It was actually the Protestant-Catholic quarrel in the Bakongo region which caused a young man by the name of Simon Kimbangu to look for a higher, more reliable, revelation. He had been baptized by a Baptist mission in 1915.

Although he had only four years of primary school, he was an assiduous reader of the Bible in the Kikongo language and soon was made a cathechist in his village of N'Kamba, discharging his duties very conscientiously and developing a great sense of mission.

Very soon, Simon Kimbangu felt a call for greater service, but his response was, "I am unable, I am nothing. I am not wise. I have no training, no theology, no knowledge."

But the Lord continued to speak to him: "You have been chosen. You must go! I am sending you!"

Simon Kimbangu didn't have rest, and so he left his wife and his village, went to Leopoldville (now Kinshasa) and took up work with an oil company early in 1921.

For three months he labored, and every time he went into the office to collect his pay he was told that he had already been paid. All this while, a voice kept saying to him that he should go back to his village.

Since he wasn't being paid for his work, anyway, and since at home his mother and aunt were very sick, he returned to the village.

Back home, Kimbangu returned to his previous occupation, namely, the

Joseph Diangienda, leader of the Kimbanguist Church, listens as the World Council of Churches votes to accept the African Church into its membership at a meeting in England in August.

We teach our people that Jesus didn't make any generals, but He made martyrs.

cultivation of the land, but still the call kept coming back, louder, clearer, more frequent than ever before: "You go back to heal and preach or I will claim your soul."

Simon Kimbangu said: "Thy will be done!"

Again the voice said: "Your task will be difficult. You will be arrested. But do not be afraid. I will supply all your needs."

Responding to the call, Simon Kimbangu was called to the home of a sick woman. He laid his hands on her, and she was immediately healed. The healed woman, however, thought he was a sorcerer, blaming him for bringing the sickness, in the first place, even though he told her that he had healed only in the name of Christ.

The rumors of the healing and of Kimbangu being a sorcerer spread very quickly, and crowds gathered immediately to hear this new healer-prophet speak. Indeed, so many people came to hear him that church attendance suffered.

For his meetings, Kimbangu wanted to borrow the hymnbooks of the churches, but these were refused him with the words: "Kimbangu may heal but he can't make music." So the prophet and his followers made their own music and eventually produced their own hymnbooks.

The large following, which Simon Kimbangu received as a result of the healing on April 6, 1921, aroused Protestant and Catholic missionaries and, before too long, also, officials of the Belgian colonial government.

On May 11, only five weeks after the healing incident, government investigators showed up, concluded that "this was purely a religious matter," and told the missions that "this is the business of the church."

The Roman Catholic missions, however, increased their attacks, claiming that Kimbangu was a revolutionary bent on driving out the Belgians and advising people not to pay taxes.

In less than another month, the same government investigator appeared with escorts to arrest Simon Kimbangu. Anticipating the worst, the prophet had prepared his people and asked them to remain completely nonviolent.

The crowd remained to see what would happen, hoping for fire to fall down from heaven as an expression of God's displeasure. No fire fell from heaven, but the government officials began to fire blank shots, whereupon, an African threw a stone. This brought a response of real bullets, and one person was killed. This killing was justified by the stone that had been thrown.

Kimbangu was not seized at this time, but the continued close military surveillance caused him to slip away to the other side of the province, where he continued with the same healing and preaching activity and with the same results, for at least three months.

Then he returned to his home village, but was immediately arrested, together with a large crowd of some thirty-eight thousand families at one of his earliest meetings.

Those arrested were quickly run through military tribunals, without proper hearings or defense, and sentenced for shorter and longer terms to distant concentration camps, some for nearly forty years, until independence of the Congo set them free.

Simon Kimbangu was condemned to death on October 4, 1921, and the sentence would have been carried out soon thereafter if King Albert of Belgium had not intervened.

Instead, Simon Kimbangu was sentenced to life imprisonment in the province of Katanga, in the town of Elizabethville, two thousand miles away from home.

In thus being exiled, Simon Kimbangu said farewell to his wife and three children, as it turned out, forever, for he died in prison on October 12, 1951, thirty years later. During this time, only one letter was delivered to his wife.

Though the leader was in jail, the movement which he had begun continued, with other catechists continuing the preaching, according to his final instructions: "Here is the gospel I leave you, it gave me everything, it will give you everything."

Since he had expressed the desire for a church free and independent from the government and the foreign missions, his followers remained, largely, an unorganized movement during this time. Those loyal to him prayed for his release, and many of the families in exile in various parts of the Congo continued to preach the gospel, so that Kimbanguist groups of diverse kinds were formed in many parts.

Those who heard and believed the gospel were, however, also in trouble. Anybody who was heard naming Simon Kimbangu's name and singing his songs would be subject to automatic arrest.

Children of sympathetic parents were pushed out of schools. The sick were sometimes not admitted to the hospitals. Government employees, including Luntadila, were fired.

The clandestine meetings continued, however, and before too long, the more-educated children began to defend the cause of their illiterate parents, to write letters to the government, and to the United Nations. But they lacked documents to support their point of view.

This need was met, however, when Luntadila discovered, while still in the employ of the government, a copy of the Universal Declaration of Human Rights, which in paragraphs 18 and 19 guaranteed religious liberty.

These paragraphs were copied, later mimeographed, and used to illustrate that the Belgian Government, which had signed the Charter was not respecting it.

A letter signed by six hundred Kimbanguists in Leopoldville said, "You have persecuted us. But we are nonviolent. We have not resisted. Why don't you massacre us all?"

The consequence of this was that the government asked them to sign a declaration that they would not be against hospitals, taxes, and work.

This gave the Kimbanguists an opportunity to declare that they had never refused to pay taxes and that the only reason for their avoidance of the hospitals was that they hadn't been admitted to them.

The result was that the arrest of Kimbanguists ceased on June 10, 1957, with the final exiles taking place a month later. In the following year, the Kimbanguist movement was recognized by the government as a voluntary association.

This new status did not mean, however, that the problems were all over. While the government had given legal recognition, the Christian missions were still not ready to recognize the Kimbanguists as belonging to the Christian family.

When on Sunday, January 4, 1959, a number of riots against the Belgian Government resulted in damage to many public buildings, including churches, the Catholic press, on Monday, brought accusations against the Kimbanguists saying that they had been responsible.

Kimbanguist leaders, however, "were so sure that our members had been faithful that we challenged the government to investigate the situation. But they found none of our members guilty."

Before the year was over, additional appeals to the United Nations and other authorities produced additional protection for the movement, and in December 1959, all legal prohibitions still operative were finally lifted.

On January 4, 1960, the movement opened its own schools and hospitals, all of which had been attempted before, but always their schools had been destroyed. Throughout this time, from 1921 on, the followers of Simon Kimbangu never defended themselves with violence.

Now there are a large number of elementary and secondary schools operative, one school for pastors, and some agricultural centers.

The first membership roll they prepared in 1958 revealed an estimated adult membership of three million, throughout the Belgian Congo, in the French Congo, and in Angola.

The organization of the Church of Jesus Christ on Earth Through the Prophet Simon Kimbangu, the largest of several groups, includes district, provincial, and federal councils, with one spiritual leader at the head. In Kinshasa, and a few other major centers, the church now has youth organizations, social centers, theater and drama groups, brass and flute bands.

Worship services take place in the villages every morning. In Kinshasa, for example, the choirs rehearse Tuesday, Thursday, and Saturday evening. Mothers have meetings on Wednesdays and Fridays, as do the men, who gather on those days after work.

On Sunday, everybody comes to worship, and twice a month the services last, in effect, all day, from seven in the morning to six at night. Prayer groups meet through the night, every Saturday.

Faith-healing events continue, although the movement also sponsors dispensaries and medical centers. The people can choose where they go for medical help.

Though the mission churches are still reluctant to give full recognition to the movement as Christian, they have begun to take more interest in the Kimbanguist movement, claiming that the Kimbanguists have changed.

"But," say the leaders, "we haven't changed. We have always been the way we are. The churches have changed. We never refused contact with other churches, but they refused to have contact with us."

The isolation in the Congo made the Kimbanguists eager for contact with the outside world. When, in 1965, they met Fellowship of Reconciliation leaders in London and Denmark, they invited Jean Lassere, of the French Fellowship of Reconciliation to visit them.

This he did in March 1966, and no less than fifteen hundred came out to meet him at the Kinshasa airport. This contact led to others, and membership in FOR and EIRENE.

The Kimbanguists admit that some things in their movement are still not ordered as they are in other churches: baptism and communion, for instance, but work is being done on these matters.

Luntadila expressed the desire for outside help in theological training and in administration.

In the meantime, the educational level and leadership potential within the group are increasing. Nearly one hundred thousand members are found in the capital of Kinshasa, alone.

A church, seating twenty-five hundred, was dedicated there in December 1966. Some of them are occupying influential posts in government as appointed or elected members. Luntadila himself is an elected senator, whose services are, at present, not required by the military government.

All the leaders place a premium on conscientious objection to war and killing: "We teach our people that Jesus didn't make any generals, but He made martyrs," Luntadila said.

Persuading the followers that they aren't traitors if they don't bear arms has led to some difficulties: "Many of our people were killed by both sides in the tribal wars following independence in 1960."

Soldiers who have accepted Christ under the preaching of the gospel have been imprisoned when they refused to bear arms. As a result of Kimbanguist petitioning, the Congolese Government now recognizes an alternative service for conscientious objectors.

Concerning their experience with European churches and the World Council, the Kimbanguists report that many things seem strange to them, although they want to fellowship and learn.

"But," said Luntadila, "we don't see the Holy Spirit working in Europe. Many things are in the Book of Acts which we don't find in the churches and many things are in the churches which we don't find in the Book of Acts."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Revivalists join the World Council

The World Council of Churches moved into a new era when its Central Committee approved full membership for two colorful non-Western churches whose dynamic Christian life-style could help change the whole tone and tempo of the twenty-one-year-old ecumenical body. The scene was Canterbury, England, in August.

The Church of Christ on Earth by the Prophet Simon Kimbangu, Congo-Kinshasa, is the first African church founded without missionaries to join the World Council.

The Evangelical Pentecostal Church "Brazil for Christ" with 1,100,000 members is the second-largest Pentecostal church in South America. Its membership in the Council marks the entrance of Pentecostalism on a large scale. Two small Pentecostal churches already are members of the World Council.

The Kimbanguist Church was founded by Simon Kimbangu, who started his prophetic ministry in 1921. Within several months, he had created the greatest religious revival in the Congo. Tens of thousands made the pilgrimage to Nkamba, in the lower Congo, to hear the prophet and be healed.

Simon Kimbangu was imprisoned by the Belgians, who thought he was against colonial power. He died there in 1951, after a thirty-year imprisonment. As with the early church, the Kimbanguist movement grew steadily under persecution.

Joseph Diangienda, youngest son of Simon Kimbangu, who is now the leader of the church, was chosen to be the spiritual head of the Kimbanguists when his father died. The church was founded officially in 1956, and now has three million members.

Orthodox members of the Central Committee disagreed over whether the Kimbanguist Church should be admitted into the World Council or not.

Vladimir, Archbishop of Berlin and Middle Europe, was against admitting into the ecumenical body a group that does not practice baptism. "Only the baptized can be called Christian, from our point of view," he said, and asked for a study of the matter to be made by the Faith and Order Secretariat of the World Council.

Archpriest Liverly A. Voronov, of Leningrad, said he was "for and against" the measure. Although he believed that "even those not baptized can be considered Christian," he saw this membership as a threat to the World Council's ability to work toward a universal council.

Conidis Parthenios-Aris, Metropolitan of Carthage, Greek Orthodox Church, Tripoli, also spoke against the motion.

Ernest A. Payne of England, one of the six presidents of the World Council, said that the Kimbanguist Church fulfills all of the conditions for membership under which the Council has been operating since it was founded twenty-one years ago. From the outset, the Society of Friends and the Salvation Army have been voted into membership and neither group considers baptism by water obligatory.

Metropolitan Nikodim of Leningrad and Novgorod, Russian Orthodox, was warmly applauded when he strongly backed Payne's statement and urged admission of the vigorous, evangelical African church. Although the Russian Orthodox consider invalid any baptism that does not include immersion, this does not keep him from cooperating with those World Council members whose practices differ from his, he explained.

Jean B. Bokeleale, general secretary of Disciples of Christ in the Congo, Albert Th. Nyemb, Yaounde, Cameroon, and William Conton, in the Ministry of Education of Sierra Leone, also spoke in favor of the motion.

W. Henry Crane, Secretary for

Two leaders of the Kimbanguist Church: Lucien Luntadila (left), general secretary, as he visited Mennonite churches this summer; and Joseph Diangienda, son of Simon Kimbangu, present leader of the Congolese group.

Africa in the World Council's Division of World Mission and Evangelism, said the Kimbanguist Church could bring into the ecumenical mainstream "the freshness of a church that still has about it the character of a movement consciously identified with salvation history because of the similarity of its own history with the Bible story. For them the liturgy is still very much the work of the people, not something done for them by professionals," Crane said.

He described the Kimbanguist Church as "Black Power at its redemptive best." He stressed the importance Kimbanguists attach to the dimensions of mystery in faith and to the psychic phenomena, including healing.

"The Kimbanguist Church can help us to recover, again, the understanding of the gospel as an event to be celebrated in the broadest sense of that term," he predicted.

Walter J. Hollenweger, Secretary for Evangelism in the World Council's Division of World Mission and Evangelism, interpreted the membership of the Evangelical Pentecostal Church "Brazil for Christ" as a strong contribution to evangelism— "not just the bringing of people into the church, but communicating the gospel to the world." Manoel de Melo is president of the church that recently dedicated a church that will ultimately seat twenty-four thousand.

"The Pentecostalists will bring to the World Council a different style of dealing with each other," he said. "Instead of giving a speech, they sing a song, instead of making a statement, they give a testimony. We will have to learn to tie into their oral network of communication, because theirs is an oral culture," Hollenweger explained.

The Central Committee also approved the full membership of three other churches: one each in Poland, Indonesia, and Jamaica.

The Polish Mariavite Church, which has twenty-four thousand believers, is organized in three dioceses and thirty-four parishes. It has four bishops and thirty-two priests. Two hundred and twenty-four sisters are in a Mariavite Order. The church was founded in 1906 after a group of priests and members broke away from the Roman Catholic Church on grounds of differences of interpretation of the Bible and in rejection of papal primacy and infallibility.

The Karo Batak Protestant Church of Kabandjahe, North Sumatra, Indonesia, has sixty-five thousand members and is preparing another ten thousand for membership. It has nineteen ordained and thirty-eight unordained ministers.

The Moravian Church in Jamaica has twenty-three thousand members in fifty-one congregations. The church began in Jamaica in 1732. Edwin Taylor, of the Methodist Church in the Caribbean, in proposing approval said the church has a great influence on Jamaican society and was active in ecumenical relations.

A Latin American and an African church were both accepted into associate membership, both having a membership under ten thousand. The United Evangelical Lutheran Church is in Argentina and has 5384 baptized members. Twenty-three congregations and two preaching centers are organized under sixteen national and six missionary ministers. The church has a theological college, six parish schools, and a number of other institutions. The current president is Pastor Juan Cobrda. Manfred K. Bahmann is head of the Conference of Missionaries in Argentina of the Lutheran Church in America, which undergirds this church.

The Presbyterian Church of Liberia is the second associate member church approved. Organized in 1857, it has been independent since 1868. It has twelve churches, with a membership of nearly one thousand communicants.

Central Committee action on membership is provisional and is transmitted to the World Council's present membership, not all of whom have representation on the Central Committee. Unless objections from more than one third of all member churches are received within six months, the applicants are officially received into the ecumenical organization.

Applications now approved bring membership to 229 full members and thirteen associate, for a total of 242 member churches. Until the six-month period is over, membership will be 224 full members and eleven associate for a total of 235 churches. Associate members are churches with less than ten thousand members.

The Central Committee also voted into membership as an associated council of the World Council of Churches the Hong Kong Christian Council. Established in 1954, it now comprises twenty-two churches and Christian organizations, representing 75 percent of the total Protestant church membership in Hong Kong—estimated at one hundred and sixty thousand at the end of 1967. This brings to twenty-five the number of national councils of churches working with the World Council of Churches.

Baptisms in Taipei church

On August 3, two years after the official dedication of the Siong Kang Mennonite Church in Taipei, Taiwan, the first baptism was held. The baptismal candidates were Mrs. Liu, Mrs. Lee, and Mr. Go. Peter Kehler was in charge of the baptismal service, as well as the communion service which followed.

The Siong Kang Church had its beginning in the Kehler home. When the Kehlers first moved to Taipei, they began English classes in their home, in order to become acquainted with the people of the community. On January 1, 1967, the first worship service was held in their home. Almost all of the persons who attended the first services were students of the various English classes. The living room became too small for the services so, in June, it was decided to buy the first floor of an apartment building. On the first Sunday of August 1967, the new building was dedicated and regular Sunday morning services were begun, as well as Sunday school and evening services. The pastor of the church is Evangelist Peter Wei.

New kindergarten course Lessons ready in 1970

The first piece of a new kindergarten curriculum for Sunday schools has gone to the press. It is the core piece, *God Keeps His Promise, a Bible Story Book for Kindergarten Children.* The curriculum, published cooperatively by the Old Mennonite Church, Scottdale, Pennsylvania, and the General Conference Mennonite Church, Newton, Kansas, is to be ready for use in churches by September 1970.

Bible Story Book

Writer of the seventy Bible stories in the 192-page book is Cornelia Lehn, overall editor of the curriculum. A staff member of the Commission on Education since 1959, she has studied Christian education at Mennonite Biblical Seminary, Elkhart, Indiana, and holds a master's degree in journalism from the University of Iowa.

The illustrater of the book is Beatrice Darwin of Danville, California. A professional artist, she is known for her illustration of Robbie Trent's book, *Jesus' First Trip,* a 1961 Broadman publication. The eighty illustrations in the Bible story book, *God Keeps His Promise,* most of them four-color illustrations, are to be used as teaching pictures.

The biblical material is central in the curriculum. In selecting the stories, therefore, the curriculum developers were concerned that the Bible story book tell the whole story of redemption. They felt that the child had a right to become familiar with the total sweep of God's activity in history. The book, therefore, contains a balance between Old Testament and New Testament stories (it contains thirty-four of the former and thirty-six of the latter), while at the same time emphasizing that all of them tell one story.

Underlying the writing of the Bible story book is a new look at the relationship between child growth and development and the story of God and His people. The Bible stories are chosen and written with the assumption that the biblical material must be allowed to speak to the child in such a way that the message is not distorted, while on the other hand, the growth, development, and readiness of the child are not overlooked.

Put another way, curriculum developers did not say, for instance, "It is important to teach the child kindness. Therefore, we will look for a Bible story to illustrate kindness." Rather they said, "We will tell the Bible story in the language of a kindergarten child without distorting the message. Then we will give the child opportunities to respond to the story in his own way and help him to discover the relationship between the biblical material and his own life. Instead of deciding beforehand what the story is to say to the child, we will have confidence that the Holy Spirit will speak to the child as He wills."

The book will be the core piece in the curriculum, taking the place of

Taiwanese youth set spiritual goals

Games and fun were part of the Sunday school teachers, and youth group leaders' retreat of the Mennonite churches in Taiwan held at Tunghai University, near Taichung, in August.

Sixty-five young people from ten churches, ranging in ages from thirteen to thirty-two, representing the cream-of-the-crop youth participated, wholeheartedly and enthusiastically, in every aspect of the retreat.

Paul Lin, chaplain of Mennonite Christian Hospital in Hwalien, stressed such simple matters as friendliness to strangers, but he also set some high spiritual goals to aim at. After this talk, the group then formed a large circle and got acquainted through games, singing, and introductions of all youth present (as pictured above).

Mr. Loh from Tainan Theological Seminary, who had received his master's degree in music in the United States but had also studied Chinese music, talked on topics ranging from choir gowns and choir practices to song leading and worship attitudes, stressing especially that the Chinese must develop their own Christian music.

Mr. Sia, who has studied counseling in the United States and now heads a Christian youth center in Taichung, stressed that Christian youth groups, Sunday schools, and churches in Taiwan must be aware of the loneliness and problems of youth in the city and must provide Christian answers.

Yet, the greatest overall desire of these young people remained "to be better servants of Christ in all areas of His work." This desire was highlighted in the Thursday night dedication service when forty young men and women reconsecrated themselves to Him, by stepping out of the large circle, walking over to the table at the center, lighting a candle, and then giving a testimony, expressing thanks, or leading in prayer.

the story leaflets used at present by our churches. Because each child will have his own copy, it is hoped the book will be used in the home, also.

Parents' Book

A book for parents, which will aid them in understanding the curriculum and what teachers are trying to do in the classroom, is also being planned. This book is written by Paul Lederach, director of curriculum development of Mennonite Publishing House, Scottdale, Pennsylvania.

Teacher Aids

Together with the Bible story book will be a set of teacher aids. Outlines of the teachers' manuals, *Bible Lessons for Kindergarten Children* (there will be separate books for Year I and Year II), were drafted by four educators, representing both conferences, during brainstorming sessions in the summer of 1968. Mary (Mrs. Dick) Rempel of Hesston, Kansas, is the writer of the lessons in the teachers' manuals. She has been a public schoolteacher in British Columbia, and has written a quarter in the primary Living Faith graded materials currently in use. Theological interpretations before each unit, written by Helmut Harder of Canadian Mennonite Bible College, Winnipeg, for the teacher, act as a unifying concise guide through biblical history.

Also accompanying the Bible story book will be weekly activity papers for each child, *Learn* for Year I and *Think* for Year II. All activities—stories, pictures, puzzles—are closely related to the lessons so that the teachers can use the activities in class. Premium has been put on creative activities on the kindergarten level that will make the child think and learn.

For teachers, a teacher's packet will be available. This will include twenty figures of people (for example, Pharaoh, priest) and animals (donkey, goat) to help clarify biblical material. These figures are to be used only in the class to clarify concepts and to play the story. Also in the packet will be sixteen teaching pictures other than those illustrating the Bible story, as well as a fold-up Palestinian house.

A record of the children's songs in the curriculum is also envisioned.

Superintendent's Manual

A manual for the Sunday school superintendent to help him help teachers make the most of the new curriculum is also part of the series.

The tentative publishing date of the Bible story book is April 4, 1970. The book will be on sale as part of the curriculum, as well as on the open market. All six parts of the curriculum will be ready for use in Sunday school classes by September 1970.

Latins study Catholicism

The Third Evangelical Congress of Latin American churches was held July 13-19 at the Colegio Ward, Ramos Jejia, Buenos Aires, Argentina. Representatives from forty-three denominations and twenty-three countries were present. President of the Mennonite Seminary at Montevideo, Uruguay, Ernst Harder, represented Mennonite churches.

Speakers addressed themselves to the general theme, "We Are Debtors." Extensive debate on the topic of Latin American Catholicism led to the following resolution:

"Faithfulness to our Lord Jesus Christ constrains us to challenge all our evangelical brethren on this continent to positive acts of that love with which God has loved us and to understanding and Christian brotherliness for the Catholic community.

"The delegates are amazed at the big steps toward renewal of the Catholic Church: a changed attitude toward other Christian and non-Christian groups; substantial interest for the Holy Scriptures and its distribution; its [the Catholic Church's] conviction, that something has to be done about social ills.

"In matters of faith, the differences are still great between the evangelicals and the Catholics. Both are still, in many ways, ignorant and prejudiced," stated the evangelicals.

Converts discard fetishes
Work of four in the Congo

Congolese pastor Mathieu Kazadi gave the following report at the meeting of the Africa Mennonite and Brethren in Christ Fellowship held in Kinshasa in August.

In 1963, I left a new catechist with his wife in a pagan community and charged them to preach the gospel. Under a mango tree, with pagans drinking and dancing on all sides, the couple knelt with one other Christian couple whom they found in the area, pledging themselves to live and preach the good news.

Today, only six years later, a church of more than two hundred members is going forward. Just last week, I shared in a baptismal service. I noticed many fetishes lying in front of the church when I arrived. "Where are these from?" I asked.

"They were ours," the candidates for baptism said. "We have turned away from these things to let the Holy Spirit come into us!"

I invited each to hold up his fetish and explain what help he had received. One said, "It helped me to lie," while another admitted, "It helped me to steal money."

"Now you have taken them off, what are you getting?" I inquired.

"We are receiving the peace of the Holy Spirit."

Lay leaders in India

Ten young couples are attending lay leadership training program at Saraipali, M.P., India, for two and one half months.

"We are emphasizing Christian education Sunday school material that has been produced by the Christian Education Fellowship of India," says Jake Giesbrecht, General Conference Mennonite missionary at Saraipali, who is director of the school. The assistant director is a native pastor and the teaching staff consists of four young pastors.

Students, varying in educational background from grade three to matriculation, were selected for this course because they will be starting new Sunday school classes in their respective villages.

RECORD

Ackerman

Schools in Mexico grow

The schools in Cuauhtemoc and Steinreich, Mexico, show a substantial increase in enrollment this year. They are staffed by Commission on Overseas Mission personnel.

At Cuauhtemoc, the enrollment is eighty-nine, which is twenty more than last year. This year, a grade was added to the school in an effort to bring it up to a standard high school curriculum. All instruction from grade three on up is in Spanish. German is taught only as a special course. Teachers at the school are Mr. and Mrs. Henry G. Ens and Helen Ens.

The school at Steinreich has sixty pupils. Teachers here are Mr. and Mrs. Jacob Heinrichs and Dan Peters.

Wholeness in life of faith

Theme for this year's Christian Education Emphasis is "In One Spirit."

Four concerns facing Christian educators, according to Harvey Potthoff, professor of Christian Theology at the Iliff School of Theology, Denver, Colorado, are translating the "Christian vision and commitment into the realities of modern life, facing up to the stark threat to the continuing existence of man—as man," correlating "theological and scientific perspectives in dealing with specific issues bearing on the future of man," and dealing with "man's search for meaning in a technological space age."

"Even with much knowledge and affluence, the quality of *wholeness* is missing," says Potthoff. "We have not learned how to relate scientific knowledge with the deeper concerns of the spirit," he stresses. "The distinctive thrust of Christian education is in showing how *God is the divine reality making for wholeness.* God is the Ultimate One in whom truth and reality cohere."

Thus, Christian education is not only concerned with imparting facts *about* the Christian faith. "It is education for participation in the life of faith, participation in the community of faith (the church), and participation in a redemptive witness in the world," states Pottoff.

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Eastern

Oct. 12 — Philadelphia, Pa., Germantown Meetinghouse, 286 anniversary of arrival of Mennonites, John Ruth, speaker.

Western

Oct. 13 — Larned State Hospital, clergymen's day.

Oct. 23 — North Newton, Kan., Hesston-Bethel Cultural Series, Wichita State University Brass Quintet.

Marriages

Chris Buller, Halstead, Kan., and *Karen Doerksen,* Inman (Kan.) Church, on Apr. 19.

Dennis Elpern and *Jeanna Mantz,* in Hereford Church, Bally, Pa., on Sept. 1.

Roger Friesen and *Diane Schmidt,* First Church, Mountain Lake, Minn., on July 26.

Dallas Klassen, Inman (Kan.) Church, and *Kaye Lehrman,* Tabor Church, Newton, Kan., on Aug. 22.

James Lepp, First Church, Mountain Lake, Minn., and *Donna Burch,* Lutheran Church, St. Paul, Minn., on Aug. 15.

Robert E. Linder, Countryside Baptist Church, Hutchinson, Kan., and *Carol Reimer,* Inman (Kan.) Church, on June 6.

Duane Ohnstad, Webster, S. D., and *Paulette Goertz,* Salem-Zion Church, Freeman, S.D., on Sept. 6.

James Palmer, Saint Peter's United Church of Christ, Inman, Kan., and *Sheryl Wiens,* Inman (Kan.) Church, on June 1.

Lester Regier, Bethesda Church, Henderson, Neb., and *Christine Nickel,* Inman (Kan.) Church, on Aug. 9.

Wayne Wentzel, Westside Baptist Church, Hutchinson, Kan., and *Clareen Beth Froese,* Inman (Kan.) Church, on June 20.

Robert E. Wiens, Inman (Kan.) Church and *Dorothy Nachtigal,* Buhler (Kan.) Church, on Aug. 22.

Workers

Ronald Ackerman, Meadows (Ill.) Church, has accepted a three-year term of voluntary service as an agriculture advisor in DiLinh, South Vietnam. He holds a bachelor of science degree in vocational agriculture education from Illinois State University. He is one of six new volunteers sent to Vietnam in September by the Mennonite Central Committee.

Ralph Bartel, Bethel College Church, North Newton, Kan., is serving a two-year 1-W service term at the Methodist Hospital in Houston, Tex. He is a 1969 graduate of Bethel College. His parents are Mr. and Mrs. Wesley W. Bartel.

Sister Katie Dick and *Sister Theodosia Harms* will be honored at a program and open house on Oct. 5, beginning at 2 P.M. in the Sister Frieda Memorial Chapel, on the occasion of their having served fifty years as deaconesses. The program will precede an open house reception.

Leslie Bruce Flickner, First Church, Monroe, Wash., will begin a two-year voluntary service assignment in Philadelphia in October. His assignment will be in the field of physical therapy. He is the son of Mrs. Edna Flickner.

John R. Friesen, pastor of the Berlin Mennonite Church (East and West), will be visiting Canadian churches and student groups this fall. He is the speaker on the *Frohe Botschaft* radio broadcast, a half-hour German-language broadcast being aired by the Manitoba Conference. Overall theme for these services will be "Christians in Today's World." His itinerary between Sept. 24 and Oct. 5 will take him to twelve Manitoba churches and three universities. Beginning Oct. 6, he will travel west for student encounters in Saskatchewan, Alberta, and British Columbia. Student contacts will concentrate on dialogues about Marxism and Christianity.

Mary Goertzen, Eden Church, Chilliwack, B.C., will join the voluntary service unit in Hamilton, Ont., in October for a one-year assignment. The daughter of Mr. and Mrs. Jacob P. Goertzen, she is a graduate of

Bethel Bible Institute.

Dennis Graber, First Church, Pretty Prairie, Kan., joined the Minneapolis voluntary service unit Aug. 20, for a two-year period. He will work in a hospital. The son of Mr. and Mrs. Harvey H. Graber, he has attended Hutchinson (Kan.) Community Junior College.

Harry and Olga Martens will represent the Mennonite Central Committee on a three-month commissioner assignment to the Middle East from Sept. 15 to Dec. 15. Martens will terminate his position as assistant to the president of the Mennonite Biblical Seminary, Elkhart, Ind., Oct. 1. He first came to that position ten years ago. Following the three-month MCC commission to the Middle East, he will begin his new assignment with the Mennonite Foundation, Goshen, Ind., as a field representative, particularly among General Conference Mennonite persons and institutions. On their visit, the Martens will review and evaluate the present MCC program in Jordan and on the West Bank, recommending changes in the program or suggesting new programs which would be feasible, in light of the current Middle East situation.

Deaths

Jacob S. Clemmer, Hereford Church, Bally, Pa., was born Dec. 24, 1899, and died Sept. 10.

Frank Neuenschwander, First Church, Bluffton, Ohio, born Nov. 24, 1886, and died Sept. 14.

Ministers

T. A. van der Smissen, North Newton, Kan., began serving the First Church, Burns, Kan., as interim pastor on Sept. 14. A former teacher and pastor, he retired in 1963, although he has had various interim pastorates since then.

College football

Ottawa 7—Bethel 0

Taylor 22—Bluffton 0

DISCUSSION

Let's discuss in honesty

The following is a letter that went to the Comittee of Christian Concerns in response to their questionnaire. See our Sept. 23 issue, page 572 f.

DEAR BRETHREN: At the end of June, we received your questionnaire regarding your concerns about the General Conference Mennonite Church. Last week, our church council gave it some consideration, but it left us with serious questions about the purpose, method, and content of the questionnaire.

Since yours is a self-appointed committee within the General Conference, we would have appreciated a cover letter explaining the purpose of your committee and an indication of the way in which the results of the questionnaire will be used. Lack of this information puts the legitimacy of the questionnaire into question. We trust that the purpose was to stimulate thought on important issues and not to classify churches into camps.

We have considered the content of the questionnaire but feel that it would not correctly represent our views, nor would it be helpful to you if we answered your concerns with a simple yes or no.

Theological questions, I am sure you would agree, cannot be answered with a mere yes or no. Nor could a Conference position be arrived at, simply by tabulating the results of a questionnaire. Theology is not determined by majority vote. Theological questions must be answered in intense study, openness to the Holy Spirit, and in sincere dialogue with believers.

Another reason why we cannot answer the questionnnaire is that the questions are set up in a way which permits the interpreter to draw the conclusion he desires. Question #5 re: Colleges and Seminary is a good example of this. The answer can be used against the Conference whether we answer yes or no. If we answer, "No," then it means that we no longer want the seminary to produce ministers who are evangelical "in the best tradition of the Mennonite Church." If we answer, "Yes," it would probably be taken as a criticism of the seminary, even though it were not meant that way. So no true picture can be gained from the questionnaire.

It is surprising also that question #1 re: the inspiration and infallibility of the Scriptures is again raised. This question was raised at the Bluffton Conference in 1959 and then studied by a twelve-man commission (including men who are now related to this questionnnaire). The resulting statement, "A Christian Declaration on the Authority of the Scriptures" was presented and overwhelmingly accepted at the conference in Bethlehem, Pennsylvania, in 1962, and, therefore, represents Conference position. So why the question on the subject?

Your method of polling the churches in this way also raises some questions. We cannot help but feel that the questionnaire grossly oversimplifies issues which require a lifetime of discipleship to answer. Furthermore, we question the wisdom of sowing seeds of suspicion in the Canadian churches, in which the liberal-fundamentalist controversy of the early twentieth century has never become a serious problem. We are also somewhat puzzled that you would poll churches with what appears to be an official questionnaire and yet refuse for so long to discuss these issues with the elected representatives of the Conference. We are pleased to hear that such a meeting is now being planned.

We have no reason to doubt the sincerity of your objections to trends in the General Conference, and we do not want to be insensitive to your concerns. Therefore, we cannot do better than to urge you to enter into extended discussion, in all honesty, with those who are charged with responsibility for the direction and the program of our Conference.

Since you have taken the initiative to send us your questionnaire, we will expect you also to share your findings with us and continue the communication which you have begun. *C. G. Rempel, pastor, in behalf of the Charleswood Church, Winnipeg.*

LETTERS

Cows can't rock

To the Editor: It does not behoove us south of the Canadian-United States line to hurl criticism at our brethren north of that line. But is it wrong to raise questions in reference to the happenings at the Saskatoon conference given on page 484 of the August 12 issue of *The Mennonite?*

The program for that Sunday evening, in which searing criticism was leveled at the loudness and inappropriateness of the music, and the questionable content of the films was described as "I think of this thing as a worship service."

My dictionary defines worship as "the act of feeling, of adoration, of homage, religious reverence, admiration." Do we actually express admiration for the low-down, for questionable morals, or horrible music? Or is worship not the word that should have been used? Are we not just kidding ourselves by loosely applying a word which carries one good meaning, to something which has a different meaning?

Sometime ago, a radio station in Chicago placed two cows in a show window of a leading department store of that city. Onto both cows were placed earphones. One cow listened to contented music, the other to rock 'n roll all day long. What do you think happened? The one cow on a diet of rock 'n roll became so restless, so agitated, that the experiment had to be called off. The other cow carried on productively and gave 100 pounds more milk than the upset cow. Incidetally, does this true story reveal a possible cause of restlessness of the present age? *S. T. Moyer, Rt. 2, Box 78, Bluffton, Ohio 45817.*

One eight-letter word

Dear Editor: So . . . Lester Kirkendall, editor of *Sexology* magazine and a board member . . . of the SIECUS, has finally wiggled a message to youth in *The Mennonite.*

One little eight-letter word, minister, in a two-page message is as close as he gets to referring to God. *Mrs. Nancy L. McCall, 137 W. Main St., Strasburg, Pa. 17579.*

Opinion on Sexology

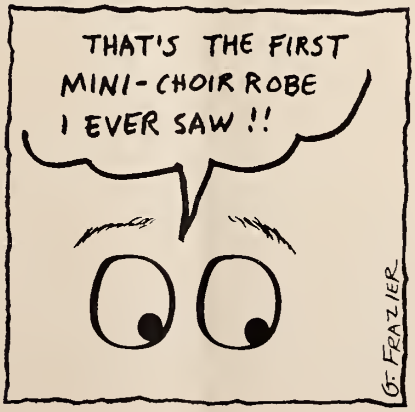
To the Editor: I was always under the impression that *The Mennonite* was a Christian paper. How, then, can a Christian editor print an article like "When your folks fight" by an author like Lester A. Kirkendall and Linda Nelson, September 2, 1969, page 525? Doesn't the editor know about his contributors? If he doesn't, maybe he should look into their background before he lets them contribute articles to a Christian paper like *The Mennonite.*

To set you straight on Kirkendall, first of all. He is editor, Parent Guidance, of the smut magazine *Sexology* which competes with *Playboy* in obscenity, maybe even more so in its articles, because *Playboy* you can buy on the newsstands where, at most newsstands, you have to ask for the *Sexology* magazine. He is a founder and a board member of SIECUS (Sex Information and Education Council of the United States). He is a director of the American Humanist Association. He writes for the *Humanist* magazine. He is author of SIECUS Study Guide #1, "Sex Education" and Guide #8, "Sexuality and the Life Cycle, A Broad Concept of Sexuality."

Mr. Editor, if you are not familiar with *Sexology,* I suggest you go to a newsstand and get one and familiarize yourself with what kind of smut Kirkendall is associated with. Yes, Mr. Editor, you remember I said you may have to ask for it at the newsstand as it is such filth which you don't find even beside *Playboy*. This magazine is usually found hidden under the counter at most newsstands, but you might go to your local high school or college library and it might be there for supplementary reading for your child.

Now, Mr. Editor, if you have seen the magazine and your stomach has not turned upside down and inside out maybe you had better look for a different job because a Christain editor would be so sick by now he would have to see a doctor. May you have a quick and speedy recovery. *Mrs. Charlie Gehring, Moundridge, Kan.*

CHURCH LETTERS


THAT'S THE FIRST MINI-CHOIR ROBE I EVER SAW !!
G. FRAZIER

Good taste in mouth

To the Editor: As a volunteer with the Community Action Program, I work with mostly blacks, but also whites and Spanish-speaking people. My supervisors are black.

Do you know, the word "Mennonite" leaves a good taste in the mouths of people working to help people?

A CAP staff member, black, non-Mennonite, read Don Bender's article which appeared some time ago. When he learned the article was from *The Mennonite,* he said he knew of the magazine "and it's a good one."

My supervisors read clippings from *The Mennonite* and some are posted on the bulletin board.

"Test Vote Asked on Poverty Fund," August 26 issue, reminded me to write again to encourage you to keep up the good work.

Don't listen to the timid. Never make us ashamed to show *The Mennonite* to our friends in the minority groups.

I have, yet, to encounter a black, militant or otherwise, who does not agree wholeheartedly with Bender's article, "Black and white together/ Days of optimism passed" [Apr. 8, 1969, p. 239]. It deserves another appearance in *The Mennonite.* *Mrs. Lois Eckman, 516 Capri Road, Lancaster, Pa. 17603.*

MEN

Put your Christianity to work

These times are exposing how inadequate our interpretation of Christianity has been. We thought we were doing all right. The few disturbing signs did not indicate to our untrained eyes the festering sores which threaten to completely disable our society.

I am, personally, convinced that Christianity will not regain its vitality until we are able to heal the hurt of the person next door. In the not-too-distant past the Western church discovered the heathen overseas, and an awakening and vitality, of sorts, came about as people shared material wealth to send missionaries. The American Indians had a strange culture and language, so we sent missionaries to them. To the rural church, the city was strange and foreboding, so we could send missionaries there. After the war, a tremendous outpouring of goods and help went to people overseas. We support radio and literature ministries to people we cannot see or know. We preach to people in jail, but do not know them after they get out.

I am not saying we should not do the above. But what they all have in common for all but the missionaries is a complete lack of personal encounter. We do not know how to share the gospel with our neighbor or the person with whom we work. Somehow, spiritual things are in a category by themselves unrelated to real life.

But a person is not made up of different pieces. If he is physically sick, it will effect his attitude toward many situations. If he is hungry, or has a big debt he can't meet tomorrow, his mind won't be on his work. If there is conflict with his neighbor, it will alter his relationship to others. Jesus ministered to people's needs, whatever they were at that particular time. He dealt with the physical as well as the spiritual as, for example, the great amount of time spent healing sickness and death. Sometimes, He escaped early in the morning to be alone or to go to the next town, but this was to keep healing and preaching in proper balance. He responded to such questions as payment of taxes to the occupying power, mistreatment by soldiers, or the rich man who needed bigger granaries. He felt sorry for hungry people when He fed the five thousand, or permitted the disciples to shell grain as they walked through the fields. His declaration in the synagogue at the beginning of His ministry proclaimed preaching good news to the poor, releasing captives, giving sight to the blind, and liberty to those oppressed. Jesus responded to all human need, not only what we label *spiritual.*

Our youths censure us because we spiritualize the message of Jesus. We have done a good job of teaching them that "all are precious in His sight," but when one of them wants to move next door and lower the value of our property we are up in arms. We say we have been saved by grace, but when we are to associate with persons who have a sordid past or who are not as prosperous as we are, one would think we have been saved by our merit. We have taught our children to "love our neighbors as ourselves" but have refused to accept the wider implications that ever-improving communications and travel add to the word *neighbor.* We think nothing of driving to Wichita or Lincoln for shopping or entertainment, but when it comes to alleviating suffering in the ghetto, we pass by far on the other side. There is scarcely a Mennonite church today, and certainly no larger settlement of Mennonites that is not within easy driving distance of areas of severe human need. The hopeless circumstances of many people in Newton is a shame to every Christian who is supposed to be a neighbor.

Our problem seems to be how to take hold of the situation in a meaningful way. When the *good* Samaritan (Samaritans were loved by the Jews as much as we love communists) —when the good communist stopped by the road to help the man beaten by robbers, he simply did the obvious thing. If people are hungry, we need to feed them, short range and long range. If their houses are worse than our cattle barns, we need to do something about it.

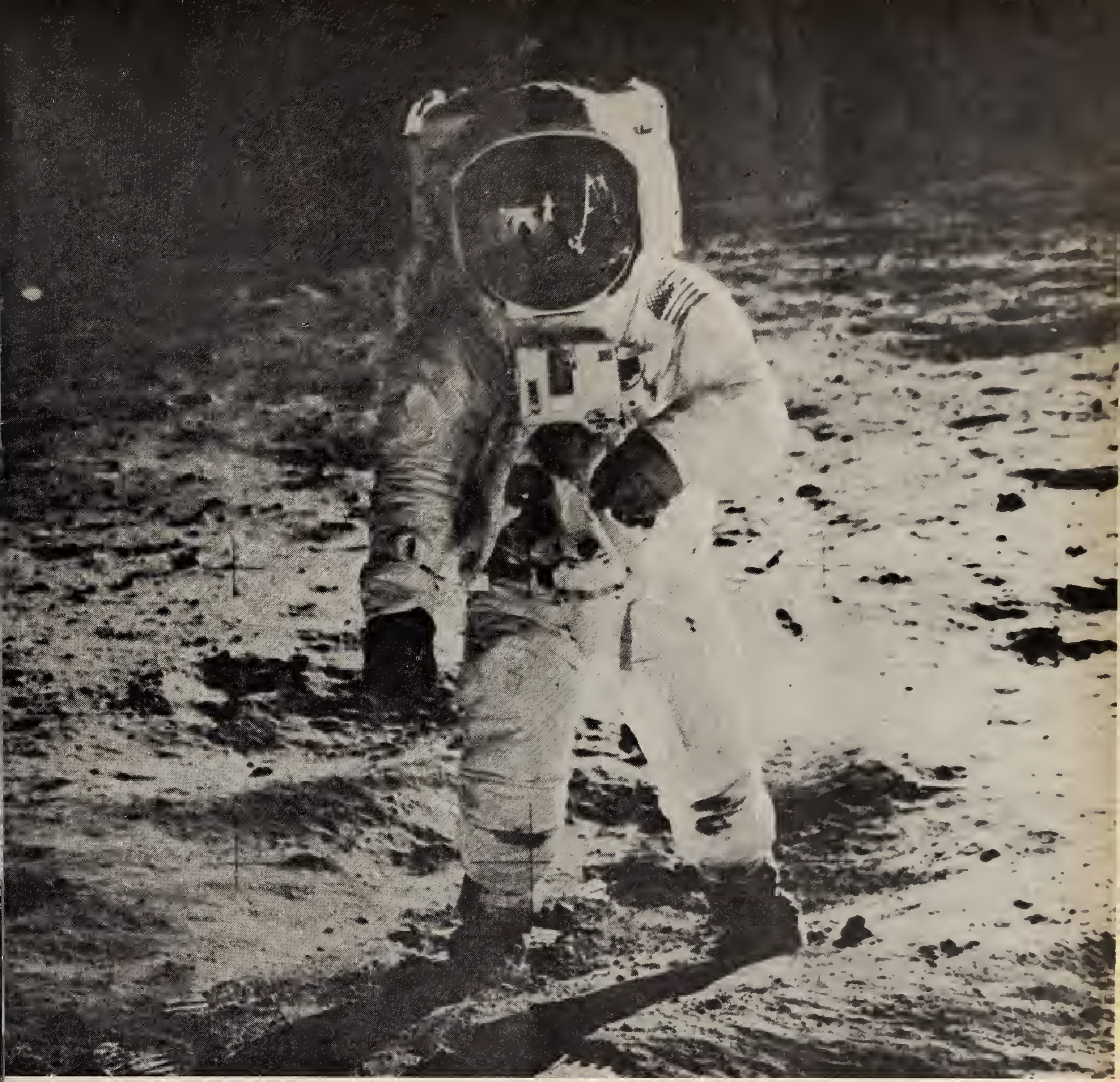
But will these activities have the desired result of finally saving the whole man? Just this week, I talked with a person who, for many years, lived on the poverty level but now is improving herself and family. She says, "It doesn't do any good for the social worker to tell people how to improve themselves. The desire for improvement is more caught than taught." She feels, very strongly, that the attitudes of people in need will not change until there are meaningful relationships with those who have higher standards.

The implication of this is clear for Christians. We cannot save our world, from an antiseptic distance, with gifts of money alone, however sacrificial or well-meaning. We will have to take up the cross of opportunity, deny ourselves, and respond to the needs of persons we meet. We will have to get out of our middle-class comfort and go to those who need us. What would happen if every Christian would spend only one hour a week outside the walls of the church building helping someone who needs it: listening to the one who has problems or is lonely, helping those who can't make ends meet, sharing tragedy in a family, making the life of an older person useful. If the Spirit of Christ impels us to do this, it will bear fruit.

There is another dimension, and I would like to share my personal experience. Jesus said it is more blessed to give than to receive. For several years, I have been attending the Upper Room Fellowship at the Kansas State Reformatory. For nearly a year, I was apprehensive before I went the first time, but felt it was my duty. Now, I wouldn't trade anything for what I have received, in many ways. I received far more than I gave. By shrinking from the needs of people, in whatever walk of life they may be, we are foregoing a tremendously inspiring and enriching experience. Of Jesus it was said: "who for the joy that was set before him endured the cross."

Willard Unruh.

Editor, Willard Unruh, North Newton, Kan.



MAN ON THE MOON—SOME THEOLOGICAL QUESTIONS

Waldemar Janzen

THE THEOLOGICAL IMPLICATIONS of space travel have not received much attention, yet. Many Christians have, no doubt, asked themselves what this might mean for faith and in the light of faith.

Of necessity, everyone who speaks on the subject does so as a novice. And since only a few facts are available, we can take only a few faltering steps into uncharted land, steps as uncertain as those of the astronauts on the moon.

Nevertheless, men of religious faith ought to ask, even now, what the landing of human beings on the moon means for faith. And what new ideas concerning meaning and values can we get for such ventures from faith?

Up to a point, space exploration means no more than an enlarged and louder asking of those religious and ethical questions which face man. the explorer, in other situations. Every human advance into unknown realms of knowledge and mastery can be a threat to the self-image and the val-

YOUTH

ues that have formerly given meaning to man's existence. This threat has two thrusts.

On the one hand, the new achievement represents a gain in man's sense of self-importance and leads to a temptation toward idolatory, toward placing himself into the center of things in such a way as to arrogate to himself an importance not properly his own.

On the other hand, however, this temptation is held in balance, and perhaps outweighed, by an increasing sense of devaluation as he comes to see himself as a less-central component part of a universe recognized as increasingly vast and complex. In other words, overbearing human pride tends to become the defensive veneer of a humanity plagued with profound inferiority feelings.

The recent feat of *Apollo 11* will continue—and perhaps in a severe way—to challenge man to find meaning in his existence without becoming unduly exuberant but, more important, without feeling unduly insignificant. This challenge will not be different in kind, however, from the challenge which has increasingly engaged researching and exploring mankind in the past.

Certain ethical concerns which are raised forcefully by the space-exploration programs are not new, either. There is the question of stewardship of resources. Does the gain justify the investment?

There is the question concerning the risks. Do the anticipated gains justify the exposure of individual men and of mankind to risks and dangers, largely unknown and uncontrollable?

And there is the question of human strife. To what extent are the various nations engaged in a race for more and more powerful and persuasive symbols for their claims to national superiority?

These are not rhetorical questions, but real ones. We must find genuine answers to these questions. There is nothing self-evident about them. Honest and long-debated differences of view will ensue before any Christian, not to speak of human, consensus can be expected. That our list of questions is a partial one hardly needs saying.

One suspects, however, that such uniquely new an achievement as the first human landing on another celestial body will prove to have theological and ethical implications of a unique kind, also, of a kind not faced by the religious believer before. Only the future will tell what these will be; at present, we can hardly do more than hazard a few guesses.

First, I expect an unprecedented increase of respect for the scientific image of the universe (*Weltbild*). While most literate inhabitants of the earth have accepted the word of astronomers, in theory that is, to the extent that we have given our intellectual *yes* to their talk about orbits, light years, and galaxies, this assent has had a rather abstract quality. Over against the intellectual acceptance of the Copernican universe sprinkled with the spice of Einsteinian mystery, there stood the everyday experience of the world as flat, the sun as rising, and the moon and the stars as little lights stuck as beautiful decorations to the heavenly vault.

Now the average TV-viewer cannot look at the moon without saying: "There they were, and it took them only a few days, and I saw them land and walk around." We will begin to live on a round planet among other heavenly bodies not only with our mind, but with our feeling, and that will be new. Nor will it be limited to the moon or to other bodies actually reached. The concrete experience of the universe beyond the earth will act symbolically for our relationship to the rest of the universe, as well.

A second unique feature which seems, to me, to be of religious significance is the possibility for man to see the earth from a vantage point outside of it. While only very few men have actually experienced this in a very limited way, that small sampling of such a possibility may, nevertheless, stimulate the empathetic imagination of the rest of men sufficiently to create a human solidarity that has not been here before.

I am thinking of the feeling of solidarity as earthdwellers, over against an alternative experienced in a very small way, and yet experienced by man, namely, that of being on a heavenly body other than the earth. This could be illustrated by the analogy of earthly citizenship: We feel a solidarity as citizens of one country over against the possibility of being a citizen of another country, and we feel that identity strongly and realistically when we find ourselves in another country. Will this hold a potential for peace on earth?

A third and last implication for religious faith seems likely to me. While we are long past the time when Christians thought of heaven, that is, the realm of the presence of God, as up there or out there geographically, and while we, certainly, reject the supposed statement of one Russian cosmonaut, that he did not see God up there, as religiously irrelevant, we will, of necessity, become more aware of the symbolic, nonliteral meaning of much of our religious language. On the whole, I hope this will result in a clarification of the nature of faith and in a strengthening of it. For some very literalistically-oriented sections of the church, this will mean difficult adjustment.

Finally, I want to note, in retrospect, that my last three points pertain to the effects of space exploration on man back *home*, on earth. I could summarize my own attitude to space exploration by saying that the basic question for me, as a Christian, is whether these efforts help man to be more fully man, that is, advance toward the ideal of manhood demonstrated in Jesus Christ, or whether they hinder man in that quest. What the astronauts actually find on the moon, or elsewhere, in terms of geological data, or even biological life, seems to me to be of less direct interest for faith. I do not expect from it much help toward the illumination of the meaning of our existence or the guide of our conduct, that is, of those realms that are the concern of faith. This may be a theoolgical colorblindness on my part, however.

MEDITATION

Honestly, Lord

"NOT EVERY ONE who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers' " (Mt. 7:21-23).

As I look at this portion of Christ's "Sermon on the Mount," in my weaker moments, I often fall into the sin of casting judgmental thoughts—both at myself and my church. Is there a minute chance that Christ might have had the discernment to look ahead two thousand years and etch our churches in the panorama of His thoughts? No! Certainly not! How absurd of me to think such nonsensical reflections of sadistic judgment.

Why should we deserve this decree? We have been baptized and claim Jesus Christ as Savior and Lord—that is, unless He demands all of our hours in the week; He tries to change our lives; He wants us to befriend someone who isn't even our relative; He requires us to really live that *nonsense* about loving our enemies, being peacemakers, salting the earth, being suffering servants, and giving to the poor.

Why should we merit this verdict? We attend weekly worship services—that is, unless Aunt Milly happens to be coming over for dinner; the Cardinals are playing a home game; the Lions Club needs help cleaning up after homecoming; we had to work the Saturday, three to eleven o'clock shift; there happens to be some snow at the edge of the road; the corn needs harvesting; or we decide we should make it a day of *bed*-rest.

Why should we warrant this sentence? We are deeply concerned about preaching the gospel—that is, unless it begins to work on our favorite sin; it calls us to repentance; it confuses us with the facts of God, when our mind is already made up; it threatens that which makes us secure—our nation, our community, our church; it gets mixed up in practical things of life, like economics, politics, and social norms; it takes too much time, effort, and blood.

Christ's words, "I never knew you; depart from me, you evildoers" (Mt. 7:23) keep haunting my mind. Our task, as a church, is not finished. We must never be satisfied until "that day comes."

The honeymoon is over! Our church has been there long enough for us to discover its faults as well as its gifts. Likewise, it has had the privilege of viewing most of its members, when we have had our hair down. After the honeymoon come the realities of married life. Married life demands honesty. Honesty is a two-sided creature. It doesn't work when only one side feels the urge to be itself.

Have we tried Christian honesty? Let us honestly share our feelings of concern, that we might discern the Spirit together, instead of divorcing ourselves from the church. Have we honestly considered our personal obligations and privileges with respect to our church? Let us throw aside our masks of individualism, self-sufficiency, and autonomy. We need each other in Christ.

As we honestly dedicate ourselves to the corporate task of being Christ's disciples in a hellish world, let us ask the power of Christ's Spirit to direct our wills and actions. In our common search, one thing becomes clear. The church is not a social club for the do-gooders, but a filling station for sinners—not that more sin might ensue, but that God's Spirit might fill the hearts and lives of men and women for His service.

James L. Dunn

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COVER

Do the anticipated gains justify the exposure of individual men and of mankind to risks and dangers largely unknown and uncontrollable? See "Man on the moon—some theological questions."

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Snake oil merchants coming

My first county fair was an education explosion. When I wandered down the midway, I started to learn some things that I've never forgotten.

The first man I encountered was selling snake oil, and he really knew how to sell. His table held several cages of lively snakes plus snake oil in bottles. The snake oil, he told the crowd, had wonderful curative powers because—well, because snakes are never sick, so obviously they have something in their systems that keeps them going. Get that oil and you'll always be well. Anything from cancer to headaches, from falling hair to tired blood can be treated with snake oil. Rub it on your body where it hurts and you're on the road to recovery. One dollar per bottle.

I was gripped by the promise of healing. I had never strayed far from our farm or grade school, and was glad that on this first foray into the world I had discovered the cure for so many of the world's ills. But I was just a bit peeved that my father had never provided his family with this wonderful tonic.

I would have bought a bottle or two but I only had twenty-five cents. A good thing, too, because through later research I discovered that the snake oil was plain mineral oil with some worthless stuff added. But many other people had dollar bills and they snapped up the snake oil fast.

That man could really sell snake oil. I've never seen a man like him since, or have I? I suspect that I pass him often as I turn the dial of my radio or page through magazines. Now he is peddling an intellectual type of snake oil for the mind. It's less messy than having to fill those little greasy bottles from a drum in the basement. And more profitable, too.

First, he was selling salvation from the communists in government. Then he was saving us from liberals in the churches. But the market for this snake oil has been dropping. There just aren't enough people hurting from communists or liberals, though a few people still can get a numb feeling if they raise their eyebrows long enough while thinking about the subject. (When a Republican President of the United States goes to a communist country to dance a jig, the communist scare gets a little thin.)

This fall, the subject that is getting the loud sell has been sex education in the public schools. Talk to anyone along the midway and he gets high blood pressure about the subject. He's ready for the snake oil merchant's nostrum of oily words with additives of slippery facts and character assassination.

And after hearing the pitchman's cries, he becomes angry at his church, his school board, and his neighbors for not tipping him off long ago.

Sex education deserves sensible discussion, not the snake oil assault.

All of these discussions need an infusion of a renewed faith in God. The professional controversialists appeal to our fears and we have plenty of them in the dark recesses of our souls. But before we try the cheap oil treatment, let us believe that God goes before us in the deadly and daily battle with sin.

My father never bought any snake oil, though at the time, I wished he would. Now, I'm glad he knew better.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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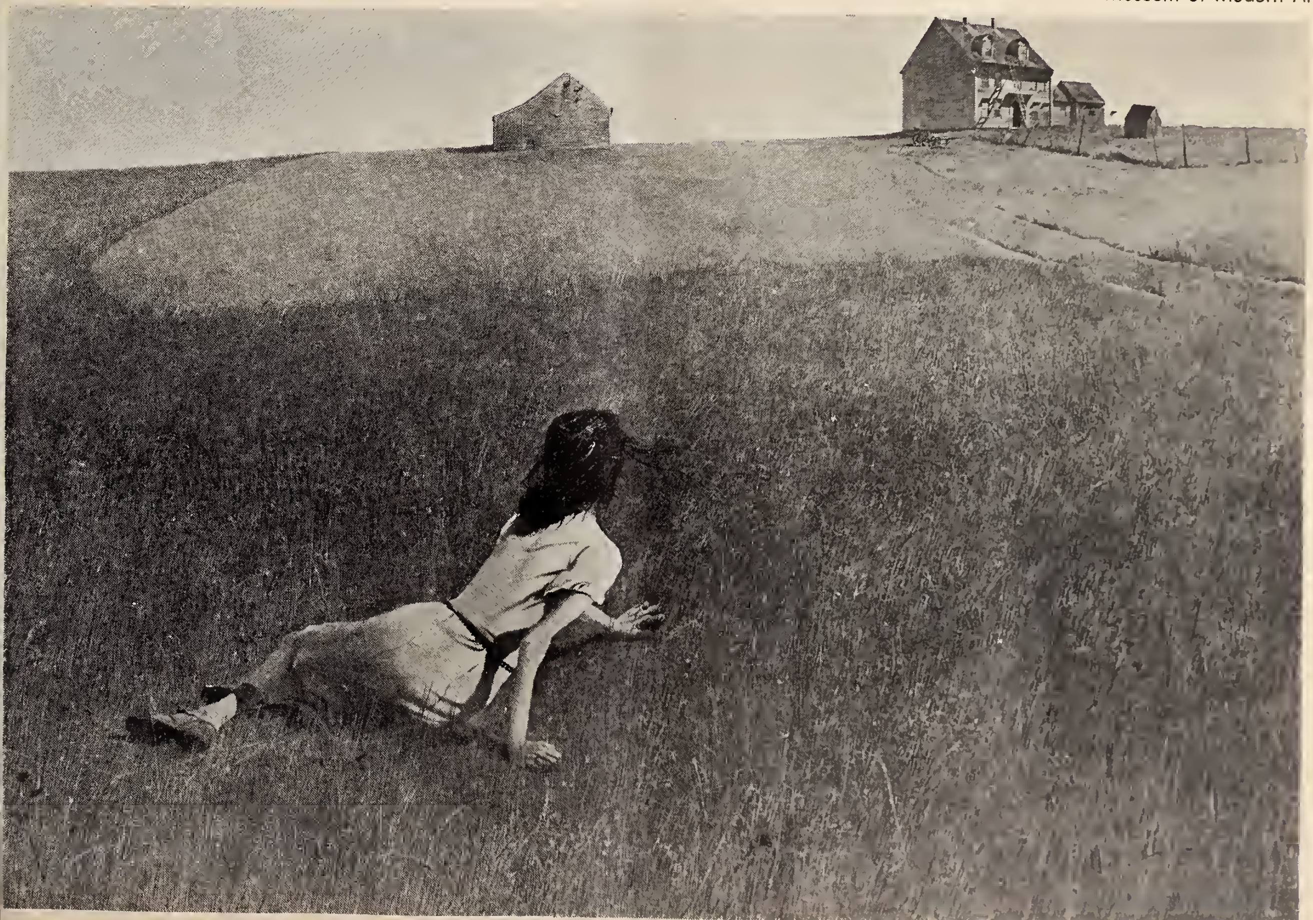
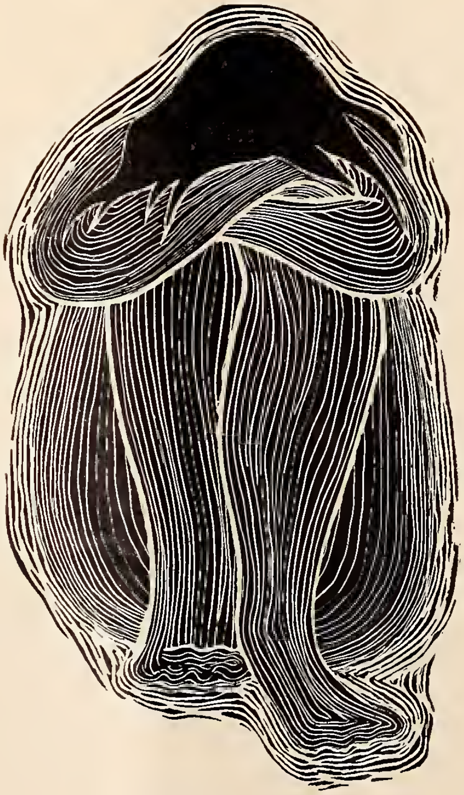


Stop feeling sorry for yourself



Richard Armstrong

IF ANYONE HAD cause for self-pity, it was Carson McCullers, the widely read American novelist.

At the time of her death, Mrs. McCullers' career was described by a literary critic as "a vocation of pain."

Much of her art, the critic commented, "seemed to have flowed from her own tortured life."

Before she was twenty-nine, Carson McCullers had suffered three strokes which paralyzed her left side. Discouraged, she imagined she could never work again. But gradually, a page a day, she resumed her writings.

The ever-present pain intensified. Her husband committed suicide. Illness made her a virtual cripple.

In a rare mention of her troubles she said: "Sometimes I think God got me mixed up with Job. But Job never cursed God, and neither have I. I carry on."

To say, "Stop feeling sorry for yourself," is not to deny the very real and severe mental and physical anguish of people all over the world.

It is to affirm that excessive concentration on self only magnifies your problems—and may add unfairly to other people's.

To feel sorry for yourself is the easiest thing in the world. We all do it. But it doesn't accomplish much. It rarely improves anything. Self-pity is one of the deadliest illusions known to man.

It is a prison without walls; a sign pointing nowhere; a parasite on the creative energies of man; a barricade to human relationships.

It has gratification of its own that not everybody is willing to give up.

But most of us hunger for some assistance in breaking out of our self-made enclosures.

People who suffer prolonged periods of depression with its accompanying feelings of inadequacy should, of course, seek professional help.

But ordinary self-pity can be handled by a change of attitude. So we have listed some common ways in which it reveals itself.

Examine them. Discover the fallacy in them. And the next time you are about to use one of them, you may think better of it.

I can't take it anymore

Do you honestly think you would exchange your troubles for those of somebody else?

Centuries ago, Socrates concluded that—all things considered — you'd probably settle for your own.

"If all our misfortunes were laid in one pile from which everyone had to take an equal portion," he said, "most people would be content to take back their own and depart."

Learn to live with the problems you can't change, and ask God for the strength to do something about the ones you can.

Realism is the first step in the conquest of self-pity.

My life is so empty

People who complain about the emptiness of their lives fail to realize that redoubled efforts to understand others are often more effective than "picking over the raw bones of their own psyche."

This advice was given by Alan Fromme, chief psychologist of the mental hygiene clinic of University Settlement House in New York.

He cited signs of emotional immaturity which can, in many cases, lead to habitual self-pity:

Aloneness — Some individuals are nearly friendless, despite declarations that they have love to give.

Underperformance—The only way some persons can consistently support their poor opinions of themselves is to heap failure upon failure.

Indecision—Immature persons take halfway measures that satisfy nobody.

Hostility—This ricochets off the objects of their wrath and comes home to roost.

Anxiety—Because they are angry at others, they expect others to be angry at them.

Instead of thinking too much about your own inner vacuum, consider your assets and direct them toward people who stand in need of the very abilities you have.

Nothing I do makes a bit of difference

A Baltimore woman wouldn't think of her efforts as futile. As a result, her influence extends all over the world—and she doesn't have to leave her own house.

Since 1947, Mrs. William Whitridge has given free room and board to needy Johns Hopkins University students.

Years after, she still receives mail from her grateful boarders. They include professors, businessmen, scientists—some as far away as Ethiopia, Hungary, and Afghanistan. Her comment:

"I wish more people would open their homes to outstanding young men who need help."

The world is full of human want. We must take our eyes off ourselves to see it. We don't have to look far to find someone for whom our actions can make a great difference.

"Lift up your eyes, and see how the fields are already white for harvest" (Jn. 4:35).

I haven't got what it takes

A blind man—with no hands—serves as rehabilitation counselor for the mentally ill.

Twelve years ago, the twenty-seven-year-old blind man was like other youngsters. One day when he was playing with improperly mixed chemicals, they exploded. He lost his sight and both hands.

Despite his handicap, the boy completed high school and learned Braille. He then acquired a master's degree in vocational rehabilitation.

"He's bright," an official said: "he's learning a lot and he's teaching others. He will eventually train six more counselors in the district."

No matter what our limitations, each of us can do something, with God's help, to ease the burdens of other people. By doing so, we perform a valuable service and add meaning to our own lives.

"I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me" (2 Cor. 12:9).

If I could only get away from it all

A quarter-page advertisement in a midwestern newspaper offered a solution:

"Moon mortgages—unlimited funds available for land development . . . subdivisions, tourist resorts, rocket spaceports, and skyrises."

The savings and loan company which first placed the ad said it is the "first on earth to offer this service to our neighboring planet development."

Even the most ardent escapist would evaluate the moon as a nice place to visit, but. . . .

The desire to run away must be deeply rooted in all of us—so many of us try it.

But as long as we're on this spinning globe, our work is this: to accept responsibility and bring some divine love into very earthly difficulties.

Nobody cares about me

Like most half-truths, this statement can be an excuse for doing less than we should.

Of all the convicts counseled by Warden Clinton Duffy of San Quentin, none responded more readily than Bill Sands.

A few years after his release, Sands began to give hard-hitting talks on going straight to prisoners up for parole. Of the five thousand men he has worked with, forty-five hundred are still out of jail.

He puts it simply: "When you're finally free, help others who were in the same fix."

Once you stop allowing resentment to distort your life, you can put past experience to work for others. You may even help them avoid the same mistakes you made.

"Bear one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

I just can't keep up with everything

Frankly, who can? You just have to be selective.

Hundreds of older persons, far from conceding they were out of it, enrolled in a variety of free courses at the University of Kentucky.

All over sixty-five, they proved to be ideal scholars.

When personal problems appear unmanageable, world events totally beyond comprehension, we should resist the temptation to pull back into a private world, or even a fantasy world.

Discover the real world. Revitalize your thinking. Develop your unused powers. Find new meaning in purposeful service to others.

What's the use of trying?

An eighteen-year-old girl in Albuquerque is alive, today, because a policeman refused to follow this line of reasoning.

The girl was shocked into unconsciousness when she touched an electric wire while her hand was immersed in dishwater.

When patrolman John O'Brien arrived at the house, he thought the girl was dead.

"She wasn't breathing and she had no pulse, or at least none that I could feel," he said.

He began to give the girl mouth-to-mouth resuscitation, keeping at it until she showed signs of life.

To try when there is little hope is to risk failure. Not to try at all is to guarantee it.

You can't beat the system

Like hundreds of others, a New York motorist was frustrated by misleading highway signs, abrupt access roads, and dangerous guard rails.

He bought a camera. With it, he compiled seven hundred slides on highway hazards.

After persistent efforts, he presented his graphic pictures before a congressional committee.

The chairman had this praise for him: "Your layman's-eye view might well be given urgent attention by our highway engineers and experts."

Anger or dissatisfaction with any system will never change it. Doing something will.

Once our excuses are set aside, we can move ahead with the confidence that even a small candle of constructive, purposeful action is, in its own way, greater than all the darkness.

People are no good

The first day of school began on a bright note for a teacher who was glancing over the roll book.

"Look at those IQ's," she thought to herself. After each student's name was a number, such as 138, 140, 145. "I've got a terrific class."

The elated teacher tried new methods. The students responded exceptionally well to her creative approach.

Only later did she find out that the figures after each child's name stood, not for IQ, but for their locker numbers.

Most of the time, people will be as positive or negative as we expect them to be. Even misplaced confidence is better than despair. When you think about it, God puts an astonishing amount of trust in each one of us.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

New definitions for evangelism

Billy Graham repeats the words of a World Council of Churches officer who once told him that if that group should ever define evangelism, it would split the World Council of Churches.

He made this observation to a meeting of the National Council of Churches in 1966. And he repeated it again when he opened the United States Congress on Evangelism in Minneapolis on September 8. Five thousand people from ninety-five denominations attended this week-long meeting which follows in the tradition of the 1966 Berlin Congress on Evangelism. Graham was honorary chairman of both assemblies.

The implication is that some groups in the Christian church do not understand evangelism and cannot agree on it. But many of the thousands who came to Minneapolis were sure that they belonged to the group that knew what evangelism is. If the U.S. Congress on Evangelism was at all successful, they went home just a bit shaken in their convictions.

Leighton Ford, vice-president of the Billy Graham Evangelism Association, was the first to shake the Congress with a suggestion that evangelism had something to do with revolution and race.

"It is to the shame of the Christian church that we have been so slow to face the demands of the gospel in the racial revolution of our time," he said. "With some notable exceptions, we have moved only when we have been run over from behind. We have enjoyed, many of us, our privileged position at the 'white hand of God.' "

Response to Ford's attacks indicated that racism is one sin that conservative Christians are ready to freely acknowledge. And they saw as did Ford that racism has been a barrier to evangelism.

Asked Ford, "What kind of gospel [are we] preaching when a church sends missionaries to convert Africans, but suggests to the black American that he go to his own church with his own kind?

"Why should the black man listen to us talk about a home in heaven, when we refuse to make him at home in our neighborhood and schools? What, I ask you, does this *not* have to do with evangelism?"

Tom Skinner, a young black radio evangelist from New York, dared the delegates to do something about their confession of racism as sin. He accused white Christians of failing to accept black Christians as their brothers.

"We are embarrassed by a lack of fellowship by those who name the name of Jesus," he said.

He asked for concrete action. "As a brother, I must die for you. Will you do the same for me?"

Skinner called on the church to make its resources and facilities available to black people. He said, for example, that less than one hundred black students were studying in the white conservative Bible schools

Billy Graham opened the Congress on Evangelism on September 8.

Much is given
Much is required
LUKE 12:48

of the United States.

Ralph Abernathy, president of the Southern Christian Leadership Conference and successor to Martin Luther King, pressed for even more social action in the name of evangelism. He identified war, racism, and poverty as the three great evils of this age.

"Evangelize until the church becomes the church," said Abernathy, "until men can see Christ in you."

His definition of evangelism included some things which had not occurred to many in Minneapolis: "I challenge you evangelists to become prophets of protest.

"Protest the Vietnam war, call for the admittance of Red China to the United Nations."

About the war, he said, "Tell them about the godless, senseless, unwinnable war in Vietnam which sheds the blood of black men."

China needs to be a part of the United Nations in order that work might begin on conferences for world peace.

"Can't you hear Jesus say to every potential Peter, 'Put down the sword'?"

Abernathy also called for a more determined assault on poverty. In his introduction, he had said, "I don't stand before you as a civil-rights leader and as a leader of forty million poor people, but I come as a minister, both as a priest and prophet."

But he spoke for the poor when he said, "We demand a more equal distribution of the wealth of this land. We have paid our dues and we don't intend to lose. Before I'll be a slave, I'll be buried in my grave."

Though Abernathy was courteously and warmly received by the Congress, he did not receive support at every point. The Christian church is ready to move against racism, but war and nationalism are not as widely acknowledged as sin.

The Congress engaged in what some delegates felt was an uncalled-for act of nationalism in its opening session. A stirring opening procession of fifty state flags, followed by the singing of the national anthem, brought the assemblage to its feet, at which point it was led in a fervent prayer for victims and prisoners of war by the U.S. Navy Chief of Chaplains, Rear Admiral James W. Kelly.

In a letter to the executive committee, some of the one hundred and fifty Mennonite delegates at the Congress protested this nationalistic act and especially the prayer of support for the war without repentance and without a prayer for the other side.

The majority of the delegates betrayed their support of the war by applauding loudly to show their disapproval of draft resisters even when the speaker was making another point. Tom Skinner was saying that in spite of a history of oppression by American society, the black man has not rebelled against that society but loyally supported white society.

"Even though five thousand black men had been lynched, in 1917, the black man went off to fight for the "land of the free and the home of the brave," he said. "You must remember that even now it is not the black man who is burning his draft card and running off to Canada."

It remained to Mark O. Hatfield, senior senator from Oregon, to give the Congress the clearest word on evangelism and social action. Speaking about the unrest caused by poverty, he said, "We may attempt to enforce stability—or 'law and order'—through the use of force, but we will never have peace in our land until we repent from this sin, correct such injustice, and fulfill these needs."

Stating his opposition to the war in Vietnam, he called on the United States to take risks for peace by reducing the bombing and withdrawing more American troops.

"Why should we—a nation founded by those seeking a New World blessed by God—now be bound by 'an eye for an eye, a tooth for a tooth'? Do the fruits of the Spirit—love, joy, peace, patience, kindness, generosity . . . and self-control—do these have any relevance to the concrete realities we face?" he asked.

Hatfield put peacemaking and evangelism together. He said, "The love of Christ brings inner, personal peace. The gift of His Spirit is the true resource for wholeness of personality. Thus the task of peacemaking includes the call to evangelism."

These were some of the definitions of evangelism offered at Minneapolis. While not divisive, these varying views of evangelism brought a wholesome tension to the discussions of evangelism that many had not anticipated.

The Congress on Evangelism was as much a congress on social action as on evangelism. Obviously, five thousand churchmen, many of them conservative, would not have come to a meeting which had social action in its title. They had really come to discuss methods of evangelism, being sure that they knew what evangelism meant.

The afternoons of the Congress were given to learning about the methods of evangelism in some thirty-two seminars that included a variety of approaches. Much emphasis was given to verbal evangelism of the traditional type but in new trappings. But evangelism in an interracial setting was discussed in one of these "Church in Action" groups by Vern Miller, a Mennonite pastor from Cleveland.

The evangelistic impact of a communal society was discussed by Virgil Vogt of the Reba Place Fellowship, a Mennonite group in Evanston, Ill. Vogt presented the communal society as the beginning of the revolutionary community that Leighton Ford had described.

An appeal for a discovery of the small group fellowship came from Keith Miller, an Episcopalian layman. He urged people to identify with people's problems to the point that they open up their lives and make themselves vulnerable.

He said, "When we committed Christians get vulnerable enough to open our lives in a natural way, people see the living Christ at work, healing and changing these lonely miserable lives before their eyes—and they sometimes find hope."

The U.S. Congress on Evangelism produced many good words on evangelism. And it closed appropriately with a service of mass commitment led by Billy Graham during which the delegates knelt and prayed in silent intercession.

But the most dramatic challenge to the Congress came not on the last day but midway in the Congress when two University of Minnesota students, a young man with beard, long hair, and antique glasses and a barefoot girl with long hair, were suddenly and rudely expelled from an evening meeting by a crush of ushers.

The disturbance came after a forty-five-minute choir concert that celebrated the Great Commission with the use of gospel hymns of dedication to preaching the gospel and before Billy Graham's introduction of Keith Miller to speak on personal evangelism.

Though Graham said nothing at the time, many in the crowd protested the ejection of the couple who had been seated on the floor at the front of the auditorium. After launching into his speech, Miller said, "I've got to stop. We just threw out the man that looked more like Jesus Christ than anyone here. God sent me two examples and we've lost them. The ushers threw them out, out of kindness to those of us on the platform, but that's the way we've always acted."

Later in the evening, the couple was returned to the meeting escorted by a number of delegates who had threatened to leave the Congress if the two were not readmitted.

The following morning Graham apologized and expressed the regret and embarrassment of the Congress leadership.

"I think we handled it poorly. I think I handled it poorly. I apologized to them in my room afterward," he said.

"I would like now to publicly apologize to them for what happened. We've invited them back, and it's our prayer that they will find Christ."

The event had in part been foreshadowed and evaluated in a report made to the Congress on the previous morning. Kenneth Chafin, a professor of evangelism at Southern Baptist Theological Seminary, reported on his experience in an evangelism program that reached out to young people in leather jackets and long hair. He expressed his discomfort by saying, "I discovered how emotionally attached I am to class evangelism."

The Congress on Evangelism began as a celebration of class evangelism, but enough things happened to shatter the old images of evangelism, so that we may have reason to hope that future evangelism will be a new and more responsible proclamation and witness. *Maynard Shelly.*

Volunteers repair a roof in Gulfport.

Hurricane aids togetherness

Hurricane Camille was a great leveler—in more ways than one. That is the way one General Conference Mennonite voluntary service worker evaluated the Gulfport tragedy of August 17.

"Seems He stirred us all up together: the rich, the poor, the black, the white," commented Mrs. Annie Hiebert. "On Monday morning, the rich couldn't buy electricity. The white couldn't find pure drinking water. We had all been treated alike." Mrs. Hiebert, a voluntary service worker from Newton, Kan., was completing her second year in Gulfport when Camille struck.

On invitation from Harold Regier, minister of the Crossroads Church, Mrs. Hiebert, as well as the Ronald Ratzlaffs and the Doug Dycks, rode out the over 200-mph winds in the basement of the Crossroads church. By eight-thirty on Sunday evening, the electricity was off. The tide, according to reports in Monday's papers, at the storm's peak reached highs of twenty to twenty-seven feet above sea level.

But even the basement of the church did not, altogether, keep out the fury of the storm. "For a while, we tried to keep the water mopped up as it was blowing in so hard at doors and windows, but this we had to give up," reports Mrs. Hiebert. Mostly, those who had sought refuge in the church stayed in the hallways, away from the windows.

Surveying the scene the next morning, the group found extensive tree damage. The road to Camp Landon had to be cleared of fallen trees before the staff could survey the damage of the night. Fortunately, the damage at the camp was mostly trees. Almost miraculously, a trailer house had been spared amidst the falling trees.

In North Gulfport, many of the streets were impassable. Many homes were completely deroofed. Brick houses of a low-rental project were heavily damaged. Of General Conference properties, the library was completely deroofed and most of the books soaked. Yet, amidst all the destruction, there was the wonder: "Strange, so much devastation and yet no deaths in North Gulfport."

Some good may yet come from this tragedy. "Out of all of this destruction may come a togetherness that has been missing for so long," is the way Mrs. Hiebert sees it. Concern for one another seems to show through, regardless of race.

Mrs. Hiebert's second year ends in October. But she has decided to stay another year: "I feel needed here and I want to stay," she says.

Camille disaster fund

A Camille disaster fund has been established by the General Conference to aid victims of the hurricane which struck Mississippi areas the night of August 17.

Although the Red Cross adequately provides such emergency aid as food, clothing, and temporary home repair, it only provides materials to restore dwellings to pre-Camille conditions. In some situations of prior intense poverty, such a restoration is completely inadequate and sometimes seems a waste of resources. In many cases, the need prior to the hurricane was immense. Therefore, the proposed fund will assist in the rebuilding of several homes for poverty-level people, where restoration of the previous condition is inadvisable and for which other emergency funds are not available.

There is also the possibility of real need among those whose level of income would make them ineligible for Red Cross aid, but for whom restoring a home would work a real hardship. Such persons would not be considered poverty cases, but would be persons whose resources could not immediately absorb the strain of home repair or replacing furniture.

Donations may be sent to the Commission on Home Ministries, Box 347, Newton, Kan. 67114, marked *Camille Disaster Fund* or *Mennonite Disaster Service.*

Crash pad for teen-agers Part of Wichita project

The Wichita, Kansas, voluntary service unit has entered its second year with a record of community action and plans for future involvements. Leaders of the unit are Daniel and Betty Jantzen.

The unit has joined hands with Mennonite Disaster Service in renovating houses in the area covered by Project Amy, a federally funded program to bring houses in a square mile of the ghetto up to city housing codes. The unit leader and eight men and women from Mennonite Disaster Service remodeled one house. A contract has been drawn up to begin work on another one.

Another unit project is the establishment of a house for sixteen- to eighteen-year-old boys who are on welfare and have no place to live. Two voluntary service workers would live in the house, which would accommodate about six boys. Kenneth Janzen of Muskogee, Oklahoma, one of the volunteers, has talked with several people at the county welfare department and established the need for such a house. He has also visited Methodist Youthville in Newton, Kansas, a possible model for the house.

A summer program of breakfast, black-awareness classes, and recreation at the Claver Community Center closed August 14. The closing presentation for parents consisted of a play about famous American black men and women, a modern dance, and singing. Claver is now open from 4 to 6 P.M. on school days for studying and tutoring. Judy Freiburger finished a one-year term at Claver in August and returned to her home in Ontario.

Unit leader Jantzen has also been appointed to the Young Adult committee of the United Methodist Urban Ministry. The committee is responsible for the operation of the Ecstatic Umbrella, a crash pad for young people needing a temporary place to stay.

Other unit members have different responsibilities. Betty Jantzen teaches retarded children at Wichita's Institute of Logopedics. Gerald Weaver continues his work of data collection in the planning department of the Wichita Area Community Action Program.

New department in Builder For children's teachers

Sunday school teachers of children's classes can look forward to receiving additional lesson help from *Builder,* the Mennonite magazine for church workers. The new feature will begin January 1970.

Appearing the first month of every quarter, the new article series aims to help teachers of older primaries, older juniors, and intermediates, by supplying supplementary lesson help for some of the quarter's lessons.

The quarterly feature is appearing in response to the general trend of upgrading lessons. School students' texts have been much upgraded. The same thing is now happening to Mennonite Sunday school lessons as children's graded materials are being revised by the Old Mennonite and General Conference Mennonite churches. Meanwhile, so that older primaries, older juniors, and intermediates do not find their lessons too easy, their Sunday school teachers are encouraged to use the additional lesson help that *Builder* will be providing for them in 1970.

Builder, edited by Daniel Hertzler, is produced cooperatively by the Mennonite Publishing House, Scottdale, Pennsylvania, and Faith and Life Press, Box 347, Newton, Kansas. Children's Editor, Esther Groves, will supply the quarterly feature for children's teachers.

Words and deeds

The Pacific District Conference, with the assistance of the Commission on Home Ministries, is entering a joint arrangement with the Southwest Conference of the Old Mennonite Church to start a new Mennonite church in Orange County, Calif. On Sept. 1, John Kreider, who lives in the area, assumed the leadership of this congregation. The church will meet in the Kreider home in the city of Orange until a church site can be located.

Bethel College received contributions of $142,545 during its 1968-69 fiscal year, an all-time high for gifts to its current fund. Last year's gifts totaled $88,301.

RECORD

Calendar

Oct. 10-12—Western District Conference, Wichita.

Nov. 8, 9 — Ontario Conference, Leamington.

Eastern

Oct. 12 — Philadelphia, Pa., Germantown Meetinghouse, 286 anniversary of arrival of Mennonites, John Ruth, speaker.

Western

Oct. 13 — Larned State Hospital, clergymen's day.

Oct. 23 — North Newton, Kan., Hesston-Bethel Cultural Series, Wichita Brass Quintet.

Marriages

Irvin Busenitz, Zion Church, Elbing, Kan., and *Karen Thiessen,* Swiss Church, Whitewater, Kan., July 19.

Marvin Duerksen and *Rosalie Ratzlaff,* both of Alexanderwohl Church, Goessel, Kan., on Sept. 13.

John Fata, Saint Patrick's Church, Bloomington, Ill., and *Donna McClure,* Carlock (Ill.) Church, on Sept. 6.

Allen Heiser, Emmanuel Mennonite Brethren Church, Henderson, Neb., and *Dalice Regier,* Zion Church, Elbing, Kan., on May 30.

Mark Janzen, Zion Church, Elbing, Kan., and *Hendrikje Minke van der Werf,* Manson (Iowa) Church, on Sept. 7.

Larry Keith and *Audrey Good,* Pine Grove Church, Bowmansville, Pa., on June 28.

Merle Marx, Assembly of God Church, and *Carol Wiens,* Grace Church, Dallas, Ore., on Sept. 19.

Jacob D. Neufeld, Clearbrook (B.C.) Church, and *Mrs. Helen Epp,* Clearbrook, B.C., on Sept. 19.

Wayne Regier, Zion Church, Elbing, Kan., and *Nancy Wagner,* Broadway Christian Church, Wichita, Kan., on May 31.

Donald Showalter, Maugansville, Md., and *Phyllis Martin,* Goodville, Pa., at Pine Grove Church, Bowmansville, Pa., on Sept. 6.

Harry L. Wilson, Hyde Park Methodist Church, Chicago, and *Mary E. Janzen,* First Church, Hillsboro, Kan., on Sept. 20.

Workers

Ronald Dietzel, Hesston (Kan.) Mennonite Church, began a two-year 1-W service term in Houston, Tex., on Sept. 1. A 1969 graduate of Bethel College, North Newton, Kan., he is teaching in the Houston ghetto. His parents are Mr. and Mrs. Arnold Dietzel of Newton, Kan.

Hildi Doerksen, Portage Avenue Brethren Church, Winnipeg, Man., is serving a voluntary service assignment in Hamilton, Ont. She has attended Manitoba Teachers' College and the University of Manitoba, both in Winnipeg, and graduated from Waterloo (Ont.) Lutheran University, with a bachelor of arts degree.

Tom and Ruth Friesen are serving a twenty-seven-month TAP assignment in Bolivia. Both are graduates of Bethel College, North Newton, Kan. He holds a bachelor of arts degree in sociology and she has a bachelor of arts degree in German. They have done graduate work at the University of Missouri. He is a member of North Mennonite Church, Butterfield, Minn., and she belongs to First Church, Mountain Lake, Minn.

Robert Gerhart, Quakertown, Pa., has been appointed to the General Board of the General Conference Mennonite Church to replace Heinz Janzen, who resigned to accept the position of General Secretary. Gerhart serves as pastor of the Bethany and Flatland churches.

Henry G. Hiebert, Neuanlage Grace Church of Hague, is serving a two-year voluntary service assignment. He will teach at the Oraibi mission school in Arizona. He has a teaching certificate from Saskatchewan Teachers' College and has attended the University of Saskatchewan and Canadian Mennonite Bible College in Winnipeg. His parents are Mr. and Mrs. Jacob M. Hiebert.

Mr. and Mrs. Larry Koehn, First Church, Mountain Lake, Minn., are serving as caretaker and cook at Swan Lake Christian Camp, S.D.

Philip Landis, Pine Grove Church, Bowmansville, Pa., is serving a 1-W assignment at the Brook Lane Psychiatric Center, Hagerstown, Md. He is the son of the Robert M. Landises.

Dietzel

Doerksen

T. Friesen

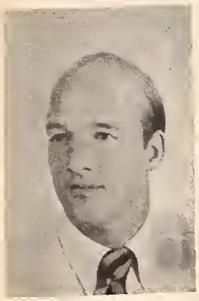
R. Friesen

Miron A. Morrill, a graduate of Hamline University, St. Paul, Minn., where he also taught for twelve years, is teaching English at Bethel College this year. He also holds a bachelor of sacred theology degree from Boston University and served on the faculty of Cornell College, Mt. Vernon, Iowa, and of Southwestern College, Winfield. Most recently, he has served on the English faculty at Soochow University in Taipei.

Wesley Prieb, professor of English at Tabor College and a graduate of Bethel College, is teaching a course in American literature at Bethel.

Steven C. Ratzlaff, Bethesda Church, Henderson, Neb., has accepted a two-year voluntary service assignment under the Commission on Home Ministries. He is being placed in the Rosewood area of Kansas City as a single volunteer to do street youth work. A number of area churches, including

Schellenberger



D. Schmidt

D. Schmidt

D. Schrag

P. Schrag

the Rainbow Boulevard Church, will be contributing to his support. He attended Bethel College in North Newton, Kan., and graduated from Nebraska Wesleyan University in Lincoln in 1967. He has also attended Mennonite Biblical Seminary, Elkhart, Ind. His parents are Mr. and Mrs. D. P. Ratzlaff.

Kent Reimer, Glendale Church, Lynden, Wash., is serving a two-year voluntary service assignment at the Minneapolis Workhouse Prison. He has attended Bellingham Tech. and Skagit Valley College at Mount Vernon, Wash. He is a member of the Glendale Church. His parents are Mr. and Mrs. Winfred Reimer.

Elaine Sommers Rich, a graduate of Goshen (Ind.) College and Michigan State University, is teaching English at Bethel College. Prior to going to Tokyo, where her husband served on the chemistry faculty of International Christian University for the past three years, she taught some of the speech at Bethel.

Frieda Schellenberg, Bethany Church, Watrous, Sask., is serving a three-year assignment as a public health nurse in Bolivia. She is a graduate of Saint Paul's Hospital, Saskatoon, and received her bachelor of science degree in nursing from Bethel College.

Don and Debra Schmidt are serving a twenty-seven-month TAP assignment in Bolivia. They will be involved in teaching and community development in a rural area. Both attended Bethel College, North Newton, Kan., and he holds a bachelor of arts degree. He is a member of Bergthal Church, Pawnee Rock, Kan., and she belongs to Hopedale Church, Meno, Okla.

Dale Schrag, Eden Church, Moundridge, Kan., is serving a two-year voluntary service assignment at Arvada, Colo. He will work in community service. His parents are Mr. and Mrs. Richard D. Schrag.

Paul Schrag, Zion Church, Kingman, Kan., joined the voluntary service unit at Arvada, Colo., in September. A 1969 graduate of Bethel College, North Newton, Kan., he will be active in community services. His parents are Mr. and Mrs. Ralph P. Schrag.

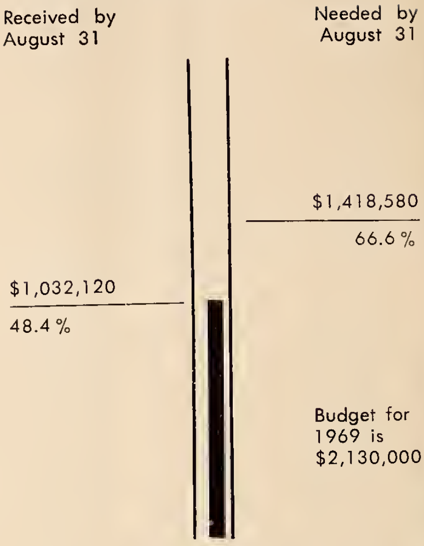
Phyllis Whitman, Menno Church, Ritzville, Wash., joined the Hamilton voluntary service unit Sept. 15 for a one-year period. She received her bachelor of arts degree from Whitworth College, Spokane, Wash., and has also attended Sacramento State College in Sacramento, Calif. Her parents are Mr. and Mrs. Philip Z. Whitman.

Carl Zimmerman, Pine Grove Church, Bowmansville, Pa., is serving a 1-W assignment at the Woodrow Wilson Rehabilitation Center in Fisherville, Va. His parents are Mr. and Mrs. Samuel Zimmerman, Goodville, Pa.

College football

Adrian 19—Bluffton 18
Bethel 42—McPherson 0

Conference budget



With the end of August, two thirds of the year is past. During this period the General Conference received 48.5 percent of what is budgeted for the year. This compares with 44.6 percent for the comparable period a year ago. A continuing concern for which we have not found an answer is to attain a better balance between budget for a given commission and its receipts. You will note that the Commission on Education has received only 25.8 percent of what was budgeted. A recent mailing from this commission to all homes urged support for this program and we would, herewith, want to endorse the urgency of support of the Commission on Education. *Wm. L. Friesen, Conference Treasurer.*

Deaths

George E. Friesen, First Church, Reedley, Calif., was born Jan. 12, 1880, in Inman, Kan., and died on Sept. 19.

Baptisms

Friedensberg Church, Avon, S.D., on Sept. 14: Curtis Koehn, Robert Ratzlaff.

Zion Church, Elbing, Kan., on May 25: Sharon Andres, Elaine Buller, Carol Janzen, Lena Klassen, Charles Klassen, Bernard Regier, Mae Anna Regier, Phylis Regier, Bonnie Stucky.

LETTERS

Put the Bible in space

Dear Pastor and Members of the Congregation: Several weeks ago, a member of the Deep Run Mennonite West congregation requested that our church support the *Apollo 8* astronauts for reading from the Scriptures while circling the moon. The following week, our church bulletin had a paragraph explaining why and how to support the astronauts' decision and to whom to write.

Our Youth Fellowship has shown much concern and decided to write to all the neighboring religious institutions. Your congregation can join the crusade by writing letters or sending petitions to NASA.

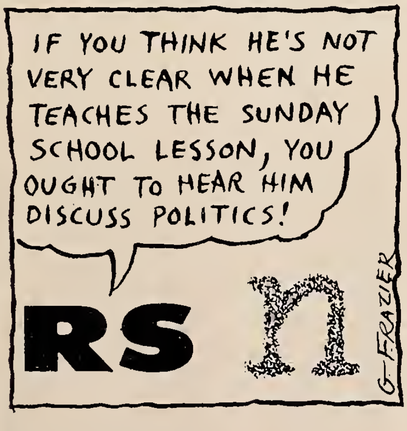
The information which appeared in our bulletin read as follows:

Madalyn Murray (O'Hair) the atheist crusader has obtained twenty-seven thousand signed letters protesting the decision of the astronauts to read the Bible, in space. She plans to present these letters to NASA Headquarters asking that these men be publicly censured for this act. Family Radio Broadcasts is asking the Christian public for one hundred thousand letters commending the astronauts. Your letter is needed. Example of the letter is as follows: "I support the December 1968 decision of the astronauts to read from the Bible, in space, while circling the moon." And any more you might want to write. Sign name and address and send it to: NASA Officials, ℅ Family Radio Broadcasts, San Francisco, Calif. 94134.

Let's pass the word along—one hundred thousand letters.

Thank you very much for your time and effort. Yours in Christ, *Deep Run Mennonite West Youth Fellowship, Bedminster, Pa. 18910.*

CHURCH LETTERS


IF YOU THINK HE'S NOT VERY CLEAR WHEN HE TEACHES THE SUNDAY SCHOOL LESSON, YOU OUGHT TO HEAR HIM DISCUSS POLITICS!
RS
G. FRAZIER

Distortion of poor fund

Dear Mr. Shelly: The article in the Sept. 9 issue of *The Mennonite*, "One Million Dollars for Poverty?" is, I feel, inaccurate and a distortion of the intent of the resolution which was formulated by the Arvada Church and passed by the General Conference.

The resolution was drafted precisely because present Conference programs were not adequately relating to this very critical problem in our society. It was my hope that this resolution would provide a vehicle for the Conference to reassess its priorities and become more relevant to these issues. It is my feeling that the poverty fund should be a parallel program, tapping new sources of funds rather than a tack-on program, as described in the article. I cannot, in good faith, check any of the boxes in the statement of intent since I feel that the poverty fund is of the highest priority rather than one that is to be considered only after present budgets are met. If this resolution is to be used as leverage for meeting existing program commitments, I would just as soon not see it implemented.

The proposal as presented in this article is a classic example of a social institution struggling to maintain the status quo, unwilling or unable to reexamine its priorities. Just as the Federal Government is concerned with poverty only after its bills are paid to the military, so the church is interested in the poor only after its existing programs of home ministries, education, and seminary are paid for. If the million-dollar fund is to be a victim of the lack of support for existing programs, our contributions to poverty will continue to be channeled through other organizations. *Paul Nachtigal, 1510 Kennedy Drive, Denver 80234.*

Paper is part of church

Dear Mr. Editor: The picture (posed, of course) of the wastepaper basket full of *Mennonites* caused me to want to write my objection to *The Mennonite!* My problem is—I can't bear to throw them away! Yes, I do pass them on to others but always with the admonition, "Please return it. I'd like to save that article!"

No fooling, I'm having storing problems. I'm a *Mennonite* pack rat! I have a box full under my sewing machine cabinet; another on the floor of my linen closet; more on my hall shelf; one stack by the davenport (1968 issues), and the latest ones by my favorite chair. Right now, I see my Aug. 12 issue, open to the picture "Rootless" and the poems on page 483, on my dining-room table! The Sept. 2 issue on my footstool, open to the youth section "When your folks fight. . . ."

I like most of all the Christlike and common-sense approach. Thank you for the Every Home Plan. It is a bit of my church-home to me. It's great. *Carrie M. Hughes, 2740 Breeze Rd., Lima, Ohio 45806.*

About Letter Writing

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

DISCUSSION

Games Mennonites play

I've always believed that we Mennonites play a good game of society-watching. It is the best stance to take if one is concerned about one's own principles. Yet, judging from the tenor of the articles appearing in *The Mennonite*, there are some serious questions being raised about the legitimacy of such a game. The questions have to do not only with the game itself but with the position one should take if one is to be an active participant in the maelstrom of society.

Mennonites, like other citizens, are getting well saturated with laments about alienated youth, mindless bureaucrats, and an incomprehensible government. At the same time, we are made increasingly apprehensive about exhortations to polarize the issues, about the need for confrontation, and about the legitimacy of increased militancy. It is no aid to our sense of well-being when we hear of the need to tear down the institutions of society while, at the same time, it is in vogue to speak of a man's aggressive nature and to refer to the major role of violence in history.

As the issues now stand, we Mennonites find ourselves in a very perplexing state. Periodically, we express our feelings of guilt. Yet we are uncertain whether we should be radically active in society, or whether we should issue well-timed proclamations which have the merit of serving as a *conscience* while maintaining our righteousness. Some among us would dismiss society and, having dismissed it, seek understanding through the Word and Mennonite historicism. Others would look toward existentialism to provide the answers we require. After all, love is existentially sound and we've been talking about love for a long time now.

But I am not writing in order to add to the guilt feelings of the Mennonite community. Breast-beating has its place, but it is a privatized affair and certainly doesn't help the community of man. It is simply my thesis that Mennonites, rather than concentrate upon their guilt should continue to emphasize a sense of responsibility and to require others to also act responsibly.

It is the loss of a sense of responsibility and integrity that strikes me as a key problem area confronting us today. Others, of course, have also made this observation. But I want to suggest something more. That is, that man's own rationality and careful planning have produced conditions in which it is almost *impossible* to act responsibly or to require others to do so. It is as if we have constructed *things* called *rational organizations* and have used our constructions as replacements for our own personal responsibility and integrity.

Let me expand upon this. To exercise rationality in human affairs is to delegate authority; to divide up a job that needs to be done. We consciously seek to be rational, for it serves to get that job done in the most efficient and effective manner.

Thus, in our church fund drives, we often hire experts who know how to be efficient; who know how to organize. Teams are chosen to canvass given sections of the town. A well-publicized campaign is mounted and the entire drive appears as a collective effort. Authority is delegated to different committees, committee meetings are held and, from these, policy decisions are made and plans are carried out.

This example can be recited over and over. Indeed, I would suggest that our entire society has become a bewildering array of specialized, rational organizations. Organizations are involved in almost every aspect of our lives. Should we be involved in an automobile collision our insurance companies settle the claims of damage. Should our child be in trouble in school, we are referred to the counselor, who now serves as a buffer between us and the child's teacher. If we have complaints about commodities, we file them at the complaint department rather than to the particular person who sold us the commodity. The consequence of this act is that in almost every arena of our lives we are faced with the vexing problem of trying to find out who has the ultimate authority, who is to be

The Mennonite who becomes a religious liberal by adopting the behavior of a swinger is not liberal. He is, rather, contributing to the maintenance of a society which can only foster the breakdown of personal integrity.

Mennonites, rather than concentrate upon their guilt, should continue to emphasize a sense of responsibility and to require others to also act responsibly.

In almost every arena of our lives, we are faced with the vexing problem of trying to find out who has the ultimate authority, who is to be held accountable for given actions. . . . Everyone and no one is responsible.

We Mennonites need to recapture the spirit of freedom which the students enjoy.

There is often a naive fascination for a kind of benign anarchic state of existence, where creativity, goodness, and all the ideal qualities of man will somehow emerge and be maintained in a pristine state.

Mennonites are already liberal, even radical, in their social and religious perspectives.

held accountable for given actions.

Under these conditions, we are faced with the paradox that everyone and no one is responsible. It has reached the point where an advertisement exhorts us to be tactful about recommending a mouthwash to someone by simply sending in his name to Breathless Anonymous. The organization will, thereupon, make the suggestion. Who is responsible? No one and everyone.

This abstract nature of exercising responsibility may well be one fundamental reason for ghetto riots in Northern cities. Specific figures bearing ultimate responsibility were relatively easy to identify in the South. Persons in the civil rights movement could demonstrate against the county sheriff, the town mayor, or the particular owner of a restaurant. They were figures who represent authority and the specific issues were relatively clear.

But who has the authority in Chicago? Is it Mayor Daley, the City Council, the Democratic machine? The problem is that no one and everyone has the responsibility for ghetto conditions. Responsibility has become an abstract exercise of power. Is it any wonder, then, that the response of an outraged minority is to riot against an all-too-abstract system?

Yet, rioting against the system has been only one response. Another radical, although less violent tactic, is to force a polarization of the issues and, thereby, to more easily identify both the problems and the parties associated with them. In such a tactic, the liberal is to be eliminated so that the extreme positions may confront one another. Thus, a segment of the New Left was arguing for supporting Wallace in the past presidential elections so that the issues might be polarized and clarified. From the perspective of these persons, liberals are seen to be amoral in their stance; confusing the issues rather than clarifying them. The trouble with polarizing issues, however, is that extremism is its own enemy as the communists found out in Nazi Germany.

A third response is a withdrawal into a sort of privatized existentialism. A stance that maintains that the only thing one can rely on is one's own private experiences and meanings. The ultimate behavioral consequence of this is to simply drop out of society; to live in a restricted, privatized world. Such a stance may be of comfort for a given individual but it hardly provides a basis for attempting to improve the societal conditions that have fostered the reaction.

A variation of the privatized existential approach is to engage in emotion-generating sessions. The idea here is to look beyond the roles that men play to see the real emoting person. This may be a fine exercise in understanding the problems involved in playing organizational roles, but understanding does not necessarily lead to change. Further, there is a danger in emphasizing emotions for the sake of merely emoting. It is fine to have a beautiful experience but, as conditions now exist, we can only hope for fleeting moments of these experiences. Finally, by placing such an emphasis upon emotions, it is only too easy to be swayed by demagogues who speak with *conviction* or who can *move* an audience.

It seems to me that neither extremist politics nor emotionalism is the only response to an abstract society that appears to have gone beyond any hope of insuring the sanctity and integrity of the individual. Rather, what is required is a kind of counterrationality. A counterrationality based upon, what I would call, religious humanism. This requires that we do not confuse the form and organization of religion for the content of it. All of us are familiar with a stance that loses sight of human concerns in the course of pursuing an ever-stricter adherence to the forms of religious dogma. Nor does the position I advocate permit the substitution of new, empty forms for past forms of religious expression. The Mennonite who becomes a religious liberal by adopting the behavior of a swinger is not liberal, in my terms. He is, rather, contributing to the maintenance of a society which can only foster the breakdown of personal integrity. To be a swinger is to engage in cynical gamesmanship.

The stance that I have in mind is that creative solutions come about only through disciplined thinking of rational alternatives rather than retreating into one's viscera; that love, without a sense of integrity, becomes a maudlin amorphous sentiment. But action is not to be viewed as a good in and of itself. Rather, action must be accompanied with considerable thought as to its appropriateness.

What determines appropriateness of action? How are creative solutions to be derived? From my point of view, answers to these questions can be found only from a perspective that does not permit us to assign to our positions in this society the ultimate responsibility for our actions. It does not permit us to say that a course of action is required because "I am a businessman" or "I am a farmer" or "I am a professor." It means, rather, that the final responsibility rests upon ourselves as individual actors, maintaining a sense of integrity *independent of the roles we play* in the many organizations of which we are members. It means that we always have the option to say, "No," to the demands of society. It means that when we do say, "Yes," we have only ourselves as the final source of accountability; that we should see that accountability in relation to the *human community* rather than to some abstract organization. It means a conscious denial of the right of an organization to govern our lives unless we so choose to let it do so.

Perhaps there is a parallel between the way in which our present society is organized and the Catholic Church in Luther's day. The organization of the Catholic Church had replaced in importance the very tenets upon which it was formed. Not only could individuals absolve themselves of personal responsibility through the institutional services of the priest, but priests could also absolve themselves by rationalizing their behavior as functionaries of the Church. Luther, *Mennonite professors should ask themselves whether they are acting responsibly by encouraging their students in acts of civil disobedience.*

in a sense, called for a renewed emphasis upon personal responsibility and integrity. In so doing, he helped set off a new rationality based upon individual responsibility. Yet, ironically, the consequence has been to replace the priest of Luther's day with an abstraction which we call a role or duty or obligation today.

Perhaps we need a clarion call like Luther's; a challenge that calls men to call themselves and others to account for their actions. Such a challenge requires everyone to be subject to his own Nuremberg Trial, where God, fellowmen, and self are the judges. It means that the individual Mennonite must take responsibility for his own actions and not assign that responsibility to the Mennonite community. It further means that retreat into the Mennonite community is no longer a viable option. It means that the emphasis upon love without an accompanying emphasis upon personal integrity is an empty platitude. It means that the objective of love is to foster integrity and that, conversely, integrity becomes worthy of love.

These ideas are not popular among a generation raised upon the notion that all of our ills can be assigned to that secular demon called society and that consequently there is nothing we can do about them. (I suspect the notion is derived from an inaccurate interpretation of the social sciences.)

I am referring to many of the youth who have had much to say about the loss of personal integrity and responsibility. Yet they too often are content to hurl the charges against the institutions of society without inquiring into their own sense of responsibility and integrity.

Often, for example, there emerges among those students who espouse a new love ethic a kind of irresponsible arrogance. Other students tend to romanticize action if not actual conflict. And there is often a naive fascination for a kind of benign anarchic state of existence, where creativity, goodness, and all the ideal qualities of man will somehow emerge and be maintained in a pristine state.

Despite these criticisms, students should be listened to, not because they are young and represent the now-generation, but because they have the freedom to make judgments upon our society. Listen, for example, to the lyrics of a Simon and Garfunkle record. Here are biting commentaries on contemporary society. They are not the banal blandishments which college youth were listening to in the fifties.

Many good reasons have been offered for students' involvement in dissent. But certainly, fundamental to this dissent is a growing awareness of the insensitivity of societal organizations to the needs of individuals. Higher educational demands have spawned huge university structures which cannot adequately respond to the privatized experience of education. Students' concerns with university organization have spilled over into other societal organizations as well, especially the political, industrial, and military organizations. Students are asking for accountability and credibility among members of these organizations. Yet, it should be remembered that, ironically, universities provide an arena of freedom by which students can, in fact, register criticism and dissent.

While I personally feel that students too often express their concerns irresponsibly, I believe that we Mennonites need to somehow recapture the spirit of freedom which the students enjoy. The freedom that I have in mind, however, is not a by-product of affluence or the protective walls of a university, but it is a freedom based upon an awareness that, as individuals, we have the freedom of choice, and with the freedom, an affirmation of a personal sense of responsibility.

I believe that Mennonites have the basis for this counterrationality if they do not confuse liberalism with conformity to the secular world. Mennonites are already liberal, even radical, in their social and religious perspectives. Mennonites have a tradition that provides them with a sense of freedom; of being "in, but not of the world." But we need to stop being privy to our own perspectives. We need to stop sharing these perspectives only among ourselves or in safe contexts or among destitute foreign peoples who already are intimidated by the awesome power of western man.

To put these concerns more concretely, Mennonites should ask themselves whether they are serving as mere sops to the plight of the people in some Latin American countries. If they are, perhaps they should be challenging the executives of the American corporations who are responsible for many of these conditions. Mennonite farmers should ask themselves whether they are acting responsibly toward migrant workers. If they feel they cannot act as responsibly as they would like, perhaps they should challenge not only themselves but also the corporations with whom they may be under contract.

Mennonite project directors in urban areas should ask themselves whether they are permitting the people with whom they work to act responsibly or whether they are imposing a new paternalism upon them. Mennonite professors should ask themselves whether they are acting responsibly by encouraging their students in acts of civil disobedience. Would they, for example, be willing to give as much as they are asking of the students? And students should ask themselves whether they are involved because of the excitement of it all or whether they see themselves as *responsibly* involved.

Answers to these and many more questions require, I believe, a renewed emphasis upon responsibility and integrity. That emphasis can come about only when a sense of freedom has been realized. The consequence of such an emphasis is a challenge to the conditions of a society which, through its own rationality, provides too many easy avenues for avoidance of personal accountability. *Joseph Smucker, Apt. 606, 1537 Summerhill, Montreal 109.*

MEDITATION

When someone who loves stands by

It was late in June when I learned, many years ago, that I had passed the county teacher's examinations. By that time, most school boards had hired. I learned of one vacancy at a school around sixty miles from home.

On a rare and lovely June day, my father and I started out in our 1928 Chevy for an interview with the school board. Lovely as only a June day, it was rare because, as one of six children, I would have this time with my father alone.

When we arrived we learned that most of the district had wanted to close the school since there would be only two pupils. The school was a run-down building at the edge of a thick forest. No other buildings were in sight of the school. The salary was forty-five dollars a month, out of which I would have to pay fifteen dollars for room and board. Nevertheless, the thirty dollars looked good in the aftermath of a depression. I wanted to help my parents.

Since it was lunch time, we were invited to eat with one of the school board members. I will never forget the little fish, probably sardines, with their eyes still in them. It was a very unpleasant meal, since I felt that all eyes were upon me anyway waiting for my decision.

My father, wisely, left the decision completely up to me while he talked farming with the men. My mind was in torment, I wanted to accept to help my parents but I was only eighteen and the loneliness, being away from home for weeks at a time, forced me to refuse the position.

On the return trip I felt I had let my family down so, after a while, I said to my father, "I should have taken it since we need the money so badly."

"I wouldn't have let you accept it if you had wanted to," answered my father, much to my surprise, and he began to whistle softly.

I will never forget the wonderful feeling I had after I learned that my father stood by me in this decision. It proved the right one, for I found a better position near home.

Since that time, I have had this same good feeling many times. I believe that every Christian experiences it when he is able to decide against some sin or temptation. When the battle is over, you just know that the heavenly Father approves.

The Good Samaritan must have felt it when he refused to go by unconcerned but stopped to help the injured stranger. Joseph of Arimathea must have known it when he let them lay our Lord and Savior in his own grave.

Whether it is withstanding temptation, helping someone through a time of grief, giving the cup of cold water in His name, every one who does these knows the good feeling of having someone who loves him approve. There is no better feeling. *Charlotte Carpenter*

* * * *

Recently a nineteen-year-old wife came into my study weeping because her husband, though five years her senior, periodically left her and stayed with his mother for a week or two. This time, he had left her without money and, already, one store had picked up their TV set. In a sense, maybe, he had really never left his mother. It may be that she always helped him in his decision-making and he never matured. Genesis 2:24 says, "Therefore a man leaves his father and his mother and cleaves to his wife." Leave and cleave are important words for both husband and wife to consider. *Ward W. Shelly*

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COVER

Learn to live with the problems you can't change, and ask God for the strength to do something about the ones you can. (See "Stop feeling sorry for yourself.")

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On singing lies

Donald R. Steelberg

I CAN REMEMBER sitting in a Wednesday evening prayer meeting, as a child, while the people around me sang the hymn, "Jesus, Lover of My Soul." It seemed that it went on interminably and I can remember dreading that it would be chosen. I found its popularity difficult to understand. Was it the tune *Martyn,* which made it drag? Or was it the fact that the hymn's language was too much to take?

Then I remember the first time I was in a church where the tune *Aberlstwyth* was used. Older now, I found I liked the hymn. The minor key, the role of the melodic line, and the emotion seemed to fit the imagery of the words. But it was not the music alone which had won me; now I knew the meaning of the words.

As I studied the hymn and its background, I found that others had had a somewhat similar experience with it. Even John Wesley (brother of its author) disliked it and kept it out of the hymns he compiled as long as he lived! The amatory suggestions, the deep emotion upset him, as it has many others since.

But its biblical message is clear: it is old and modern in that it understands sin not as actions which man commits, but as rebellion. We *are* all unrighteousness and false and full of sin. Modern man seeks authority and refuge. The hymn asserts that it is to be found in Christ. The Welsh tune helps us affirm it with music appropriate to the thought.

The tune even helps me sing one line I have great reservations in singing: "Thou, O Christ, art all I want." The music lifts me so that, at the least, I want it to be true.

I sometimes wonder, though, if this is true for everyone. Perhaps some people, in singing, never really think about the words. Others, I am sure, are upset in having to sing words they do not mean. The words of the preacher in Ecclesiastes come to mind: "Guard your steps when you go to the house of God; to draw near to listen is better than to offer the sacrifice of fools. . . . Be not rash with your mouth. . ." (Eccles. 5:1, 2). It is possible to sing lies in church.

How often have you had the feeling that you were singing a lie? I almost never sing, "Beneath the Cross of Jesus," without a sense of lying when I come to the words: "content to let the world go by, to know no gain nor loss." Nor can I bring myself to sing, "Jesus, Priceless Treasure," although one could not ask for more beautiful music. I just can't honestly say, "Long my heart hath panted, till it well-nigh fainted, thirsting after Thee. . . ." So, sometimes, not even music helps. Not that I do not want these thoughts to be true; but they are not, they say too much.

For this reason, some hymns are better kept for private devotions than public worship. That is true, of course, of some Psalms; and not just the vindictive ones, either. I find it difficult to open my mouth for Psalm 42 in a worship service: "As a hart longs for flowing streams, so longs my soul for thee, O God."

There is a connection between the hymns which have been mentioned and Psalm 42. Not only a borrowing of lines and thought but a relationship of kind. They could be called hymns of the inner life and many of them came directly from the movement in church history known as Pietism, that period after the Reformation when men hungered for lives which matched their theology. They were used with great effect in public worship and are the predecessors of the gospel song. They still have their place in public worship when they are so incorporated that they help us worship; when, in the light of what has been said and done, they help us speak honestly to God.

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Law and order as seen by a police chief

Henry J. Ediger

Law and order as seen by a police chief

COMMANDER MILES IS a black man who has risen to a high level within the Police Department in Chicago.

One day, he told me of going into the Army after graduation from high school, from which he received a battlefield commission. He had come from an above-average home in the black community and his mother was able to give him more help than most mothers could. Yet after returning to Chicago, he had a real problem with the civil service examination for the Police Department.

In the examination, the question was asked where the Museum of Science and Industry was located. Miles had never been there, even though he was born and raised a mile from it. He was asked the location of the water tower, one of the city's best-known landmarks. Again, Miles had never been there. The third question was the location of the airport which. then, was rather close to his house. Again, he had no knowledge of the location.

The kind of things that Commander Miles failed to get as a child are a part of what a person needs to adapt and succeed in this society. If you don't get these things, you start in this competitive world under a handicap.

Even when the black pupil makes it all the way to college, it is very often by means of his body, which is of great value to the school for use on one of the athletic teams. A black student at Northwestern University, who was on the wrestling team, was asked if this was the only thing he could do and he replied, "I really wanted to go out for the debating team but, when I went there to sign up, I saw only white students and I was afraid to ask if I could join, for fear they would turn me down."

One of our captains in the Police Department has an engineering degree from the Illinois Institute of Technology. When he began to answer ads calling for engineers, he was always told the position was filled. At one of the firms, he answered the same ad two weeks running and was told each time that the position was filled. But as he was leaving, the employment representative called him back and told him that there was a vacancy in the firm for a janitor.

When the teen-ager in the slums arrives at the age of independence (he may be only fourteen or fifteen years old), he sees about him the people who have failed, and those who have succeeded. The dope pusher has done well, while the laborer becomes a little more stooped each day.

One of the War Gang members on the west side of Chicago was asked how he expected to get a job when he was twenty-six years old if he had accumulated such a bad record. The gang member's reply was, "I never expect to be twenty-six years old."

The problems that a child faces in a slum are numerous and overwhelming. When parents come to the city from the rural South, this family, whether white or black, has real problems. Usually, the father has no salable skills. He is functionally illiterate. The only housing the family can find is some run-down building in the high-crime slum area. The family in trying to find some kind of acceptable home may move five times a year, which makes school work impossible for the children. If the schools in your town were to close down tomorrow, I think that the children would get an education, somehow, but in the slums you start with parents who are illiterate, and there is no seed which can grow.

Many factors cause the slum child to fail in school. One of the biggest reasons for failure is diet. In one of our slum schools with the usual high rate of absenteeism, the teacher managed to get hold of milk and sweet rolls for her pupils; immediately, the absenteeism disappeared. These children simply did not have enough food at home to give them strength to go to school.

Another factor in stacking the deck against the slum child is that he may be a part of a family of eight or ten in two or three rooms, with the only table cluttered up with debris and the only light a hanging bulb. This, plus the complete confusion that exists in such an environment, soon makes you realize that study or learning under such conditions is hopeless.

In the United States, the crime problem in the cities has become associated with the colored communities. Now this is not completely true. Southern Appalachian whites and Puerto Ricans at the same economic level reflect the same crime problem. What we are seeing in our cities are displaced, poor, uneducated, and untrained people, who arrive in the city without any ability to cope with the modern urban society.

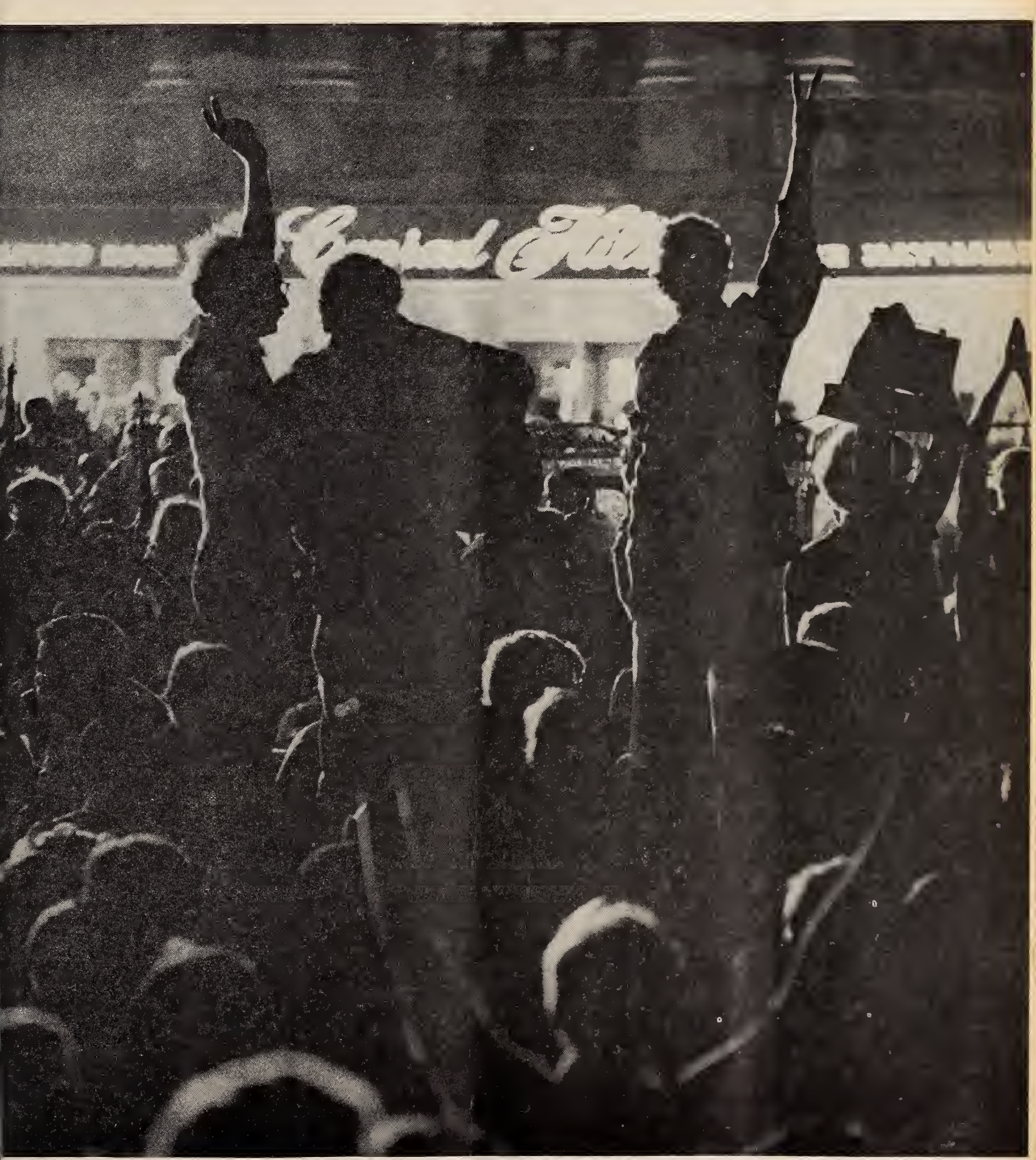
With no ability to compete in the urban culture, this group goes from bad to worse. They have a high birth rate and high infant mortality. Enough children survive to form a large family, making it even harder for the poor, struggling father to feed his brood.

After a period of this poverty with no chance of rising above this level, the riots start.

Rioting is not new in this country. Riots in the eighteen hundred's killed more than fifteen hundred people in a short time, and these were not black people rioting. The Irish came to New York around 1850. This group of newcomers had strange habits and, even worse, brought in a religion that was new to many of the people of New York who were not Catholic.

In 1863, after the Irish had already gotten a foothold, came the biggest

Chicago 1968: "We have in the various groups of dissenting minorities many people who, as Stokley Carmichael tells us, are quite willing to die for their cause."



riot of all. This riot was triggered by President Lincoln's freeing of the slaves in the South, which brought on the fear in the Irish that now a new group would come into New York and take their newly won jobs away.

Somehow, we do not resolve our disagreements peacefully but resort to violence, in one way or another.

Our forefathers were not here long when they were at war with the Indians, then came the French and Indian wars, after which came a riot in Boston against the established government of that day, which later developed into the American Revolution. Then came the War of 1812; the Mexican War was followed by our own civil war.

To come a little nearer to our own time, we had a revolution, of sorts, in the New Deal, in which many of our standards were changed and many new rights were given the common man. We can recall that the workmen sat down at the machines in Detroit, stopping the entire plant. There was an outcry over this but the government did not call out the troops and, in due time, this disagreement was resolved. The right to unionize is no longer questioned.

We have people in this country who do not agree with the dominant culture in power. They express their disagreement in various ways: some wear long hair, some wear strangely different clothing, some attack our draft system, and some attack our government. These dissident groups all have goals. Under our Constitution, these people must be allowed to have their say, whether we agree with them or not.

All dissident groups have one thing in common. They are saying to us, "The culture you represent does not suit our needs and we will force you to change this culture so that we can be a part of it."

We have in the various groups of dissenting minorities many people who, as Stokley Carmichael tells us, are willing to die for their cause.

What about people who do not agree with us? Years ago, David Henry Thoreau refused to pay his poll tax in Concord and was imprisoned. Ralph Waldo Emerson came to see him in the jail and exclaimed, "David, what are you doing in there?" to which Thoreau replied, "What are you doing out there when you should be in here with me?"

We are well acquainted with the other means of dissent, such as the long hair, beards, and type of dress of some of our youths. Some resentment of the adult world by youth has always been present, in the past, but never quite as openly.

In the past five years in this country, many of our taboos have gone out of the window. The decisions by the Supreme Court in the areas of obscenity have almost loosed the bounds of what can be printed or shown in the movies. In criminal law, we are seeing a redefinition of crime. The state of Illinois has completely rewritten its criminal code, in which sexual activity between consenting adults is almost free of sanction. Those of us who have a stake in our culture, as it is, feel that things are not only going wrong but going wrong entirely too fast.

Our children, like children in the past, tend to strike out on their own when they reach adolescence. For a time, then, the child is much more influenced by his playmates, fellow students, and even the TV, than by his parents. We find, however, that if we can hang on and do not come to open warfare with them, they will tend to return to us when they have gone through the teens.

In police work, we see this teen-age rebel through his siege on society without him getting dirtied up by arrests to a point where his past record will keep him from employment. Recognizing this, even the Police Department is willing to overlook past transgressions, if it appears that the phase of revolt is over.

How do you handle this teen-age rebel? It sometimes seems that his home, school, and church suddenly are out of step with him. Even though we find ourselves in deep trouble with this rebel, we still know that the best place for him is his home environment because the alternative, which may mean jail, is the sure way to destroy him. When you look about you, at your own background and that of some of your friends, you will see that almost all have, somehow, straightened out.

When we hear the call for total enforcement of the law, we ask, "Upon whom will this enforcement fall?"

Generally, we will find that this wrath of the law will fall upon our teen-age rebels, on one of the dissident groups, or anyone who might disagree with us in another matter. Somehow, we feel that the Mosaic Law of a tooth for a tooth will make for an easy solution of our problems. We have learned that when we put a man in an institution for a time, where we direct his every move, we soon take from him the ability to strike out for himself and, by the time we release him, he is like a child without the ability to cope with our society. In cities, we are now developing halfway houses where someone who understands the problem of the released convict will see to the housing and employment of the released man. Each night, the parolee returns to this halfway house where an understanding person can counsel him and see him through the problems of adjustment in the situation. The rate of return to prison, even in this situation, is too high but it is much lower than when this prisoner is released without any guidance whatever.

I am not happy with our situation, but I believe that as a country, we will solve this problem. The action that we take toward our poor and underprivileged will have its effect on the total crime problem.

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Denver churches look to their city

DENVER: "Denverites are able to play shirt-sleeve golf in January while skiers are on powder snow fifty miles away . . . dense forests and sparkling streams are an hour's drive away . . . spacious tree-lined boulevards, well-kept homes, the clean and upward thrusting downtown. . . . Here's the electric atmosphere of a great city" (The Chamber of Commerce).

DENVER: A sweltering row of soot-stained stucco huts . . . shoulder-to-shoulder close, their screens rusted, their yards scuffed concrete clean. "What's there for me?" (An angry, bitter young Hispano father).

DENVER: "Manufacturing employment is currently over eight thousand, the highest in history" (The Chamber of Commerce).

DENVER: "Talk about being victimized. . . . How about the Mexican? He's the last one hired and first fired. How is he supposed to assimilate? Hungry people quickly retaliate" (A Hispano attorney).

Contrasts: The seedy beside the scenic. Poverty with the shadow of plenty. These are pictures of the same city. In addition to Denver's affluence and beauty, there are ghettos, racial hurts and anger, poverty and hunger. It was from this perspective that four Denver area Mennonite churches representing three conferences have begun an innovative program of involvement in the core city's needs.

The churches are the First Mennonite (Old Mennonite), Arvada (General Conference), Glennon Heights (Old Mennonite), and Garden Park Mennonite (Mennonite Brethren).

Earlier this year, at the invitation of First Mennonite, the four churches formed a steering committee to discuss an inner-city program and the shape it might take. From these talks came a seven-point statement of objectives. These included: "That the Christian message will be expressed through our concerns for people; that we meet the needs of people; that our ministry be in partnership with the community; that the program involve the indigenous in the program, and that we provide the organization so that our people can become involved in the community."

First Mennonite, for some time, has been actively at work in the Hispano community of Denver's West Side in which it is located. The Spanish-surnamed are Denver's largest minority group, numbering about 57,750, or 11 percent of the city's population. There are about fifty thousand Negroes, or 9.5 percent of the population.

About 20 percent of the Hispanos live in the core-city area, the First Mennonite's neighborhood, and another 40 percent are dispersed not too distant.

One of the committee's first moves was to bring Don Schierling to Denver after his graduation in June from Chicago Theological Seminary. His title is urban minister.

Schierling, who graduated from Bethel College, North Newton, Kansas, and also attended Mennonite Biblical Seminary, Elkhart, Indiana, earned a bachelor of divinity degree with emphasis on sociology and psychology. He had two and one half years of leadership experience in a General Conference program among the needy of Oklahoma City, and in his last year in Chicago was director of short-term voluntary service for the General Conference on a part-time basis.

Schierling's first objective—in addition to becoming acquainted with the community and its problems—is to design a model for the program. Called Phase 1, it is to be completed by December 31. The model will come out of conversations within and among the churches and from the needs as Schierling finds them in his daily community contacts.

The form of the program can't be precisely predicted. "It won't be experimental," Schierling said. "It will be an honest attempt to be the church in the twentieth century. It will be an attempt to speak out of a context of faith within the needs of the community, an attempt to express one's faith as one is involved in the needs of the community."

It will seek to demonstrate that the gospel of Jesus Christ isn't isolated from the events of life.

"The proclamation," he said, "takes place as one becomes involved in needs of the individual and solves those needs within the context of the gospel."

Schierling sees the program as centering on the Hispano ghettos near First Mennonite. "You start where you are, and this is where we are," he said. But he said he refuses to pin the program to a definite area.

He sees the problems of the core city as being the problems of the entire city—the reason, in fact, for his choice of the title, urban minister.

"The term allows us to understand that all areas of the city are interrelated," he said. "It helps us to see that the decisions that the suburban person makes affect the individual in the inner city and that it's no longer necessary for that individual to come from the suburban setting into the inner city to do the inner city's task."

Denver's minorities share this view. As Charles C. Virgil, a Hispano and Model Cities Program official noted recently: "We've got to do it ourselves. Each individual must make a decision within himself to progress."

Schierling's experience has been that the core-city dweller has much in inner resources coming out of a life of hardship, yet finds himself short of vital resources the suburbanite might possess or have access to. From this, he says, may emerge a relationship that can work toward and understand solutions to problems.

It's a point well taken within the Hispano community. Rudolfo (Corky) Gonzales, of the militant Denver-based Crusade for Justice, noted recently: "The last thing we need is more white fathers, or black fathers. What we do need is brothers."

Aside from opportunities for attacking the needs of the inner city, the program provides a unique platform for inter-Mennonite cooperation.

"The question isn't so much how First Mennonite will respond to the needs around it, but how do different Mennonite churches which haven't historically worked together, other than through the Mennonite Central

Committee, develop a Christian concern for the community in which they live — meaning the entire Denver metropolitan area."

This character of the program was one of the reasons for Schierling's decision to become its urban minister.

"The churches are interested in working with each other, even though they know there are differences within the churches, among themselves."

This taking the Mennonite heritage in its Christian interpretation seriously, he said, is a marked kind of example of how we become twentieth-century Christians. *James Banman.*

After 3500 trips to Biafra Still not enough food

Joint Church Aid completed its thirty-five hundredth mercy flight from Sao Tome (Portuguese West Africa) to Biafra on September 15. To that date, the airlift had flown over thirty-seven thousand tons of high-protein foods and medicines into Biafra for the relief of civilian war victims, mainly women, children, and the aged.

The recently-secured two hundred tons of stockfish by Quaker-Mennonite Services for Biafra, as earlier shipments, is carried on these flights.

The thirty-five hundreth flight was made by a Captain Peter Knox, piloting a *C-97 G Stratofreighter* belonging to Joint Church Aid/U.S.A. It transported fifteen tons of CSM (Corn-Soya-Milk Mixture) donated by the people of the United States.

The announcement refers to the number of successful landings made. This total does not include numerous flights in which pilots and crews risked their lives flying over Nigeria/Biafra to return their precious cargoes unloaded to Sao Tome because weather conditions or military action had made it impossible for the planes to land at Uli Airstrip.

An analysis of the successful landings made since the beginning of June shows the nightly average tonnage to be quite inadequate to save the lives of all the starving Biafran civilians, who need five hundred tons nightly to survive.

Black voices heard at evangelism meeting

Minneapolis and the United States Congress on Evangelism in September was Estes Park of 1968 revisited.

Confrontations with blacks and youth were the highlights of both meetings. At the General Conference session at Estes Park, it was the Revelators from Chicago's West Side with their readings of black literature.

At Minneapolis, it was Tom Skinner, radio evangelist from New York, young and black, a convert from a Harlem street gang, who recited black history to the five thousand delegates from ninety-five denominations who had answered Billy Graham's invitation to rethink evangelism with him.

As at Estes Park, the cry of the black soul brought confrontation. And just like Estes Park, the blacks took charge of the platform after an evening meeting with the whites in the audience listening and asking at Minneapolis all those same plaintive questions that were asked at Estes Park.

"What do you want us to do?" was a white question put to the blacks in several different ways. The answer wasn't always understood.

As at Estes Park, the Minneapolis delegates felt the blacks wanted expressions of love so the whites said, "We love you," in several different ways.

Said one of the blacks, "I'm waiting to see what you do when you get back to Washington."

What this might mean for white delegates was made clearer as the week went on.

Keith Miller, Episcopal layman and author, reported on the experience of a white racist who after his conversion came to the realization that he loved the Negro and under the conviction that as a realtor he should do something for his black brothers.

He was put on the human relations committee where a statement on open housing was drawn up. He acted on his own statement by entering into negotiations to sell a home to a black family. In the process, he was rejected by his fellow realtors, lost $100,000, and was even rejected by the black people he tried to help.

But he was not bitter. Said the converted realtor, "We've screwed these people for so long that they can't trust us."

And as at Estes Park, the youth at the Minneapolis meeting put pressure on the adults to act on the good words about the Christian life.

Alluding to the address by Skinner; as well as to a statement by Paul Rees, a Covenant pastor and president of World Vision, on the inner life; and to Miller's address, one of the youth spokesmen said: "We American Christians tend to flagellate ourselves for past wrongs. We are moved to tears over the injustices within the body of Christ, the lack of personal holiness, and our phoniness before our brothers. We weep with seeming genuine repentance but then comfortably climb back into our secure little ruts."

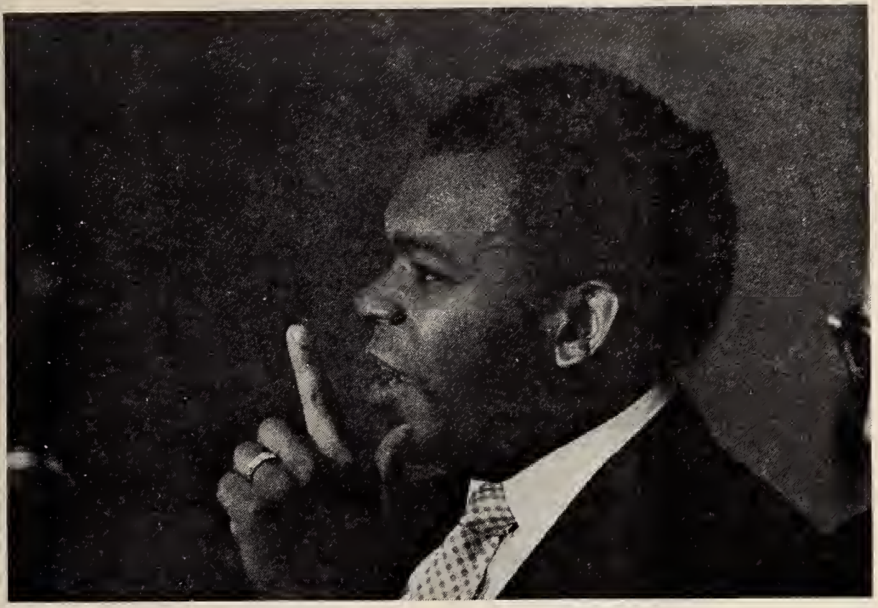
In separate youth meetings, the young delegates affirmed that hypocrisy in the church was a major problem. They made individual resolutions for honesty.

The blacks at the conference, about fifty (or less than one percent), also held a separate caucus and presented a statement to the Congress, that was termed by some reporters as a manifesto, though the mild and politely worded document (which had been drafted by John Powell, pastor of an Old Mennonite Church in Wichita, Kansas) hardly deserved this term.

The black statement in its central theme asked white conservative congregations to involve themselves in racial reconciliation in housing, cultural programs, self-help projects under black leadership, support for guaranteed income plans as alternatives to welfare, and providing pulpits for black ministers.

Another of the eleven requests was for remedial education, training, and finances to help minority youth to attend Christian colleges, high schools, and seminaries.

The first request was that the "church confess in word and action to the sins committed against black people. The church, since it has been traditionally persecuted, should be



Skinner at Minneapolis: "Christ . . . was a radical who had the guts to face the issues."

able to identify with other minorities and work toward implementation of needed reforms in our society."

Ralph Abernathy, a Baptist minister and leader of the Southern Christian Leadership Conference, spoke at one of the closing sessions of the Evangelism Congress. While not a part of the black delegate body that prepared the statement, he used the efforts of the black group as a sign of what is happening in the church.

"The black caucus in this conference," he said, "is just evidence that people are rising up and demanding that they be given their constitutional rights. This is just a taste of what will come unless the church becomes the church."

While the number of blacks at the Minneapolis meeting was not large, the fact that there were any should be considered noteworthy in a day when many blacks have lost faith in the white churches.

Said Howard Jones, a black evangelist on the Graham team, "We believe that the only hope for America is for black and white Christians to work together and demonstrate to the world that Christ is the answer."

Nelson Trout, a black minister on the staff of the American Lutheran Church, said, "We came here with tongue in cheek. We thought it would be evangelism in the older sense. We are observing a renaissance in the church. We are becoming aware that the world sets the agenda for the church."

Skinner characterized the conference as one of the greatest in the history of the American church.

"Here we have the core of the leadership of conservative Christianity," he said, "that represents Christianity for whom God is a white middle-class Republican. The Christ whom we speak about was a radical who had the guts to face the issues.

"If we go away from here with our heads screwed on right, this will be the greatest conference in the history of the church in this country."

Black Christians came to Minneapolis to tell their story. They were heard. The next few years will show whether those who heard are going to do something about it in the congregations of America's cities and towns where racial segregation and prejudice still are strong.

Bell tolls Vietnam dead Bethel students plan walk

A memorial service for Kansans killed in the Vietnam war; a twenty-five mile, nine-hour walk to Wichita; and the tolling of a bell for the Vietnam dead will introduce a month-long campaign by the Bethel College Peace Club.

The program which will begin on October 15 is part of a national campaign for a Vietnam Moratorium in which planners hope to involve five hundred college and university campuses in a call for an end to the Vietnam war.

Bethel activities begin on October 15 with a convocation program and the tolling of a bell once every four seconds for each soldier killed in Vietnam, beginning at 10:30 A.M. The bell will toll for twelve hours each day from October 15 to 18.

On Saturday, October 18, at 8:30 A.M., a group will assemble at the Harvey County Courthouse in Newton to begin the walk to Wichita which will include a stop at the Newton post office to mail letters to Kansas legislators in Washington, the President, and secretary of defense.

Between October 15 and November 15, the peace club will make personal contacts in the North Newton and Newton communities distributing information on the Vietnam war and gathering opinions.

The national program intends to unite the forces in America opposing the Vietnam war. Says the National Moratorium Day Committee, "We have a clear mandate: the masses of people in this country are against the war and want *all* the troops brought home *now*! Our job is to unify all the various constituencies in clear, visible, mass action."

The memorial service for the Kansas casualties will be an expression of sorrow for the results of the war. "Though we can't agree with their being in Vietnam," says the peace club statement, "we can recognize and sympathize with their cruel, dehumanizing situation."

The tolling of the bell for the American dead will call attention to the human tragedy of the Vietnam adventure. "Hopefully, knowing for

RECORD

whom the bell tolls, how long it must toll, and why it must toll so long will sensitize us to the enormity of the devastation to human life," the peace club statement of purpose continues.

"By memorializing those already killed, we hope to better realize the tragedy involved, and thus pledge ourselves to a greater effort for peace so that no more casualties shall be counted for any side."

Members of the peace club's executive committee are Kirsten Dick, Stan Senner, and Phil Unruh.

At Bluffton College, the president of the student body reports that October 15 may be used as a day of dialogue on the Vietnam issue. Special speakers will be invited and class schedules may be relaxed for the day. No off-campus activities were being planned at Bluffton.

Mennonites head the list Most objectors in service

According to information distributed by the Chicago Area Draft Resisters, Mennonites made up two thirds of all conscientious objectors during the fifteen-year period July 1952 to September 1967.

The 1967 report of the national director of the Selective Service System, on which the conclusion is based, included a chart showing the religious affiliations of 1-W's for the first fifteen years of the civilian work program. Mennonites had a total of 11,576 participants in alternative service. Next was the Church of the Brethren, with 1910.

Churchwise, the 17,238 1-W's, belonging to 125 churches, were distributed in the following manner: 67.2 percent were Mennonites; 14.4 percent were Brethren (including the Church of the Brethren, Old German Baptist Brethren, Dunkard Brethren, and the Brethren Church); 3.8 percent were Friends (Quakers); and 1.8 percent were Jehovah's Witnesses. Only 2 percent (340 objectors) claimed no religious affiliation. Members of all other churches, Christian and non-Christian, made up 10.8 percent of the total.

Deaths

Cleland Amstutz, fifty-five, Grace Church, Pandora, Ohio, on Sept. 20.

Elwood William Dyck, First Church, Paso Robles, Calif., was born Feb. 21, 1932, and died Aug. 24.

Entz

J. E. Entz, pastor emeritus of the First Church, Newton, Kan., was born Aug. 5, 1875, in Marienburg, Germany, and died Sept. 26. A graduate of Bethel College in 1904, he was ordained to the ministry in 1903. He was assistant pastor of the First Church from 1903-17, and pastor from 1917-46. He served on the board of directors of the Bethel Deaconess Hospital and Home for forty-five years, being president of the board for thirty years. He was a member of the board of directors of Bethel College from 1921-38.

Anna Epp Gaede (Mrs. John W.), First Church, Hutchinson, Kan., was born Aug. 5, 1888, and died Sept. 20.

Corrina Geiger, eighty, Grace Church, Pandora, Ohio, on Sept. 6.

Rosa Hersh (Mrs. Harold), East Swamp Church, Quakertown, Pa., was born in Joplin, Mo., Dec. 19, 1909, and died Sept. 19.

Ruben Mouttet, Trinity Church, Hillsboro, Kan., was born Dec. 9, 1892, and died Sept. 21.

Mrs. Abe Quiring, Goessel (Kan.) Church, was born Feb. 2, 1894, and died June 10.

Herman Rogalsky, Goessel (Kan.) Church, was born Apr. 3, 1887, and died Apr. 27.

Katherine Schroeder, First Church, Paso Robles, Calif., was born Nov. 28, 1885, in Russia, and died June 16.

Ferdinand Sommerfeld, Goessel (Kan.) Church, was born Feb. 23, 1890, and died Sept. 18.

Anna Unger, Westminster Presbyterian Church, Minneapolis, and a former member of First Church, Mountain Lake, Minn., was born Oct. 3, 1885, and died Sept. 22.

Allen Yoder, former pastor of Silver Street Church, Goshen, Ind., was born Oct. 1, 1874, and died Sept. 3. He was ordained in 1913 and served the congregation until 1935. He was president of the Central District Conference for ten years and also served as field secretary. For twenty-four years, he was a member of Mennonite Central Committee. He was a signer of the original article of incorporation of MCC in 1937.

Ministers

James Dunn will become pastor of the First Church, Champaign-Urbana, Ill., on Jan. 1. For the past three years, he was pastor of the Carlock (Ill.) Church. He has also been a summer assistant at the Menno Church, Ritzville, Wash., and served Methodist churches during his college and seminary years. He graduated from Bethel College, North Newton, Kan., in 1963, attended Kansas State University at Manhattan, Kan., and received his bachelor of divinity degree from Mennonite Biblical Seminary in 1966.

Melvin Friesen has been installed as pastor of the Mount Olivet Church, Huron, S.D. He is a native of Inman, Kan. A graduate of Grace Bible Institute, Omaha, Neb., he received a master of divinity degree from Grace Theological Seminary, Winona Lake, Ind., last spring. Between his college and seminary training, he spent five years as a pastor in Canada.

Elwin J. Sheerer, former pastor of the Upper Milford Church, Zionsville, Pa., assumed the pastorate of the Skinners Eddy United Methodist Church in June. The Upper Milford Church has no pastor at present.

College football

Bethel 27—Tabor 0
Wilmington 16—Bluffton 14

Marriages

Ronald Ahten, Bethel Church, Pekin, Ill., and *Kay Motter,* First United Methodist Church, Bluffton, Ohio, on Aug. 16.

Peter Baerg, Jr., First Church, and *Linda Gossen,* both of Mountain Lake, Minn., on Sept. 28.

Keith Banman, Goessel (Kan.) Church, and *Barbara Funk,* Tabor Church, Newton, Kan., on Sept. 5.

Jay Crosier, Gabril, Calif., and *Janice Wiebe,* Paso Robles, Calif., on Aug. 30.

Darrel Dwight Dirksen, Goessel (Kan.) Church, and *Jamie Brechenser,* Saint Patricks Church, South Bend, Ind., on Mar. 29.

Harvey Gilgert, Hope Lutheran Church, Minneota, Minn., and *Diane Louise Hiebner,* First Church, Mountain Lake, Minn., on Sept. 20.

Alan Hefner, United Brethren Church, Lima, Ohio, and *Ruth Lugibihl,* Ebenezer Church, Bluffton, Ohio, on Sept. 6.

Gary Roth, Whitewater, Kan., and *Janet Epp,* Zion Church, Elbing, Kan., on Aug. 2.

Ivan Joel Schmidt, Alexanderwohl Church, Goessel, Kan., and *Kathern M. Schroeder,* Goessel (Kan.) Church, on June 1.

Jerry L. Schmidt, Goessel (Kan.) Church, and *Nada Benteman,* United Methodist Church, Manhattan, Kan., on Jan. 25.

Larry Dean Voth, Goessel (Kan.) Church, and *Karen Sue Bloomer,* First Christian Church, Peabody, Kan., on June 1.

Floyd L. Webster, Methodist Church, Canton, Kan., and *Barbara Voth,* Goessel (Kan.) Church, on July 12.

Baptisms

Calvary Church, Washington, Ill.: Janet Guth, Lila Heiser, Paula Kamp, Carol Schrock, Clinton Sommers, David Schrock, Wesley Noll, Mrs. James Wing, Mrs. Wayne Dingledine.

Goessel (Kan.) Church: Nelson Banman, Elaine Bartel, Michael Buller, Catherine Fast, Dyann Schmidt, LeRoy Schmidt, Neil Schmidt, Leslie Wedel, Janice Woelk.

Workers

Otto Driedger, Osler (Sask.) Church, is serving a one-year MCC assignment as a truck driver at Mennonite Central Committee Headquarters, Akron, Pa.

Doug Friesen, Bethel Church, Mountain Lake, Minn., is serving a two-year MCC assignment at Brook Lane Psychiatric Center, Hagerstown, Md. He has attended Bethel College, North Newton, Kan.

Erma Friesen, Niverville (Man.) Church, has accepted a two-year MCC assignment at Hospital Albert Schweitzer, Haiti. She is a graduate of Saint Boniface School of Nursing.

Carol Giesbrecht, West Abbotsford (B.C.) Church, is serving a one-year assignment at Children's Center, Laurel, Md. She is a graduate of Mennonite Educational Institute.

Valetta Goering, Eden Church, Moundridge, Kan., has accepted a thirty-month MCC nursing assignment in Nigeria. She attended Bethel College and is a graduate of the University of Kansas.

Larry Goerzen, Tabor Church, Newton, Kan., has accepted a twenty-seven-month Pax assignment in Chania, Crete. He attended Bethel College and graduated from Kansas State University with a bachelor of science degree in animal science and industry.

Sharon Jantz, First Church of Christian, Moundridge, Kan., is serving a one-year MCC assignment at Junior Village, Washington, D.C. She attended Fort Hays Kansas State.

Darryl Janzen, First Church, Newton, Kan., is serving a two-year MCC assignment in Toronto. He holds a bachelor of science degree in electrical engineering from Kansas State University.

Merrill A. Kaufman, Eden Church, Moundridge, Kan., is serving a 1-W assignment in Houston, Tex. He has attended Brown-Mackie School of Business, Salina, Kan. His parents are Mr. and Mrs. Kenneth D. Kaufman.

S. Roy and Loretta Kaufman are serving a thirty-month MCC assignment in Iraklion, Crete. He is a graduate of Freeman Junior College and Goshen College. He holds a master of divinity degree from Mennonite Biblical Seminary. She is a graduate

Driedger

D. Friesen

E. Friesen

Giesbrecht

Goering

Goerzen

Jantz

Janzen

M. Kaufman

R. Kaufman

L. Kaufman

Loewen

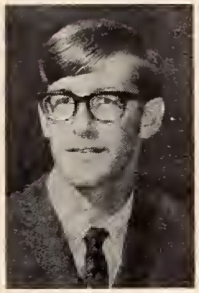
Martens

L. Regier

J. Regier

T. Stuckey

S. Stuckey


Swarr

of Mounds-Midway School of Nursing, and she holds a bachelor of science degree in nursing from Goshen College. His home church is Salem Church, Marion, S.D. She is a member of First Church, Mountain Lake, Minn.

Linda Loewen, West Abbotsford (B.C.) Church, is serving a two-year MCC assignment in Hospital Albert Schweitzer, Haiti. She graduated from Bethany Bible School. She is a graduate of Vancouver Hospital and holds a public health diploma from the University of British Columbia.

Harvey Martens, Rosthern (Sask.) Church, has accepted a three-year Pax assignment in Botswana, Africa. He holds a bachelor of science in agriculture degree from the University of Saskatchewan and he attended Canadian Mennonite Bible College.

Lonnie and Janice Regier, Turpin (Okla.) Church, are serving a two-year assignment at MCC Headquarters, Akron, Pa. He attended Bethel College, and she is a graduate of the Liberal School of Hairdressing.

Ted and Susan Stuckey of Berne, Ind., began a two-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. They are serving as program directors at the Mennonite Unit, Pittsburgh, Pa. Ted is the son of Mr. and Mrs. Wayne B. Stuckey, Berne, a 1969 graduate of Goshen College, Goshen, Ind., and a member of First Church, Berne. Susan is the daughter of Mr. and Mrs. Howard J. Bigsti, Buda, Ill., a 1969 graduate of Goshen College, and a member of the Willow Springs Church, Tiskilwa, Ill.

John Swarr, Bethel Church, Lancaster, Pa., is serving a two-year MCC assignment at Wiltwyck School for Boys, Yorktown Heights, N.Y. 10598.

Calendar

Nov. 8, 9—Ontario Conference, Leamington.

Eastern

Oct. 18-20—Quakertown, Pa., East Swamp Church, missionary conference, the Richard Gibbs, Gerald Boyer, Ben Johnson, speakers.

LETTERS

Set record straight

DEAR EDITOR: One would gather from reading articles such as "Mennonites and the great compromise" (Sept. 23) that all Mennonites are conscientious objectors. Why not set the record straight and publish some articles about those Mennonites who are serving in the armed forces and have served in the past—and died for their country? Or don't we rate any space in your paper?

I also read with interest Lyle J. Smith's letter in the same issue. I, too, raise the question he poses in the third-last paragraph if the Mennonites can truly and honestly justify every person who enters the 1-W program as being personally dedicated to Christ and to furthering His cause, or are some simply taking the easy way out? I'm not criticizing the 1-W, but sometimes I wonder. *Harold P. Bloch, 1712 W. Wood St., Emmaus, Pa.*

Blessing to many

TO THE EDITOR: I enjoyed *The Mennonite* very much lately, and I am sure it is a blessing to many. May the Lord give you and all those that help you, much wisdom, strength, and courage to prepare this paper according to His will, so that it may be a help to many. *Mrs. J. H. Klassen, Elbing, Kan.*

Proclaim the good news

TO WHOM IT MAY CONCERN: Here is my vote for *The Mennonite.* Before you throw this letter in the wastebasket, I want to make a few comments on *The Mennonite* (Sept. 16, 1969). First I do receive a number of Christian magazines but only *The Mennonite* keeps me informed what *my denomination* is doing. The articles in this issue were excellent, and I appreciate the Workers section. The pictures and information should be used as prayer partners. Journal, Letters—good.

Yes, I do read *The Mennonite* and even pass it to my husband to do likewise. May the Lord continue to use your editors to proclaim the good news. *Mrs. Frank O. Wood, R.D. 1, Gilbertsville, Pa. 19525.*

SHALL WE GIVE

One million dollars for poverty?

Can the 55,034 members of the General Conference Mennonite Church give an *extra* $1 million over the next three years to help persons with desperate needs?

The answer depends, in part, upon you. At the bottom of this page is a Statement of Intention on which you may cast your vote on three questions:

Are you in favor of creating a fund for poverty, which is to be *in addition to* currently budgeted programs of General Conference?

How much *extra* would you be willing to give over the next three years?

Should the fund be for North America only?

Answers are desired to one or more of the above questions.

Why are these questions being posed? Because at the 1968 Estes Conference, a resolution was passed asking the General Board to explore *"the feasibility of establishing a million-dollar fund over the next three years to finance new programs."*

To determine the feasibility of such a fund, the General Board, at its June 1969 meeting decided *"to ask for a confirming vote with pledges totaling $100,000 (this is to be in addition to budgeted Conference program giving) by December 1."*

An important guideline the commissions follow in evaluating and deciding what to include in current programs is, among the many, many needs, which are the most critical? Working with the poor in Philadelphia, Kansas City, and Oklahoma City, and community development work in Colombia are examples of first priority ministries.

But so much more needs to be done. New ministries are constantly being developed, such as the one in Denver, where, in cooperation with other Mennonite churches, serious efforts are being made to meet the spiritual, emotional, and social needs of the ghetto.

Should General Conference initiate a plus-effort to provide ministries only the church can offer?

Can we? Many are saying, "Yes, if we want to."

But will we? Your vote will help to decide.

A STATEMENT OF INTENTION

Name____________________ Church________________

Address____________________________ Zip________

Please check or complete as appropriate:

☐ I favor creating the proposed poverty fund, provided we can meet currently budgeted programs first.

☐ I am not in favor of the proposed poverty fund.

I (we) would be willing to give an extra $__________ over a three-year period for this purpose if the proposal is implemented.

☐ I favor including both overseas and North American projects if the poverty fund is implemented.

☐ I favor listing North American projects only.

Note: This statement of intention is in no way binding, nor will it be used for possible later contacts. All information is confidential.

Send to: Poverty Fund, Box 347, Newton, Kansas 67114

RETURN NO LATER THAN NOVEMBER 15

Miklos and the Blue Gull

Opal Lintz

THE BLUE GULL of Miklos Petrofi was the first in line of all the beach-cabs at the Broadway Station.

Three girls walking past dashed over to get a closer look. One of them shrieked in excited joy, "A blue gull painted on it. How perfectly beautiful! Wish we were going to the beach so we could take a ride in it."

Miklos looked up quickly from the windshield, which he was polishing for the tenth time to appear to be busy and alert.

"I thought it *was*—but it *isn't* Susan," he muttered disappointedly to himself.

He had never met her again after the day he left Edison School—Susan Mahoney, the loveliest girl Miklos had ever seen. Maybe he still would meet her, down at the beach with her giggly girl friends.

Would she like his beach-cab, he wondered, or would she think—. Sometimes he had doubted, while he painted the blue gull on the center of the white hood of his cab, whether his work would seem convincing to his passengers since he was not at all sure there were blue gulls, except in his own imagination.

But as the girls said, the blue gull *was* beautiful. Besides, the name in bright letters on the front door was sure to attract attention.

Miklos Petrofi. That was a name to make anyone take notice. Even Susan, who had sat across from him in sophomore English, looked at him curiously when the teacher called his name during their first day's roll call.

"Hungarian," Miklos had whispered to her. "It is a good Hungarian name." She had smiled then. But she had not smiled when he told her he was going to quit school.

He could hear her talking now, as she did that day, with that cute little soft lisp of hers. "Miklos, don't quit school. If you do, you'll never amount to anything—never."

Miklos laughed at her. "You think not. You wait and see. I am going to make money by the bushel."

Susan shook her head gravely. "I was not thinking of money by the bushel," she had said.

With difficulty, Miklos thrust the idea of Susan aside, and concentrated on what kind of people he would like for his first passengers. Preferably, a wealthy grandmother with three grandchildren. He could sock her plenty for the trip to Rocky Point and back.

"Take in the kale while you have the chance. You never know how long your luck will last." Sam Sternberg, his new brother-in-law, was always saying. It was Sam who had helped Miklos work over the wrecked touring car he had hauled into the Sternberg Garage from the highway. Then he told Miklos he could paint it up for a beach-cab.

Sam had been good about helping the Petrofis after he married Miklos' sister. "I don't want poor relations," he always said. "No poor relations for Sam Sternberg."

Not only had Sam made the beach-cab possible, but he hired Miklos part time in his garage and located a free night school where he could take courses in mechanics. He had found a janitor job, too, for Miklos's widowed mother—a job in a fancy office building, where she had all kinds of push brooms and mops.

But to Miklos, who had never owned a car before, the Blue Gull was Sam's big contribution. Not only could he take a girl out now, but he could make money with his cab—big money.

For twenty years, the beach-cab station had been on Broadway. The town's regular company wanted no part of transporting the beach visitors. And so, car owners, by buying special licenses could operate beach-cabs for whatever fare they could collect.

"Customers — where are they?" Miklos fumed as he paced back and forth restlessly.

"Would you happen to be going to the beach, now?" The lady who questioned Miklos was middle aged and tired looking. She had gentle, brown eyes and her voice was quiet. She was carrying a briefcase, like a lawyer's or a schoolteacher's.

Before Miklos had a chance to answer her, he saw a stylish young woman with three children. The leather purse slung over her shoulder was a beauty. Her tan silk suit hadn't come from any cut-rate store. Besides, she was having trouble with her screaming offspring and would certainly pay well to get them settled in a cab.

"Sorry," Miklos said to the woman who had questioned him about a cab. Then he dashed over to the mother of the screaming children. But before he reached her, a big car drove up and a man barked out, "Get in, all of you. If you must go the beach, I'll take you."

"What vile luck! It was going to be a slim day, too. You could tell from the scattering of people walking by. Better take what he could. "Still want that ride?" Miklos called out to the lady with the briefcase, who was heading up the walk toward another cab.

She waited. "Oh, thank you," she said, and climbed into the backseat.

Miklos barked in a businesslike voice, "It'll be five dollars, there and back." Through the mirror, he could see that she looked startled, but she said, "All right."

Miklos couldn't help feeling like a heel, asking her for five dollars—especially a lady who looked as nice as she did.

"My, it'll be good getting down to the ocean," the lady said. "After a day at school, I didn't think I could face my sister and her three boys, right now. They're staying with me while Tom is overseas, and—"

Her voice trailed off into a tired sigh.

Miklos couldn't help feeling sorry for his passenger, but he quickly shut off that feeling when he saw three men, who had been fishing, start toward him.

"Where do you want to get off, lady?" he asked shortly.

"Over there by the big dune. Pick me up in an hour or two, will you?" she said.

It was after Miklos got back from taking the three fishermen to town and he was sitting on the beach drinking a cherry Klor, that he saw Susan

MIKLOS
PETRO

Miklos barked in a businesslike voice, "It'll be five dollars, there and back." Through the mirror, he could see that she looked startled, but she said, "All right."

Mahoney and her girl friends.

She didn't see him—or pretended not to. He had to call her twice before she heard. But when she turned and, with a cry of joy, came running toward him, he knew she was glad he had found her.

"Miklos, you look wonderful," she said. "How are you getting along?"

Miklos said, "Fine. Next week I start to trade school. They teach things there that will help me make a living—not just studies, though there are some of those, too."

"I'm glad," Susan said, her blue eyes sparkling. "You said you'd *show me* Miklos, and now I know you will. But why are you wearing that funny blue cap?"

"It's a cap to go with my beach-cab. See it over there—the Blue Gull."

Susan said, "Miklos, it's beautiful."

"My brother-in-law, Sam, got me into the taxi business," Miklos boasted. "Sam's great. He knows the ropes."

"What ropes?" Susan asked curiously.

"How to make money. How to make it really fast. He knows."

"Oh," Susan said, puckering her brow into a cute little knot of wrinkles. Then she said, eagerly, "Miklos, since you run a cab, maybe you could take two girls I know back to town. They're stranded here and they have to get back to their jobs. They're waiting over there by the popcorn stand."

"Do they have any money?" Miklos asked. "It'll cost them three dollars if I take 'em."

"Three dollars! They don't have—Miklos couldn't you give them a ride back free, just this once?"

"I'm afraid I can't. If you run a cab business, you charge your passengers."

"I see. Goodbye, Miklos. My friends are waiting. It was nice to see you again."

Miklos called after her, "Susan! Susan!" But she did not turn around.

It was hard luck. Just when he had found Susan, he had to make her angry. But he couldn't start giving free rides. If he did, he'd never get Sam paid back for helping fix the cab.

Miklos hurried over to meet a touristy-looking man and his family who where heading toward him. "Back to town," the man said.

"The fare will be nine dollars, since there are six of you," Miklos said.

Upon his return to the beach, Miklos counted his money and put it in his billfold. He had done well on his first day, after all. It was time to pick up the teacher and collect from her.

The day had been hazy and an early twilight settled over the water. Miklos unbuttoned the collar of his shirt and took off his cap so the wind could blow through his hair.

"Dark moving—endless, stretching on and on to the far edges of eternity." The voice speaking these words was soft and clear and familiar.

Miklos walked around the huge dune that barred his path. There was the teacher, sitting on the sand, a pile of composition papers nearby, in her hand a book from which she was reading.

When she saw Miklos she laughed. "Oh, my goodness, you caught me. I was reading poetry. It's meant to be read aloud, you know."

"Why don't you finish it?" Miklos asked.

Who am I

I am me—mostly me.
But some of you—and you—
and you.
I share, you share—
And once we meet and share,
I can never again be only me,
nor can you be only you.
So—who am I?
A small fragment of this
Entire world of me's and you's
Only a little more me than you.

Ellen Groves

"If you like," she said.

When she closed the book, he sat very still. After a while he said, "One night, a man came to our house from the factory with my father. He was from a country called Wales. He spoke poetry—poetry he made up. I liked it."

"Here," the teacher said. "Take the book, won't you? I have another at home."

He drove the teacher back to her house, which wasn't far from the taxi station. She paid him a five-dollar bill and said she hoped she could ride with him again soon.

As soon as Miklos was alone in his room, he read three poems from the book—out loud, the way the teacher had read them. Then he started to put her five dollars, which he had stuffed in his pocket, into his billfold. But he changed his mind, and hid it under some clothes in the drawer of his dresser.

"How much did you make today?" his brother-in-law asked him.

Miklos said, "Fifteen dollars," the amount that he had put in his billfold.

"Not bad—not bad at all." Miklos hated the way Sam squinted up his eyes when he mentioned money. But he tried not to look at him—only think how good it was of Sam to help him get the Blue Gull.

That night Miklos dreamed of Susan. She was down at the beach, running along the sand, her yellow hair flying in the wind. Miklos tried to catch her. He tried and tried—but he never could.

The next night, Miklos started his classes at trade school. Right from the start, he knew it was good—working with his hands, and studying things that would help him when he got a new job.

His life settled into a pleasant pattern: mornings at the garage, evenings at the trade school. In the afternoons he cabbed with the Blue Gull, which still brought him a sizable amount of cash, although his customers had learned not to ride with him before asking the price. The white car with its blue gull was Miklos' great pride, and a source of amazement to the neighbors when he drove his mother to church, or his friends for a ride.

Two times a week the teacher rode with him to the beach. They talked together easily now—about her nephews and Miklos' mother and the trade school, which she thought was fine. "But don't forget the poetry, Miklos," she said.

The pile of five-dollar bills that she paid him each time began stacking up. Why he didn't pay it to Sam, he didn't really know, until one night when his mother came home from the office where she was janitoring.

Miklos was sitting at the kitchen table when she walked in, sputtering to herself in Hungarian. That Sam! He had come to see her at one of the offices and watched her while she worked. Then he lit in and scolded her like a child. Why did she get down on her knees to dust the rungs of the chairs? Why did she rub her hands sore in order to make the tops of the desks shine? She didn't get enough pay to work this hard. Give the furniture and the floors a quick going-over, and call it finished. That was the new way of doing things.

His mother told him how she had talked back to her new son-in-law—talked back in no uncertain terms. Maybe this quick going-over and this being afraid you weren't paid enough for your work was *his* way. But it wasn't the Petrofi way—not hers, not her husband's. Nor was it her son's way, she added, in an uncertain questioning voice.

Suddenly, Miklos knew why he had not put the teacher's money in his bank account. His beautiful Blue Gull was not meant to be used for charging more than the ride was worth, for transporting only rich passengers who could pay big prices, for keeping it parked while two stranded girls walked back to their jobs. To use his beach-cab in such a manner was not the Miklos Petrofi way.

The next day, Miklos put all the five-dollar bills he had hidden into a big envelope. When he brought the teacher home from the beach, he thrust the envelope into her hands. "Here," he said, "I charged you too much for the rides. Here is all you paid me."

"Why, Miklos," she said, her soft voice almost breaking. She took three of the five-dollar bills and handed the rest back to him. "You did overcharge me," she said, "which was not right, but the rest you earned." Then she added sadly, "Winter's coming on. I'll not see you much longer, Miklos—you, nor the ocean."

Miklos said, "Some Saturday morning I will call you and say, 'The Blue Gull is going to the beach today. Would you like to go? The price is three dollars, round trip.' "

"I would love that," the teacher said, and then added brightly, "I must tell you that my sister has gone to join her husband at the camp. There are not too many children now."

That night Miklos wrote a letter to Miss Susan Mahoney, care of the Jefferson High School. He told her he was sorry he had not taken her stranded friends back to town. He said his school was going fine. He put a P.S. on his letter: "Miklos Petrofi's way is not just to make money fast. I thought it was—but it wasn't."

Sunday morning, Sam called Miklos to come next door to his house to get a telephone call. "This is Susan Mahoney," Miklos heard her say. "I would like to go to the beach this afternoon. Is the Blue Gull available for *one* passenger?"

Miklos had to swallow three times before he could answer.

MEDITATION

False security

For years, we have heard the classic statement first uttered by Karl Marx, and ever since repeated regularly by the leaders of world communism that "religion is the opiate of the people." We, in our nominally Christian communities, have heard this statement, we have resented it, and we have denounced it with all the contempt we can muster. But, I wonder, for all of our heated defense of religion, if it is not true that religion is used by many as a narcotic?

Wise old King Solomon wrote to a religious people about man's tendency to do just this in regard to the love and mercy of God. "Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil" (Eccles. 8:11). What does the Scripture writer and the Holy Spirit want us to learn here? For one thing, I think they are trying to help us realize that God's mercy is not recognized as mercy by most people, even religious people. Human nature being what it is, we are more prone to interpret God's mercy, as expressed in His patience and long-suffering, as a sign of tolerant indulgence rather than as a tool designed to bring us to a realization of our need and then to repentance.

Because judgment does not usually fall immediately, we take it that either God does not care what we do, or else that what we are doing is not really bad, after all. Because judgment does not usually fall immediately, we feel that we are free to continue on doing as we please. Now, to me, this is very close to Karl Marx's statement. If what I am saying is true, and there are abundant proofs of its truth in all of our homes and churches, then Marx, for all of his atheism, and for all of his other errors was, in this case, merely a shrewd observer of how we like to pull the wool over our own eyes.

Lack of instantaneous or even relatively prompt punishment for sin is no evidence of unconcern or of indulgence on God's part. Let's consider the words of Solomon again. "Though a sinner does evil a hundred times and prolongs his life, . . . it will not be well with the wicked, neither will he prolong his days like a shadow, because he does not fear before God" (Eccles. 8:12, 13). Is it not a tragedy that we usually do not really care enough about these things, for all of our religious trappings, to take time to think out the real reasons why God does not ordinarily punish sin immediately? Fortunately, some have sought out the answer and it has been given to us in God's Word. "If thou, O Lord, shouldst mark iniquities, Lord, who could stand?" (Ps. 130:3). "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance" (2 Pet. 3:9).

God's mercy and grace are not designed to give the false serenity and security of a narcotic, but rather they are designed to give us the forgiveness and cleansing of God so we will have the courage, strength, and wisdom needed for living life as it should be lived—to the glory of God. *David Whitermore*

* * * *

Some time ago, I met with a group of college girls of several denominations, both Protestant and non-Protestant. One matter that puzzled some of them was why the same church people who jumped on them for engaging in premarital sex relations would, on the other hand, encourage the boys to go to Vietnam and bomb villages. They couldn't understand why one was supposed to be moral and the other not. I think they are still waiting for my answer. *Ward W. Shelly*

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*Supplemental reading for the Sunday school lesson of Oct. 19, "God's Judgment on Israel."

COVER

Columbia University in 1968: Rioting is not new in this country. Riots in the eighteen hundred's killed more than fifteen hundred people.

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Apathy and protein

Pierre Rondiere

THE BEST WAY to explore a city is to walk through it. It is an old habit of mine to climb on the first bus that comes my way in the middle of a town that is new to me and ride to the very last stop; then I walk.

And so, following this custom, I started off in the center of this particular town, "somewhere in the developing world."

My first surprise aboard the hooting, rattling bus was to see more and more young men get on as we moved further from the center of town, drop into their seats and, very quickly in spite of numerous bumps and excessive noise, drop off to sleep.

On my way back from the suburbs, I was also surprised to see many children of one or two years of age lying in their mothers' arms or propped up in doorways or in the shade of a fence. Seen from several yards away, silhouetted against the light, they seemed plump and healthy. My surprise was caused by the fact that when I passed near them, a yard or two away, they neither lifted their eyes nor turned their heads; I was never able to look them in the face or catch their attention, however much I waved at them. Their eyes were lowered and their faces were sullen; they showed the stiffness and indifference of old age and, in most cases, the huge paunches of rich landowners. Why?

Two days later, I met the European director of the largest foreign enterprise in the town: a cement factory. He was a friendly engineer with a crew cut, a hefty, forceful young man, but generous.

What interested me, and I made no bones about asking him, was his opinion of the local workmen as compared to Europeans.

His answer was direct, and I quote it literally in all its brutality. "We started a year ago: a disaster. Nothing ever got going. Everything seemed to slip through our fingers. We had no grip on anything. Production was simply ridiculous. In fact, the whole affair was miserable and discouraging. We did our best to mechanize the place, we tried to teach them how to use the equipment, we reinforced supervision; but it was all of no use. Six months later, we were losing money.

"I thought that we should look for some other solution, for some other way, that something must have escaped us. I spent hours watching them work. Then I went to see them in their homes, sometimes in the morning, sometimes in the evening, and even at midday. Two months later, in our eighth month, I decided to open a canteen in the factory for the three hundred workmen. Meals cost fifty cents and everyone was obliged to eat there. I supervised everything.

"Fifteen days later, to keep it going, I had to forbid anybody leaving the factory between noon and one o'clock.

"The poor fellows, I can understand them; they weren't eating everything but were hiding a part of the meal we served them and then giving it to one of their kids to take home for the rest of the family. I couldn't blame them but I couldn't let it go by, either. I'm here to make this factory work. You've seen the misery there is in the streets? I couldn't feed the whole town just to make this factory tick over! So I stopped anyone going out. They eat here, first a thick soup made of flour, vegetables, and milk, then a main dish—four ounces of meat, fried or broiled, with potatoes—fruit.

"Well, believe it or not" (and here he slapped his hand down on the table) "that's what it was! On their salaries, with misery all around them, they fed not only their own family but, very often, the families of their brothers and sisters, cousins or friends. And so, ten or fifteen of them would fill themselves up with manioc, potatoes, and bananas so as not to feel hungry—but that's not feeding yourself, is it?

"The results? We started noticing them a couple of months later. I was still watching them closely. First their gestures became more precise, less enervated, more assured. Then they themselves became more energetic, more aggrssive, less hesitant. With assurance came speed and coordination, little by little. Finally, they started joking among themselves. Now everything's fine. No, of course they're not as lively as European workers; we feel they're about 20 percent slower. But then they're also more stable. They never go beyond or below a certain level. Most satisfactory, and, considering the salaries here, profitable."

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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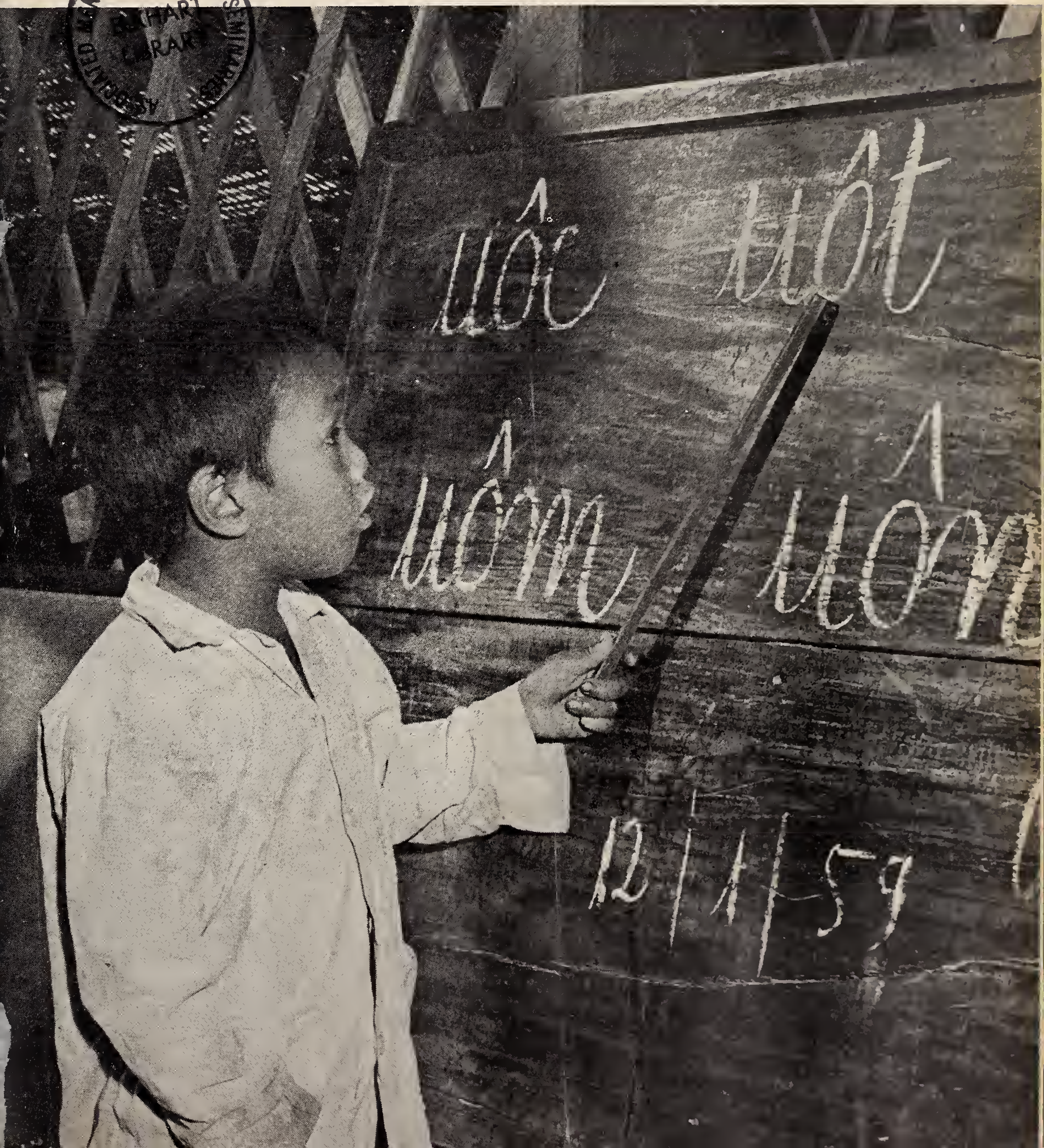

Esther Groves

Congregations at work in the world

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NUMBER ONE ON the list of priorities of the restructured Commission on Home Ministries of the General Conference Mennonite Church is mobilization of the local congregation for mission.

What this means varies from congregation to congregation. This article is a survey of how a number of General Conference Mennonite churches are tooling up for more effective witness and service.

Charleswood—self-study

The Charleswood Mennonite Church of Winnipeg, served by C. G. Rempel, is engaging in self-study to find out how best to be in mission.

Charleswood has only one third of its members living in the immediate community. It is carrying on daily vacation Bible school and Pioneer Girls' programs which draw children into the regular Sunday school program. As a fairly high proportion of its Sunday morning attendance is comprised of college and university students, many of them non-Mennonites accompanying friends, the student group is considered part of the church's outreach.

The church is also involved in increased interdenominational cooperation through a cooperative religious survey, the annual joint Thanksgiving service, and cooperative visiting of new residents in the community. Currently, Charleswood is thinking about operation of a nursery school and development of a low-income housing project.

This year, a five-member task force was created "to study the goals and purpose of the congregation in light of original intentions, present realities, and future needs"; to assess all aspects of church life; and to formulate recommendations. The task force drew up a comprehensive questionnaire for every church member to fill out. One hundred and twenty-one questions plus plenty of room for comments cover aims and objectives, worship, Sunday school and education, outreach and witness, fellowship, finances, location and community, doctrine and membership, *As a congregation tools up for mission, it needs to study not only its own potential goals but the community in which it lives.*

church organization and leadership.

A cover letter stressed that a 100 percent return is expected (a clerk checks off names as completed questionnaires are returned and telephones those who have not returned them); however, the questionnaires themselves are unsigned to allow for objective treatment of attitudes and concerns on the part of both the person who fills out the form and those who evaluate it. Husbands and wives each fill out a questionnaire.

The questionnaire provides for categories of age, sex, length of membership, and residence of the member filling out the form; for expression of what he thinks the purpose of Charleswood is; for feelings about participation, form, and content in worship; for response to curriculum, emphases, teaching methods, facilities, and recent programs of Christian education; for response to different kinds of witness/service, and witness/service organized in different ways; for feelings about various forms of fellowship; for differing attitudes and responses regarding financial giving; for study of present location as related to mission, and use of present or other facilities; for expression of attitudes and beliefs concerning church membership; and for response to existing church structure.

Clearbrook—community volunteers

A seventy-five-year-old widow in Clearbrook, British Columbia, was about to be discharged from the hospital after sustaining a double fracture of her arm. Alone, she would be going to a home that had not been heated for two weeks. If someone would warm the house for her and spend the first few weeks with her, she would recover more quickly.

A man whose wife is disabled for life and is in the hospital, was emotionally ill, partly because of loneliness. Pain and grief, as well as expense, could be lessened by a volunteer visitor over a period of one or two months during his greatest time of need.

These were some of the concerns that prompted a January 1967 meeting of persons in the Matsqui-Sumas-Abbotsford area of British Columbia, with the Mennonite Central Committee executive of B.C. and the group's chairman, Walter Paetkau, a General Conference Mennonite community worker.

To handle immediate needs such as those of the two persons above, the group established a temporary committee. Mrs. Rudy Janzen began pinpointing several needs and coordinating volunteers to meet them. A list of services was compiled and sent to Mennonite Brethren and General Conference Mennonite women's groups in the district.

This list has remained the basic needs met by volunteer women: drive the needy to various medical appointments, treatments, or other emergency help; make home visitations of various kinds; sew or patch for a needy family; do laundry or clean for families where there is illness; baby-sit in emergencies; do Christian counseling; read or write letters for elderly people in German or English; prepare a meal or do some baking for someone who needs it; help in any other way.

In August 1968, Mrs. John Ratzlaff took over coordination of volunteer work and received calls for help. The calls were usually from the Social Welfare office in Abbotsford or from the hospital. Frequently, the latter were the patients of Dr. J. Krahn, who had attended the first planning meeting and understood the value of these services. The women would like to offer similar services to other doctors' offices but have not done so because the organization is not yet large enough to handle them, though if any doctor requests a service, the organization will fill the request.

In less than one year, volunteers for Christian Service responded to seventy individual calls for help in almost as many homes. Some persons needed help only once, while many needed aid for longer periods of time.

One woman with a baby and two preschool children was on the verge of a mental breakdown. She needed two weeks of complete rest. A number of volunteers picked up the children and looked after them every day. Other volunteers gathered up dirty laundry and brought it back clean, ironed, and patched, sometimes adding an extra like baby clothes or a doily to cheer up the mother. Another volunteer took the woman into her home for a day "to get away from it all" and was able to tell her of the far greater love Jesus had for her and the sacrifice He made for her.

A twenty-one-year-old woman with three children under four years of age was living with her emotionally-ill mother. She had left her husband because he'd threatened several times to take her life. A volunteer spent the night with the young woman the night her mother was taken to a mental hospital. A few days later volunteers cleaned her house because her old oil stove had backfired, covering every room with thick soot. A Christian friend was found for her, who invited the young woman to her home every week for Bible study class and coffee. Volunteers gave her, and later her mother, also, rides to these Bible classes. Teen-age volunteers baby-sat with the children every week for two months. In addition, volunteers spent hours phoning and driving around looking for a more conveniently located home for her where she would have access to stores and neighbors who cared.

Volunteers have driven, baked, cleaned, patched, and visited often on only a moment's notice. This visiting the fatherless and widows is what James called pure religion. He also said when people see your good work, they will glorify your Father in heaven. This, says Mrs. Ratzlaff, has been the aim of volunteers for Christian service.

Some of the problems involved in this work need to be analyzed and carefully considered. Because needs met are most often emergencies, volunteers have to have a sacrificial attitude toward their own time and work. Often a great deal of phoning has been necessary before a free volunteer is found to fill a need. This has

Hearth fires

I never climbed a mountain peak
To look down on the land below.
I haven't sailed the seven seas
To feel the thrill of tempests' blow.
Adventure may have passed me by!
I have not missed it through the years.
With you beside me, I have known
Contentment, canceling all fears.
A love so strong and so encompassing
That I have never known desire
To scale the stormy mountian peaks.
Adventure waits at our hearth fire.

Beth M. Applegate

---

been solved, in part, by having a contact woman in some churches, who takes over the responsibility of contacting the volunteers in her church.

Mennonite volunteers with a tradition of clean homes and an almost religious attitude of thrift sometime find it difficult not to condemn the poor management they find in the homes of the people they have come to help (of course, this is only thought, and expressed later to Mrs. Ratzlaff). But this kind of attitude can be felt by already sensitive people who often have a grudge against the world and mistrust for do-gooders. Mrs. Ratzlaff has considered a future meeting for volunteer women at which a qualified Christian social worker would speak to these issues and any others the women might like to discuss.

Mrs. Ratzlaff's conclusion is that there is a real need for and appreciation of the voluntary services of Christian women in the community. She suggests that services to the Public Health Department could be expanded. So far, the organization has hesitated to advertise its services to any extent for fear that the response would be so great that frequent volunteer work could become a burden to housewives, instead of a blessed service.

Clinton—community witness

As a congregation tools up for mission, it needs to study not only its own potential and goals but the community in which it lives. Who is my neighbor? How can I show God's love to him and talk to him about it?

Some of the answers that the First Church of Clinton, Oklahoma, is finding for its situation involve strategies like Sunday school in a restaurant, a tutoring group, a youth center, Bible and Christian faith study groups, and cooperative programs of various kinds.

Clinton is a town of about ten thousand, on Highway 66. In 1960, it had twenty-four churches representing fifteen denominations, service by three railroads, about fifteen small industries, an Indian Hospital, Oklahoma Tuberculosis Sanatorium, and Oklahoma General Hospital. The population includes nearly 850 Afro-Americans in somewhat segregated housing, and close to five hundred Indian Americans within city limits and at least 150 adjacent to city limits. The latter are mostly Cheyenne, with some Kiowa, Commanche, and Arapaho. A number of the Indian Americans are rather transient.

As First Church looked for needs not already being served by other churches, new programs began to develop. One is the tutoring friends, a group of over thirty volunteers who quietly meet one or more times a week with children who, because of lack of kindergarten training or cultural differences or emotional needs, are two to five years behind their peers in reading. The program was coordinated by Jack Jones, Clinton's principal at large, and Palmer Becker, formerly pastor of First Church.

Jones said that the children like the program. "They are almost always anxious to go when a tutoring friend comes to their home to pick them up. This thing has tremendous potential for improving community relations, too! Only we need more persons involved. If we had more people involved, we could meet the needs of many more children."

Palmer Becker was concerned that the church find a way to communicate with persons outside the church. He began with a list of men who came once or twice and invited them to a discussion of common questions and problems in a restaurant over coffee, during the Sunday school hour. (See the August *Builder* for a more detailed discussion.) Those who came participated for eight weeks in free discussion of the church, the Bible, God, prayer, change, and Mennonites. This encounter led two persons into church fellowship and interested another person in continuing discussion. Becker feels that dialogue between Christians and the uncommitted is an important part of the church's mission, and that the church needs to substitute going *to* the uncommitted for come-sit invitations that aren't accepted.

Clinton's young people needed a place for wholesome recreation. It now has one in its Teen Town Youth Center. This year, a 1-W man directs the program that has grown from a one-evening-a-week venture to a full $11,000 community project offering games and sports, social events, and counseling. Becker writes, "We have a Bible study group there each Tuesday night." He also met with two other groups of young people to discuss seven crucial questions of the Christian faith. One group met during the Sunday school hour, the other during a noon lunch hour. These

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study/discussion activities suggest that churches can be more flexible in scheduling Bible study and Christian faith discussions, to fit the schedules of persons interested.

First Church cooperates in a joint vacation Bible school program with the Koinonia Mennonite Church, an Indian American congregation served by interim pastor Lawrence Hart; and Saint Paul's Episcopal Church, using Mennonite vacation Bible school materials.

Another kind of cooperation is First Church's participation in the Committee of Concern on Alcoholism, an organization serving Indian Americans in western Oklahoma. Becker is on the board of directors and Alfred Schultz is a fieldman. The committee's executive director is Lawrence Hart of the Koinonia Church. The organization pilots programs for community action in education and rehabilitation in the area of alcohol and its attendant problems.

The above programs suggest that, in the future, churches in a community may divide responsibility for cooperative programs of mission-service-education. It is possible that one church might sponsor an interchurch tutoring program; a second church, an interchurch housing program; another church, a hospital visitation program; still another, an interchurch vacation Bible school program, and so forth, according to the opportunities for witness that present themselves.

Kamloops—flexible fellowship

In Kamloops, British Columbia, is an active General Conference Mennonite congregation of about twelve adults who meet in a home. (For an account of the beginning of this group, see *The Mennonite,* Feb. 4, p. 72.) For such a small group, the Kamloops Fellowship has an influence which belies its size.

Pastor John Hiebert writes that "A serious attempt is made to achieve, on the part of every member: a high degree of commitment resulting in a disciplined life, active participation, and tithing; the ability and willingness to relate his faith to every area of his life through diligent study and mutual exhortation; and involvement in mission to the local community. These are our objectives, but honesty compels me to say that we have achieved them only to a limited degree."

Three principles, basically, have been followed by the Fellowship in being in mission to the local community:

Support existing organizations by taking on responsibility with them as individual members. In line with this policy, Hiebert acts as secretary for the John Howard Society and does some counseling for it, and is a part-time staff counselor for the Big Brothers Association, an organization which other church members help to support financially.

Address ourselves to unmet needs. Early in 1968 when few local persons were concerned about Vietnam, the church took the initiative in sponsoring a peace teach-in. Out of this developed a group concerned about various social problems; it included about half the membership of the Kamloops Fellowship. This group then went on to sponsor a lecture series on such topics as prejudice, violence, and student unrest, and sponsored a showing of the film, *The War Game.*

In cooperation with another pastor, Hiebert has initiated interest in a family-counseling center to be staffed by volunteers donating two to three hours per week. The Fellowship will probably provide the initial financial grant to make this possible.

Don Krause, a member of the church and a high school librarian, is working on a religious book fair, because Kamloops has no religious bookstore. The fair will be sponsored by various churches and will bring in books from several publishers to stress the importance of Christians becoming better informed, and as a witness.

Seeking to minister to the world through our presence. Each member is encouraged to see his place of employment and leisure activity as an opportunity for witness. The church program is structured to allow members to spend time in the world for this purpose; also, non-Christian persons are brought to the Fellowship as resource persons to afford opportunity for dialogue with them.

"Our casual relationship with young people of the community has had far-reaching effects," Hiebert writes. "A couple of searching long-haired kids got fired up as a result of a conversation I had with them, in which I encouraged them to get hold of their frustrations by entering into dialogue with the adult community. Two to three hundred young people rallied around the two fellows to form a youth group which is designed to be open to any adults. Presently, the youths and adults from the community are planning a two-day intergenerational conference. One thing we have had to accept is that few of these people are interested in joining the organized church. Our congregation, probably, is not likely to grow very quickly but we feel that our mission is, nonetheless, authentic."

The Kamloops group has created a budget that allows them to zero in on unexpected needs that may arise. Likewise, they adopted a statement of faith and objectives rather than a constitution, to preserve the same flexibility. The statement emphasizes basic Christian beliefs; membership requirements; mutual responsibility for fellowship, for the spiritual welfare of members, for development and use of talents; for tithing of possessions, time, and talents; for Bible study and prayer, and for annual commitments to all of these; emphasis on ministry rather than building a physical structure, with definite mission opportunities provided by task forces; flexible administrative pattern to allow for easy termination of offices no longer needed; and emphasis on evangelism and service to the world through General Conference Mennonite and Mennonite Central Committee channels, and through being in mission through evangelism to the local community — a witness flexible enough to be determined by community needs, congregational ability, and the Holy Spirit.

War goes on under Johnson formula

A DELEGATION OF five members of the Board of the American Friends Service Committee met with Henry Kissinger, special advisor to the President on Vietnam, on October 6, and came away deeply discouraged.

"I am absolutely astonished at the rigidity of this administration," said Bronson Clark, executive secretary. "They haven't learned a single lesson, and are determined to prosecute this war according to the Johnson formula."

The Quaker group, which met with Kissinger for ninety minutes, gave their impressions of the interview at a press conference held Monday evening, directly after the talk.

"This was our third meeting," Clark told the group of newsmen. "In May we were told to come back in three months, and we would see change. There was no change when we met again in July, and now we are going into our sixth month and still see absolutely no evidence of progress."

The Quaker service group has announced its support of the October Moratorium and the November March Against Death. "We came out of this meeting determined to issue a call to all Americans to support the October and November action as the only alternative left," Clark said. "We are dedicated to any kind of nonviolent action to indicate to the administration the belief of the American people that you cannot make peace by making war."

Norval Reece, a board member from Philadelphia, said he felt the administration believed it had already moved down the road toward peace by announcing its withdrawals, and were not making any further moves toward peace. "They have made their proposal and done their thing and the rest is up to Hanoi," he said. "This is a rigid position overlooking the fact that continued U.S. support of the Thieu-Ky Government is a major block to negotiations."

The Quaker delegation was committed not to quote Kissinger directly, but gave their impressions of the administration's attitude, based on their ninety-minute interview and previous reading of administration positions. Wallace Collett, a board member from Cincinnati, spoke of the "agonizing tragedy" of the situation and said he found the administration's inability to make the necessary moves toward peace "very chilling . . . very distressing."

The Quakers reiterated to Kissinger their belief that steady and large-scale withdrawal of U.S. troops would permit political forces in Vietnam "to reach their own level," making it possible for a coalition government to come to the surface and negotiate with the National Liberation Front. They stated their conviction that the present rate of withdrawal was designed only to placate American public opinion, and that the so-called Vietnamization of the war would not bring about necessary changes.

"I came away from this meeting tremendously less optimistic than I did in July," said George Sawyer, a board member from Indianapolis and another member of the delegation. "The administration seems to be espousing peace but proceeding with the war."

In answer to reporters' questions, the Quaker group stated that nothing in their interview led them to believe that there were hopeful signs of a current breakthrough in the peace talks.

Kissinger had invited the group back for still another conference, but no firm date has been set.

Torture of prisoners in South Vietnam

Charges that the South Vietnamese Government is pursuing an official policy of deliberate torture and other mistreatment of political prisoners, both as a means of extracting information and as a method of punishment, were made in an article published in the July issue of the monthly magazine, *Fellowship,* by a South Vietnamese journalist.

Writing from almost four years' experience in various South Vietnamese jails, the author described crowded prisons equipped with torture chambers, dungeon-like cells, and cages in which political dissenters were kept under conditions of near starvation and indescribable filth.

"Prisoners are beaten, slugged with gun butts, strangled with leather belts or barbed wire, their heads plunged under water and held there, the flesh of their bodies sliced or stabbed, while threats are made to cut open their stomachs. If the peasant is a member of the NLF, he can end the torture by one of two alternatives: confession or death. If he is not an NFL member, he has no choice but death. Often, a prisoner is placed naked inside a metal drum with water up to his neck. The barrel is then beaten at full force with cloth-covered wooden cudgels, producing great pressure on the body of the prisoner: the heart is shocked severely, the liver and kidneys swell, and the bladder bursts. This torture is the specialty of the Army Intelligence Bureau. . . . There are special forms of torture for female prisoners. For example, bottles or eels may be introduced into their vaginas, causing hemorrhages which may last for many weeks."

The article, entitled "Imprisonment and Torture in South Vietnam," is written under the pseudonym, Pham Tam. The author, now in exile in Paris, still has relatives in South Vietnam, whose safety would be jeopardized if his name were known.

Fellowship is published by the Fellowship of Reconciliation, a religious pacifist organization with headquarters in Nyack, New York. It has recently been instrumental in sending a team of civic and religious leaders (including Bishop James Armstrong of the United Methodist Church and

John de J. Pemberton, executive director of the ACLU) to South Vietnam to investigate political imprisonment. The team's report, inserted into the Congressional Record of June 17 by Senator Abraham Ribicoff and Congressman Ogden Reid, corroborated much of the Pham Tam article and estimated that many more political prisoners are now being held by the Thieu-Ky Government than the officially admitted figure of forty-five thousand.

Sex education controversy Signs of moderation

The American right wing continues to make common cause in the assault on public school sex education.

In Maryland and New Jersey, where the Far Right has succeeded in turning sex education into a controversial issue, hearings and policy reviews are under way. The National Education Association counts nineteen states where the matter has come before either the legislatures or state education bodies. Many county and local school districts are delaying the start of sex education programs or retrenching until the storm blows out.

But voices of sense and sensibility are beginning to be heard. The American Medical Association, noting the furor, passed a convention resolution reaffirming its support of public school sex education on a voluntary basis. And the Pennsylvania State Board of Education released a late summer policy statement asserting, "Sex education is implicit in the school's commitment to the development of the whole personality."

The Pennsylvania Education Board urged local boards "to inform and involve parents, clergy, physicians, and all interested community people in advance of proposed programs."

The Pennsylvania Council of Churches immediately produced a community kit including reprints of the Board of Education statement, its own statement of support, and analyses of the Gary Allen and Phoebe Courtney attacks on sex education. Single copies are available free but the regular price of the eight items is $1.18 plus postage. They may be secured by writing to the Council at 900 S. Arlington Ave., Harrisburg, Pennsylvania 17109.

A background on the people behind the right wing activities, and why, is in a pamphlet, "Puritans for Profit," published by the Institute for American Democracy. Single copies are twenty-five cents each and may be ordered from IAD at 1330 Massachusetts Avenue, N.W., Washington, D.C. 20005.

A notice in a recent issue of the Genesee County (N.Y.) Council of Churches Bulletin states: "In recent weeks, several objections to sex education in the public schools have been called to our attention. We believe that whatever children learn in schools will be on a better level than the majority of the locker-room type of education we now have. Please examine the motives and the curriculum of the schools before you do any objecting."

Says the New York *Times* in an editorial:

"While there may occasionally be an incompetent instructor mishandling sensitive sex education classes in the public schools, or an inadequate program, the answer is not to eliminate the classes, as some wrong-headed psychiatrists and legislators are now urging the state to do. It is, rather, to upgrade the instructors and improve the program. The need for sex education is perhaps more acute today than ever before. . . .

"Venereal disease remains a serious problem. The state's welfare rolls, and particularly those in New York City, have been soaring in recent years. Most of the increase is in the category of families with dependent children, to a great extent involving teen-age girls whom sociologists often find ignorant of how babies are conceived.

"There is a need not only for responsible sex education in the public schools but also for a vastly expanded family planning program."

New hymnal sold out

The new *Mennonite Hymnal*, which went on sale in September, is already sold out. Five thousand hymnals have been distributed to churches. Those churches still ordering hymnals will have to wait until reprints appear.

The *Mennonite Hymnal* was published jointly by the Old Mennonite Church and the General Conference Mennonite Church. The first printing included ten thousand copies of the round note edition and fifteen thousand of the shaped note edition. A reprint of at least fifteen thousand copies has been scheduled. The price of the book is $3.75 a single copy and $3.50 for quantities of fifty or more.

To help judge the demand for additional hymnbooks so that adequate provisions for reprints can be made, orders for the *Mennonite Hymnal* should be placed now at any of the Faith and Life Bookstores: Box 347, Newton, Kan. 67114; Berne, Ind. 46711; and Box 430, Rosthern, Sask.

Poverty fund replies

Shall we give one million dollars for poverty? One hundred and ten statements of intention had been returned by October 13, with $16.425 in tentative pledges. The largest pledge was for $3000 over the next three years; another was for $2000.

To the question of whether a poverty fund should be implemented, twenty-seven persons said they favored it, and sixty-six indicated they are not in favor. However, fifty-seven of the *no* replies came from one congregation. They said, in effect, "Why start something new when we can't meet current mission budgets?" and "We have a good channel—MCC—to minister to the poor."

Answers are also being sought to the matter of geographical distribution of projects. Fifteen feel it should be for North America only, and twenty-five would like to see overseas included, too.

Statement of intention forms may be found in the September 9 and October 14 issues of *The Mennonite*. Please send yours in by November 15.

Most ecumenical meeting on evangelism

Billy Graham claimed that the United States Congress on Evangelism held in Minneapolis in September was the most ecumenical meeting ever held in America.

If there is another candidate for this acclaim, it doesn't come readily to mind. The meeting brought together about five thousand church leaders from ninety-five denominations. Mostly white, mostly middle-class, and mostly male would be several areas in which the meeting would have to be faulted, but these are basically faults of the churches at home and the way they operate.

Through no fault of the conference planners, two major Negro denominations were holding their annual conventions in other cities during the same week. An attempt had been made to avoid schedule conflicts with denominational meetings.

A Mennonite editor who did not attend the Evangelism Congress identified the meeting as one sponsored by the National Association of Evangelicals. It was an understandable error. Many of those who attended might have supposed the same thing and many often talked about the meeting in terms that made it seem that this council of conservative churches was in charge.

Actually, the meeting was probably as much a meeting of the National Council of Churches as a meeting of the National Association of Evangelicals, for the denominational members of both groups were strongly represented. And besides that, many denominations that are members of neither group were present. The two largest of these groups are the Lutheran Church — Missouri Synod and the Southern Baptist Convention. Of course, among the smaller nonmember groups were the General Conference Mennonite Church and the Old Mennonite Church who were present in numbers out of proportion to their size—at least, one hundred and fifty Mennonites from all groups.

Chairman of the one hundred man (no-woman) committee that planned the meeting was Oswald Hoffmann, speaker for the *Lutheran Hour.* Billy Graham was honorary chairman.

"This is not a Billy Graham meeting," said Hoffmann at the opening press conference. But Graham's image did pervade the meeting and the number and character of the people who responded were probably determined by Graham's reputation.

The Graham staff was heavily involved in planning the meeting, of course. Executive director for the planning committee was Victor Nelson, a key administrator of the Billy Graham Evangelistic Association which has its headquarters in Minneapolis. Graham people manned and supplied the press room and directed the public relations operation with assistance from other sources.

At the opening meeting, Hoffmann did say of Graham, "Without him there wouldn't have been any meeting such as this."

But the meeting was an outgrowth of the 1966 World Congress on Evangelism which was held in Berlin. Minnesota clergymen attending the Berlin meeting returned to attempt a similar program for the United States. Executives of the Lutheran Church in America which also has its offices in Minneapolis were also instrumental in the planning of the Congress.

The Congress on Evangelism must be credited for its positive tone. It was truly ecumenical in its seeking to reconcile people. Though the leadership and delegate body was conservative (or evangelical as some conservatives prefer to call themselves), there were few if any attacks on liberals. In fact, any mention of liberals was to commend them for their understanding of the social implication of the gospel.

While the conference failed to come to grips with the sins of nationalism, neither did it get bogged down in a jingoistic patriotism apart from the opening flag display and prayer for the armed forces in Vietnam.

Warned Leighton Ford, a member of the Graham team, "We should repudiate the efforts to couple evangelism with a crude, sword-rattling anticommunism."

The conference made some effort to enlarge the ecumenical horizon of its delegates. Hoffmann reported that the committee had wanted to invite a Roman Catholic priest to present one of the conference's major papers, but the person considered couldn't attend.

The Congress was in session dur-

Hoffmann (left): "This is not a Billy Graham meeting."

ing the time that the Jewish Day of Atonement was being observed. Platform recognition of this event was made by Hoffmann's reading of a passage from the Old Testament and a prayer by a Hebrew Christian.

Absent from the proceedings was an anti-ecumenical note such as an attack on the National Council of Churches. A strong criticism of the National Council for supposedly equating evangelism with social action was contained in a paper to be given on the last day by Harold J. Ockenga, a founder and former president of the National Association of Evangelicals, an association whose followers are often critical of the National Council.

However, when it came time for Ockenga to give his address, he discarded his prepared manuscript to give his own strong emphasis to the need for the social dimension in evangelism.

"Some of us reacted too much to Rauschenbush," he said, referring to the Baptist theologian responsible for popularizing the social gospel as an idea.

While admitting that there had been a gap between social concern and personal experience, Ockenga said the Congress had brought the two realities of the gospel together.

"This conference has blazed a trail to emphasize both," he said.

Ockenga, who is president of Gordon College and Divinity School, seemed to be working through his own social theology as he gave his address. Admitting that he had been moved by the earlier presentation of Tom Skinner, the black evangelist from New York who had challenged the white church to confess its racism, Ockenga said, "I don't take responsibility for what has happened in the nation. It is difficult to feel responsible for racism."

But then he added as if in rebuttal to what he had said, "But look at Daniel, one of the three most holy men, who prayed, 'O Lord, we have sinned,' confessing the sins of the people. He identified with the sins of the people."

Earlier, he had indicted the nation for its racism. "When we say all men are created equal and then shut them out of employment and housing, God is going to judge America."

In calling for repentance, he cited Thomas Jefferson who said about slavery, "I tremble when I think that God is just. Every drop of blood drawn by the lash will be drawn by the sword."

He hoped that through prayer and confession and united action, revival and social reform would follow. The movement against slavery in England led by Wilberforce was, he said, the result of great revivals of religion in that country.

He prayed for the same social awakening in America. In closing, his voice breaking in a sob, he prayed, "O God, heal America today."

Thus, though not all were aware of what was happening, new ground was broken for evangelism.

Graduates to study conflict In December in Ithaca

The Christian and Conflict will be the theme for this year's Mennonite Graduate Fellowship to be held at Cornell University, Ithaca, New York, on December 27-28. Graduate students and other interested persons are invited to attend and share in the discussions of conflict and conflict resolution from the viewpoints of the various academic disciplines and from a Christian perspective.

A limited number of grants will be available to assist with travel expenses of those who attend. Contributions to this fund will be appreciated.

To request registration information or to indicate a desire to present a paper, write to: John W. Eby, 114 Catherine St., Ithaca, New York 14850.

To apply for a travel grant, write to: William Janzen, 115 Ossington Avenue, Ottawa 1, Canada.

Church witnesses in 18 languages

October 19 was World Literature Sunday. Did you know that:

Mennonites work in at least fifty languages of the world?

The General Conference Mennonite Church works in at least eighteen of these language areas?

Not less than 2,000,000,000 of the earth's people live in language areas where the General Conference Mennonite Church works?

It is estimated that 700,000,000 adults cannot read or write well enough to use those skills in their daily lives?

There are still 160,000,000 people who speak a language that has not yet been reduced to writing?

Wycliffe Bible Translators estimates that, by 1985, work to reduce all these remaining languages to writing will be in process?

Bible societies state that the Scriptures are currently being translated or in process of revision in some five hundred languages?

How important is literacy work? Compare a map showing hunger and population explosion areas of the world with a map of illiteracy. The similarity is startling. Learning to read and write is among the primary needs of this generation.

Literacy work and literature production and distribution are important aspects of the General Conference Mennonite missionary program all over the world. The dilemma missionaries face is that posed in the question of a Latin American, "What spiritual growth can we expect from converts who cannot read?"

Recognizing the crucial nature of the Bible societies in meeting the challenge of literature production, the Commission on Overseas Mission, at its June meeting, therefore, passed a resolution to encourage congregations to increase support toward the Bible societies.

RECORD

Calendar

Nov. 8, 9—Ontario Conference, Leamington.

Canadian

Nov. 1—Rosthern, Sask., annual Junior College corporation meeting.

Eastern

Oct. 18-20—Quakertown, Pa., East Swamp Church, missionary conference, the Richard Gibbs, Gerald Boyer, Ben Johnson, speakers.

Northern

Nov. 23-27—Henderson, Neb., Bethesda Church, Thanksgiving festival, John Gaeddert, speaker.

Central

Nov. 9—Wadsworth, Ohio, cooperating churches, annual fall conference, Paul Leatherman, Delton Franz, John Liechty, speakers.

Marriages

Mark M. Claassen, Beatrice, Neb., and *Lillian A. Jacobson,* Calvary Baptist Church, New York City, Aug. 23.

Dwaine R. Friesen, Bethesda Church, Henderson, Neb., and *Peggy Tucker,* Aurora, Neb., on Sept. 26.

Larry G. Harms, First Church, Newton, Kan., and *Leota Buller,* Herold Mennonite Church, Bessie, Okla., on Sept. 27.

Donald Leuszler and *Jeanette Bartel,* Trinity Church, Hillsboro, Kan., on Sept. 5.

Burton Peters and *Beverly Jean Friesen,* at Bethesda Church, Henderson, Neb., on Sept. 19.

Paul Peters, Bethesda Church, Henderson, Neb., and *Linda Mabra,* Lakewood Christian Church, Jefferson City, Colo., on Sept. 20.

Kenneth R. Regier, First Church, Newton, Kan., and *Nancy Cheryl Sorteberg,* Rose Lutheran Church, Roseau, Minn., on Sept. 13.

Joh Rosener, Trinity Lutheran Church, Auburn, Ind., and *Patti Neuenschwander,* First Church, Berne, Ind., on Oct. 4.

Ralph Ross, DeWitt, Neb., and *Delila Jane Epp,* Bethesda Church, Henderson, Neb., on Oct. 4.

Albert Allen Schmidt, First Church, Newton, Kan., and *Shirley Plenert,* Trinity Church, Hillsboro, Kan., on Aug. 15.

Dale Siebert, Bethesda Church, Henderson, Neb., and *Lennett Theeson,* Hanover Presbyterian Church, Glenville, Neb., on Sept. 14.

Elvin Siebert and *Roberta Schmidt,* both of Lincoln, Neb., at First Congregational Church, Omaha, on Sept. 27. Reported by Bethesda Church, Henderson, Neb.

David Wulliman and *Susan Neuenschwander,* both of First Church, Berne, Ind., on Sept. 27.

Steven Yoder, Evangelical Mennonite Church, and *Karen Lautzenheiser,* First Church, Berne, Ind., Sept. 7.

Deaths

Russell Daniels, First Church, Wadsworth, Ohio, was born Jan. 30, 1901, and died Sept. 30.

Mrs. Frank Hiebert, Grace Church, Dallas, Ore., was born May 9, 1902, near Mountain Lake, Minn., and died Sept. 29.

Dorothea Engel Hochhalter, First Church, Newton, Kan., was born in Russia May 3, 1884, and died Oct. 5.

Katherine Lepp, Coaldale (Alta.) Church, was born Dec. 26, 1880, in Russia, and died Sept. 30.

Noah Luginbill, First Church, Berne, Ind., was born Jan. 29, 1879, and died Sept. 23.

Mrs. Abraham A. Schmidt, Bethesda Church, Marion, S.D., was born Sept. 18, 1887, and died Sept. 27.

Sam Regier, Bethel College Church, North Newton, Kan., was born Jan. 14, 1892, and died Sept. 23.

Workers

Marvin Dirks, Jr., formerly director of youth work, has been assigned the duties of secretary of higher education by the Commission on Education. He will also work with the Student Services program which is a part of the Commission's department of higher education.

Robert Wayne and Florence Friesen, Bethesda Church, Henderson, Neb., have accepted a two-year voluntary service assignment at Frontier Boys Village, Larkspur, Colo. His parents are the Albert D. Friesens.

Richard Gydesen has accepted the position as the Southern Portland Area Club Director of Youth for Christ, Portland, Ore., beginning Sept. 1. For the past two years, he served as youth minister at the Calvary Church, Barlow, Ore., where he was ordained as elder in 1968 and will retain his membership. A 1964 graduate of Grace Bible Institute, Omaha, Neb., he has also served the Grace Community Church in Bieber, Calif., and the Sweet Home (Ore.) Community Chapel, and has been a bookstore manager at Cheyenne, Wyo.

Cornelia Lehn, Newton, Kan., currently editor of the kindergarten curriculum produced jointly by the General Conference Mennonite Church and the Old Mennonites has been asked by the Commission on Education to spend next year in promoting and interpreting this curriculum. She will also work as a resource person in the area of children's education and do some editorial work.

Kenneth Neufeld, First Church, Newton, Kan., is serving a 1-W assignment at Stormont-Vale Hospital, Topeka, Kan. His parents are Mr. and Mrs. Rudolph Neufeld.

Jake I. Pauls, Morden, Man., has been appointed director of youth work of the General Conference, succeeding Marvin Dirks, Jr. For the last year, he has been associate director. Formerly, he was youth worker with the Manitoba conference.

Harvey Quiring, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Broadlawn County Hospital, Des Moines, Iowa. His parents are Mr. and Mrs. Pete Quiring.

Marthe Ropp, M.D., a French Mennonite and medical missionary serving with the Mennonite Central Committee in Indonesia is visiting churchwomen at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., during the next three months. She has worked in Indonesia for seventeen years.

Virginia Sears, Newton, Kan., joined the staff of the General Conference Mennonite Church's central office as secretary for the Commission on Home Ministries. She has attended

Dirks

Lehn

Pauls

Ropp

Sears

Salt City Business College, Hutchinson, Kan.

Steve Siebert, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at General Rose Hospital, Denver. He is the son of Mr. and Mrs. Raymond Siebert.

Daniel Zeiset, Grace Church, Lansdale, Pa., is serving a 1-W assignment as an inhalation therapist at the University of Michigan Hospital, Ann Arbor, Mich.

Charles Zimmerman, pastor of the Archbold, Ohio, Evangelical Mennonite congregation, was chosen president of the Evangelical Mennonite Conference at the annual convention held at Oakwood Park, Syracuse, Ind., in August. He succeeds Milo Nussbaum, Morton, Ill., who concluded a six-year tenure as leader of the conference. The Evangelical Mennonite Conference has seventeen member congregations with approximately three thousand members, and a membership of 450 in their Dominican Republic mission field. They administer and support Salem Children's Home near Flanagan, Ill., and Miracle Camp near Lawton, Mich. They cosponsor the Congo Inland Mission, and also support overseas missionaries in Korea, Europe, and Haiti.

Ministers

Walter Dirks, Busby, Mont., will become the pastor of the Flat Rock Church, Cecil Lake, B.C., in November. The Dirkses have worked with the church in Busby and the Northern Cheyenne Indians since 1965.

Aaron J Epp will become pastor of First Church, Aberdeen, Idaho, in September 1970. He has been pastor of the Alexanderwohl Church, Goessel, Kan., since 1961.

Lawrence Hart begins his service as interim pastor of First Church, Clinton, Okla., on Oct. 5. He terminated his pastorate at the Koinonia Church, Clinton, a year ago (although he still serves as its interim pastor) to devote more time to the Committee of Concern on Alcoholism, of which he is director. This group works with Indian Americans in western Oklahoma in relation to the problem of alcoholism. The former pastor of First Church was Palmer Becker, now executive secretary of the Commission on Home Ministries.

Vernon Lohrentz will become pastor of the Hutterthal Church, Freeman, S.D., next July 1. He has been pastor of the Bethlehem Church, Bloomfield, Mont., since 1965, having also served the Methodist Church in Richey, Mont., since 1967. He is a 1955 graduate of Bethel College, North Newton, Kan., has attended Fort Wayne Bible College, Fort Wayne, Ind., and graduated from Mennonite Biblical Seminary, Elkhart, Ind., in 1960.

Curt Siemens, who served during a nine-week interim period in the First Church of Reedley, Calif., this summer, has been selected as the interim pastor of the Lorraine Avenue Church of Wichita, Kan. He began his duties September 7. He holds a bachelor of arts degree from Bethel College, North Newton, Kan., a master of arts degree from Kansas University, Lawrence, Kan., and has taken further graduate work at Chicago and Wichita universities. He was ordained for the ministry at First Church, McPherson, Kan., in 1961.

Jacob A. Wiebe has been installed as pastor of the Vauxhall-Hays group marking the beginning of a shared ministry with Taber (Alta.) Church. The former minister of Vauxhall Church was Jacob R. Krause, who served the group for nine years. John Siemens, pastor of Herbert (Sask.) Church, represented the Canadian Conference's Board of Missions at the installation service.

Baptisms

First Church, Newton, Kan., on Sept. 7: Mrs. Ivan Goering.

South Seattle (Wash.) Church, on Oct. 5: James Harder, Robert Harder, Donald Nachtigal, Delore Unruh.

College football

Findlay 16—Bluffton 6
Bethany 10—Bethel 0

DISCUSSION

Other side of question

The following letter was received in reply to an invitation to comment on responses received by our publication on the questionnaire of the Committee of Christian Concerns. (See Discussion, Sept. 23 and 30.) Writer of the letter is secretary of the Committee of Christian Concerns.

Dear Editor: Thank you for your letter of Sept. 5 with the information to the Committee of Christian Concerns that you would begin publishing the eight-point questionnaire that was recently mailed out to every General Conference church in the U.S. and Canada, and together with the questionnaire you would also print the responses you have received.

As secretary of the committee, I have received many responses and have also received copies of many, perhaps most, of the letters sent to the editor. From copies sent to the secretary, it seems evident that you may have received responses chiefly from one side of the question.

It has been interesting to note that most objectors to the questionnaire were to procedures rather than the issues. Most have admitted that there are problems in the General Conference and that there are some things to be desired as well as needing correction, however, none have yet come up with any suggestions of change, nor assurances of implementation.

The other main objection that has been stated in a number of letters from those who may or may not have filled out the questionnaire is that the Committee of Concerns has refused to sit down with the members of the General Conference to openly discuss these concerns. This assumption is not correct, at all.

Mr. Shelly, while you have opened up the matter for report and discussion in *The Mennonite,* we would be pleased to have you inform the readers of these three things:

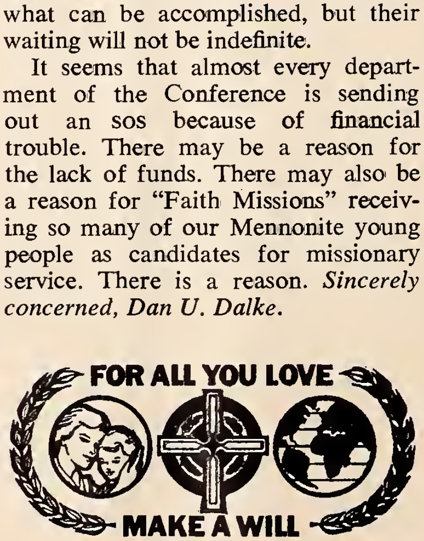
1. It has always been the intent of the Committee to meet with the General Conference personnel and openly discuss these issues. It has never refused such an invitation but has informed the Conference that, in due time, there shall be such a meeting. In fact, both the committee and the Conference have suggested several dates at different times but, due to circumstances, none were convenient. At present, arrangements are being made for such a meeting.

2. The procedure which has been questioned by some was so planned to give every church an opportunity to be heard on these and other vital issues. Time on the conference floor would never allow the full presentation. It also gives avenue to a united voice on some things that ought to be said, whereas a single person or a single church would not be listened to but might be considered a rebel. (But then, aren't we seeing a lot of rebels in the church today?)

3. That responses thus far have been fully three to one in accord with the questionnaire and in favor of an evangelical and biblical position.

Since the responses are confidential, we are not allowed to present them for publication, however we can say that there is a wide segment of appreciation that such a committee has been formed and hold on in hope that something can be accomplished. Others, of course, note the trend as clearly portrayed in the article, "Disagreements in Saskatoon," (Aug. 12, 1969 *The Mennonite*) and already see "Ichabod" written over the General Conference. Some churches have withdrawn and others are waiting to see what can be accomplished, but their waiting will not be indefinite.

It seems that almost every department of the Conference is sending out an SOS because of financial trouble. There may be a reason for the lack of funds. There may also be a reason for "Faith Missions" receiving so many of our Mennonite young people as candidates for missionary service. There is a reason. *Sincerely concerned, Dan U. Dalke.*



LETTERS

Not all are ill-mannered

To the Readers of The Mennonite: Or should this be addressed to the *Non-readers*? By now they have probably heard that they missed something in the September 16 issue, and have retrieved it from the wastebasket.

Most denominations find it more economical to use the Every Home Plan. Surely all have some members who wish to be on the roll, and little else. Sounds better in the obituary. In the General Conference, churches who subscribe to this plan have one person delegated to keep the mailing list up to date, enter new subscribers, report on deaths, transfers to another congregation, or cancellations upon request of any member. *Even with the Every Home Plan we are free to subscribe, or not; free to read, or not; but let it not be said that Mennonites are ill-mannered and publicly contemptuous of their church publication.*

The purpose of church periodicals is to keep members informed of the meaning of their faith, its ethical implications for our day; its challenges and how we attempt to meet them, and a good deal of information concerning the church fellowship. *The Mennonite* meets all these requirements, and our editor has sometimes been the object of envy by other church editors who are given less freedom in expression by their church authorities. This freedom helps to keep it vital and interesting.

The Mennonite church was founded about 450 years ago, and the Society of Friends (Quakers) a century later. For centuries, we were quite alone in our peace witness based upon the Sermon on the Mount, but now, after a half century of wars, larger Protestant denominations are becoming involved, and may surpass us, as their number is vastly greater. At no time was the doctrine of nonresistance the first article of our faith, but it is the one for which we are best known, and sometimes mistrusted. Now with churches raising their voices in crescendo, young people speaking out, and England demonstrating that an empire can go bankrupt with this type of program, our national leaders are thinking on it seriously. . . .

As one who has served in non-Mennonite church-related institutions, I have sometimes felt that Mennonites are miserly in expressing appreciation to those who give their very lives in service to the church. We support them with money and prayer; why not add a bit of moral support? Why not write to some missionary, minister, college president, or member of the faculty, or even to our editors and writers of church publications, that you appreciate, (or perhaps even *like*) something or other that he is doing? It need not be good English, good penmanship, or grammar to help drive the clouds away for a brief time. Saint Paul knew what burdens leaders of the churches carry. He asks us to "bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). We also have many elderly, retired workers in our fellowship, who may sometimes wonder if anyone remembers. *Mrs. Gilbert H. Suter, Box 267, Pandora, Ohio.*

Air mail for expatriates

To the Editor: Overseas workers in the Mennonite church, and outside of the Mennonite church, are obviously separated from their homes and communities for long periods of time.

One tie with the home country and/or church and/or community is the printed page. Yet, sea mail may require over two months before the news reaches the news-hungry overseas personnel.

So I suggest that concerned and interested persons who wish to give a very meaningful and personalized gift pay the *air mail—printed matter* rate to the particular subscription in which their friends are interested.

Just by the way, this week for the first time since I came to Amman in August of last year, I read *Der Bote,* issued May 6 on May the 6! (Four days from Saskatoon to Jordan, Middle East). This, thanks to my thoughtful parents.

I have courage and faith to be so bold as to suggest this, because at various times my friends have asked what they could do for me, personally, by way of a gift. Well, this is a wonderful way. I have no doubt that most of my colleagues overseas feel the same way. Even D. J. Klassen, who just toured Japan, has a word to say about this matter in a recent letter to *Der Bote* editor: "Es ist doch schade, dass unsere Missionare auf den Feldern so lange auf die Blaetter warten muessen, doch ist dieses wohl der einzige (oekonomische) Weg." *Hedy Sawadsky.*

Our current air mail subscription for Europe and South America is twenty-nine dollars; for Asia and Africa, thirty-four dollars. Editor

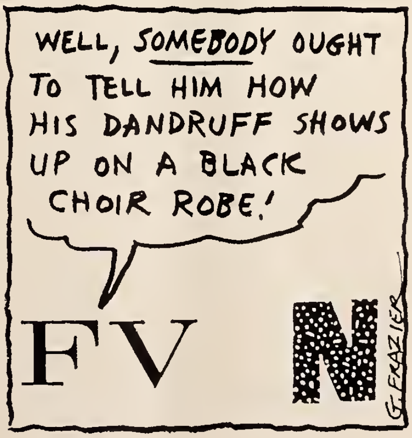
Good to study family life

Dear Editor: I would like to comment on the article "When your folks fight" by Lester A. Kirkendall and Linda Nelson which appeared in *The Mennonite* (Sept. 2). I was very surprised by the response which this article received in several letters to the editor (Sept. 30). They were critical of *The Mennonite* as a Christian paper for printing an article by this author. Instead of criticizing the content of Kirkendall's article, they seemed to be criticizing the author.

I certainly hope it is an aspiration of a Christian family to want to live together in harmony. This situation naturally involves certain problems and the study of solutions to these problems should be a basic part of Christian life. I think the article did a good job of pointing out the problems of family living and some possible solutions were discussed. I am sorry that some people could not see it this way.

I want to take this opportunity to commend your good work in editing a Christian paper with a variety of articles by authors of different backgrounds and varying opinions to keep the Christian life a live and thought-provoking experience. *Cornelia Krahn, 116 W. 26 St., North Newton, Kan. 67117.*

CHURCH LETTERS ::::


WELL, SOMEBODY OUGHT TO TELL HIM HOW HIS DANDRUFF SHOWS UP ON A BLACK CHOIR ROBE!
FV N
G. FRAZIER

Youth deserves light

To the Editor: In regard to the letter from Mrs. Gehring in the latest issue of *The Mennonite,* I must say that it appears that she has been peeking under counters, since she's well acquainted with the whereabouts of the *Sexology* magazines.

I think it's a sad commentary on Christianity when we can't even objectively view the whys, wherefores, and problems of sex. It seems that we are being invaded by a band of self-righteous, Scripture-spouting Pharisees who are only too eager to throw the first stones at anyone who projects a rational view of human sexuality. "Leave sex at home," they cry. Why leave it at home? The parents have been botching up sex education for generations. It makes one wonder why these people are so vocal about *Playboy, Sexology,* and SIECUS. . . .

Let's hope and pray that our younger generation receives the sexual enlightenment it so richly deserves. I'm convinced this enlightenment, and the blessed fulfillment it brings, has escaped the majority of the older generation, leaving guilt, frustrated emotions, mixed feelings, and in some cases unhappy marriages. Isn't it wonderful to know that they want their children to grow up to be the same way they are? *John Wall, Box 25, Elbing, Kan. 67041.*

Ella Mae Miller

Smut in today's literature

Russell J. Fornwalt has said, "The worst pollution in America is not the gasoline fumes in the air or the waste in the waters. It is the dirty books, filthy films, the immoral magazines."

If you think there is no need for alarm, listen to this: "It is said that more than fifteen million copies of *girlie* magazines are bought every month in the United States. In a year's time, three billion copies of all kinds of pornographic publications—enough to fill to overflowing five Empire State buildings—are purchased by adults and teen-agers.

"It is also reported that the sale of salacious magazines is twenty times that of all religious publications—Protestant, Catholic, and Jewish—combined. And National Citizens for Decent Literature says that 75 or 90 percent of all pornographic literature ends up in the hands and, therefore, in the minds of children. . . ."

Publishers and editors advertise big money for authors who have plenty of perverted sex action, profanity, and obscenity! One leading publisher of pornographic literature in the East spends $20,000 per month for postage alone to drag the minds of our young people through the muck. They can afford it. It's big business, in the billions of dollars!

Yet people protest, "Such books don't hurt me!"

However, there is a direct connection between obscene literature and entertainment and in the alarming increase in delinquency and crime. Especially among youth and children.

FBI director J. Edgar Hoover has said bluntly: "The circulation of periodicals containing salacious material, and highly suggestive and offensive motion pictures and television, play an important part in the development of crime among our youth."

Herbert W. Case, former Detroit police inspector, reports: "There has not been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines."

Records do prove that the reading of dirty books and immoral magazines contributes, directly or indirectly, to increased crime, social disease, the number of unwed teen-age mothers, and the blighted lives of many other young people.

Other tragic effects are the lowering of our moral standards resulting in misery and unhappiness, and the progressive destruction of personal and community morality.

The foundation of society is the home. The home is built upon love, respect, and morality. Obscenity attacks all of these. It ridicules virtue, purity, fidelity, and self-control.

Sex plays a vital role in the growth of character. Also, as one aspect of true love, it strengthens the bond between husband and wife and fortifies the home in which they raise their children.

Civilized man must exercise self-control. This is as necessary in sex as in other areas of his life. Youth needs to be directed toward successful marriage and away from the promiscuity made so alluring by obscene materials today. And this calls for goals, for guidelines which God's moral codes give.

Yet, there are those who say that we should be realistic. We should depict life as it is . . . the Bible does!

I would venture this observation. Today's literature depicts such filfth as the real life. It ridicules right, whereas the Bible depicts such living as abnormal, as sin. It upholds morality. It exposes sex perversion and immorality as mankind at its lowest, not at its best. Furthermore, the Bible logically follows through showing what eventually happens to such people.

Dr. Spock feels this abundance of immoral literature gives the child the impression that this material is the standard of our morals. When parents select reading matter and forbid it to the child, this helps him set his own standards.

Citizens for Decent Literature, Inc., of Cleveland, Ohio, says we must speak up. Based on their ideas, I suggest the following:

Begin with yourself. Check your own reading matter. Several years ago an editor of a popular immoral magazine, with a circulation of several million, resigned. Why? He wanted no part of it. That is, after he discovered homemakers were the largest group of readers.

Refuse to buy the trash, and the publishers will go out of business! Dr. Oswald Hoffmann, speaker on the *Lutheran Hour* radio program, declared, "The lucrative trade of pornography in America could be stopped if the 120 million who call themselves Christians . . . refused to buy a lot of garbage between paperback covers!" Yes, check your reading matter and also check the matter coming into your home for the entire family.

Promote good reading. Have it readily available and in quantity in the home. Buy Christian books and magazines. Encourage reading library books. Read the Bible stories and the Bible.

Know where the indecent material is coming from. Check your stores and newsstands. In Indianapolis, a group of women have put on a campaign against crime and, among other things, when they see smutty literature on newsstands, they speak to the news dealer immediately. Last year crime in Indianapolis was down 2.2 percent from 1964, while the national crime rate rose 6 percent.

Recall the "addictive" nature of obscenity, particularly among the young. It's like narcotics — always calls for more!

Obscenity in the mail. If anyone in your family receives a solicitation for obscenity through the mail, don't destroy it, but take it or send it, together with the envelope it came in, to your local postmaster.

Encourage legislation against the stuff.

Without Christ, the human mind is capable of great depravity! Filthy reading only encourages it.

Let's get busy and, with God's help, clean up today's reading material.

Material for this page provided by Women's Missionary Association.

MEDITATION

Glorifying Christ

DURING THE SPRING of the year when we see everything come to life, we cannot help but think of our Lord and offer praise and glory to His name.

The leaves have burst forth, the grass is a beautiful green, the flowers are blooming, and the birds are singing their love songs and all nature rejoices. We are reminded that the Lord is risen indeed! Even the erupting volcano tells us of His might and, therefore, glorifies the Creator.

A number of years ago, a friend and I were hunting in the high mountains of eastern Idaho. I had chosen to hunt in an area which appeared to be a wide, deep canyon, hoping to be successful without going too far from camp.

As I was wending my way through the underbrush, I noticed the terrain was getting very steep and the canyon began to narrow. To the right, there now was a sheer cliff hundreds of feet high. Ahead, the canyon seemed to come to an end. At this point, the canyon had narrowed so that my only way of advance was to the left, a steep mountain covered with loose gravel and huge boulders. Or I could retreat, go back down the canyon and give up, which was the easy way out. As I stood there debating which way to go, the thought came to me—how often we face similar situations in our Christian life. To stand still would be absurd; I must either go ahead or retreat.

Have you ever felt you could not go on? Somehow you had failed, maybe you have failed to praise Him for untold blessings, blessings that we so often take for granted? There are so many hindrances to overcome but we dare not think of retreating. So what can we do? I believe we sometimes have to turn from our accustomed way and, with determination, go ahead. This is what I decided to do this day. As I scaled the almost insurmountable mountain with all the loose rocks and huge boulders, I thought of the obstacles we meet on our journey along life's pathway.

I thought of great temptations that assail us. I thought of friends who forsake us. I thought of our selfishness and I thought of pride and other sins that beset us as I tried to climb over these very real obstructions now in my way. But you know, I made it to the top! Here was something else, again, that caused me to stop and wonder. The top of this mountain seemed to be of solid rock and had a great fissure clear across the top. As I neared this large crack, I noticed it was four feet wide and I could not see the bottom. At some time in the past there had been a tremendous force within the earth and had thus caused this solid rock to split. I stood there in awe as I gazed at this crevice in the rock and marveled at the mighty power of God. How marvelous are His works!

I like to sing with Fanny Crosby, "To God be the glory, great things He hath done,/ So loved He the world that He gave us His Son,/ Who yielded His life an atonement for sin,/ And opened the Life-gate that all may go in." *Alvin Voth*

* * * *

RECENTLY, ONE OF our members was granted his doctor's degree in electrical engineering from the University of Illinois. For the title of his thesis he used Psalm 19:12, "But who can discern his errors? clear thou me from hidden faults." His paper dealt with faulty circuits in electrical wiring. A circuit is a path over which current may flow. It is often difficult to pinpoint the trouble in a faulty circuit. But, as also in our lives, hidden faults must be dealt with. *Ward W. Shelly*

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*Supplemental reading for the Sunday school lesson of Oct. 26, "Reforms Among God's People."

COVER

Learning to read in Vietnam. Mennonites work in at least fifty languages around the world. General Conference mission work reaches eighteen of these tongues.

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The other arms race

Delton Franz

"We can end violence in the Congo if you will stop your government from selling so many arms to our people."

Lucien Luntadila, the leader of the large pacifist Kimbanguist church movement and senator in the recent Parliament of Congo, challenged us with those parting words in a recent visit to the Peace Section Washington Office. He was visiting Mennonite churches as a guest of the Mennonite Central Committee.

Lundtadila's observation is a reminder to Christians in America that a crucial dimension of being peacemakers has to do with our responsibility to speak to leaders in government about American arms sales and military-assistance policies. While Congress and the public have been engaged in the most vigorous debate ever on the control of nuclear arms, another arms race continues. This is the selling and supplying of conventional weapons—the nonnuclear arms. The peace and well-being of developing nations is being as seriously jeopardized by this arms race as are the big powers by the nuclear arms race.

We listened recently as Secretary of Defense Laird assured the Foreign Relations Committee that American arms sales are authorized "only after careful consideration is given to the political impact on social and economic development and on the arms race."

The Committee knew better. Ralph A. Dungan, a former Ambassador to Chile, had testified only days earlier that there has been "willing collaboration of U.S. military personnel to expand major weapons procurement" for Latin countries. He said one United States' military mission was dispatched to drum up sales of the $5 million *C-130* troop-transport plane and he suspected the only reason for this was to "keep the production line going in Georgia."

The meager resources of many developing countries are being wasted on arms. Secretary General U Thant of the United Nations recently called attention to the effects of the arms sales being urged upon the little countries by the big powers. Thant warned that this traffic in arms is creating a "vicious circle of greater violence, which leads to aggravated poverty, leading, in turn, to new violence."

The Middle East today is certainly a case in point. So is the India-Pakistan conflict, where funds used for arms could be better used in development of their impoverished peoples. Witness also the tragic conflict and resulting starvation in Nigeria-Biafra.

The American policy of arms sales is, then, at cross purposes with the work of agencies such as our own Mennonite Central Committee. Our efforts to assist in the agricultural and educational development of such countries as India, Pakistan, Vietnam, Israel, Jordan, and countries in Latin America are immeasurably curtailed by the drain of their resources for American arms; resources which could otherwise be utilized to augment economic development needs.

Fifty-five wars have been fought in the twenty-four years since 1945 and 95 percent of them have been fought in the underdeveloped areas of the world—with imported weapons.

The United States is the largest seller of arms in the world. And, the chief trafficker in the United States is not the private merchant, in business for profit, but the United States Government. In the past twenty-five years, noncommunist nations have given or sold $59 billion worth of military aid to other countries. The U.S. accounts for $50 billion of that sum. Eighty nations have been recipients of our arms sales and shipments.

The grief, hardship, and suffering which have come, for example, to the village people of Vietnam or the deprived peasants of various Latin countries, is due in part to the self-serving interests of the military regimes in power, who have welcomed American armaments to maintain their positions.

The growing ferment in Congress to regain control of the military affords an unusual opportunity for concerned peace-minded citizens to voice their support. Our representatives in Congress and at the White House should be encouraged to halt the current policy of arms sales and military assistance to developing countries and to work instead for international arms control and peace-keeping programs.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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End of the road for the church?

Levi Keidel

THIS IS THE heyday of the prophets of doom.

"Our uncontrolled population explosion makes mass starvation imminent," they tell us. "Our mushrooming technology has dehumanized us. Our society has become so masochistic and violence-hungry that crime is spiraling out of control. A racial revolution is threatening to destroy us. The arms race presses us inexorably toward nuclear holocaust. Our most knowledgeable men are highly pessimistic about man's future on this planet. Because God has not intervened, He either is oblivious to our plight or is dead, and the church has failed."

The effect of daily bombardment by such headlines is overwhelming. Gradually we succumb to them. If it is all that bad, we say, the world probably is on a landslide to catastrophe; and if the church is no longer a shaping force in society, there's not much left for us Christian people to do but to sit with our noses in a corner, hold our heads, and wait for doom to descend.

It is not my purpose to minimize our crises. It is, rather, to put them in their proper perspective. Contrary to prevailing opinion, I believe that never before have God and His church been a more dynamic force.

Before I give you my reasons for believing this to be true, we must first unmuddle some definitions. Let's make sure we know what we're talking about. Western civilization is not synonymous with the church; and western civilization is but a small piece of the pie that makes up our world. First, we'll look at western civilization; then, at God's purpose with mankind; and finally, at the world at large.

The architect of western civilization has been the white man. Western civilization will not, likely, collapse tomorrow. Yet, barring the intervention of some miraculous force of revival, it is increasingly evident that western civilization is on its way out. Honest, rational people cannot escape the fact that our contemporary society now disturbingly stereotypes that of the Roman Empire in its decline. Note a few parallels from Gibbon's *History of the Decline and Fall of the Roman Empire*, written in the eighteenth century:

Secularization of religion, the flaunting of justice in the name of individual rights until none could be found guilty, sexual licentiousness in the name of moral freedom, growing thirst for violence and bloodshed, the worship of extravagance and affluence by a ruling minority while masses groveled in poverty, the imitation by male opinion leaders of hair styles and dress of the feminine sex.

The fate of our civilization is being sealed by its members who could alter the picture, but shrug off their responsibility. "History has nothing to do with our present conduct," they say. "Morality is totally relative. Sex is to be enjoyed. All that matters is that we have an understanding."

This suffices for our look at western civilization. Apart from our feelings about these things, what is God's purpose with mankind?

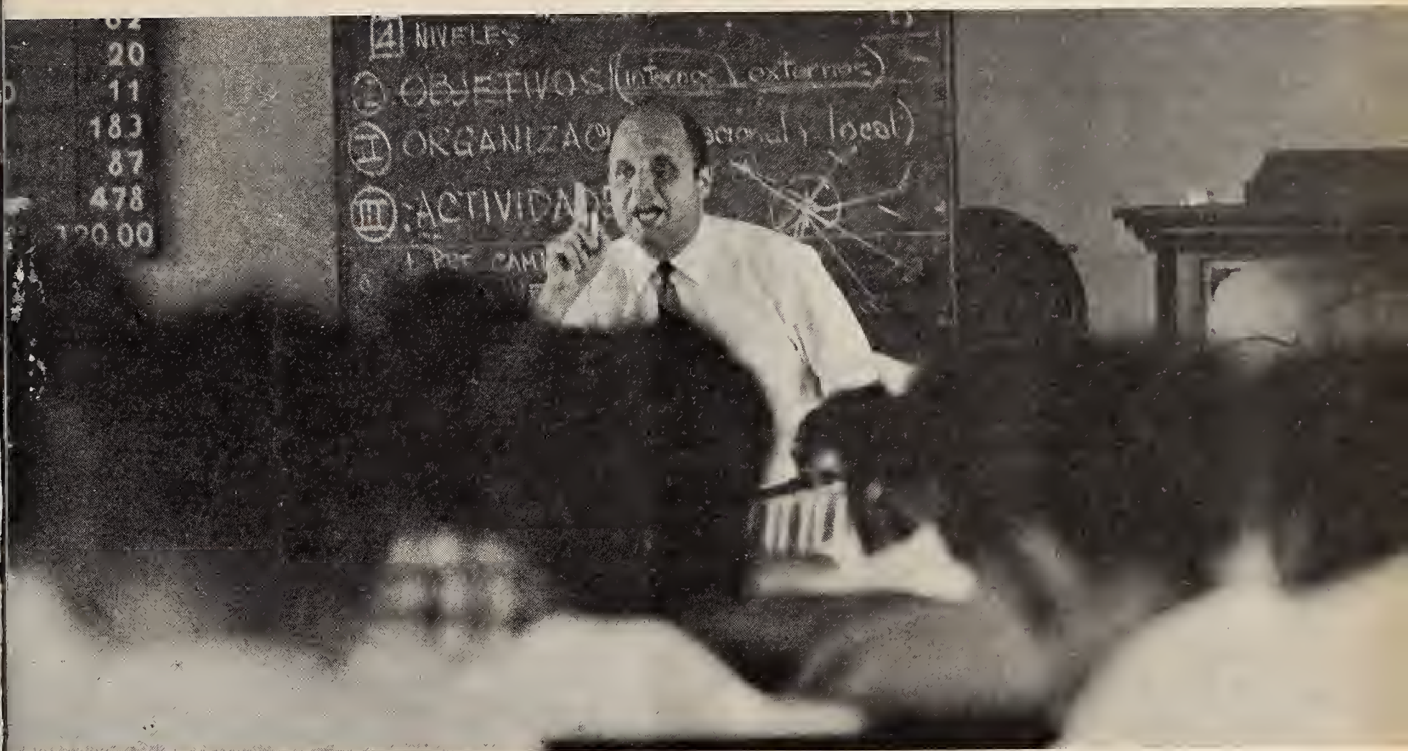
We may be terribly occupied with the problems which plague our society. But God is suprahistory. America 1969 is but a tiny point along a spectrum of time which He sees stretching from an infinite past into an infinite future. America can come and go like the twenty-six empires which, according to the historian Toynbee, have risen and fallen before it. The end of America, or even of western civilization, does not mean the end of the world.

God can permit this to happen because He is not primarily concerned with the preservation of nations or civilizations. His primary concern is to accomplish that purpose for which He sent His Son Jesus Christ into the world: to reconcile man unto himself. The prophet Daniel reminds us that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will; He sets up one and puts down another" (Dan. 4:17).

God's pattern throughout history has been to raise up a society for the purpose of glorifying Him; He gives it resources which are to be used to point all men toward knowing Him. When members of that society make free choices which corrupt and pervert His purposes, God removes His hand of blessing off that society, allows its disintegration, and moves to a new society which is willfully responsive to His purposes.

It is clear that God chose the nation of Israel for such a purpose. When the Jewish people rejected Jesus Christ, they sealed their rebellion against God's purpose for them to be a missionary nation to the world. Jesus wept over them because their house was "left unto them desolate"; then He prophesied their destruction as a nation (Mt. 23:37, 38; 24). The Roman General Titus and his armies fulfilled that prophecy in A.D. 70. I can all but hear the prophets of doom

Instruction in evangelism in Colombia: "The church is on the verge of the greatest period of growth in its history."



affirming that this was the end of the world; that God no longer had a stake in mankind. But such was not the case.

By A.D. 70 Paul had completed his missionary journeys, and the light of the gospel had begun to glimmer in Europe. Eventually, hordes of wild bloodthirsty Huns overran and destroyed Rome. Who were their descendants? The gospel transformed them into men like Martin Luther, John Calvin, John Huss, Ulrich Zwingli.

Then the flame of God's truth caught in the British Isles; its pagan peoples worshiped trees and wells and sacrificed human beings to their gods. From them came men like William Tyndale, John Wycliffe, John Bunyan, Isaac Watts, John Wesley. For all its turbulent history, God used Britain to greatly extend His purpose. Britain established a colonial empire which paved the way for worldwide mission work. Britain produced men like William Carey, the father of modern missions; and David Livingstone, the great Christian explorer who opened up Central Africa to the work of missions.

Our own nation was founded by God-fearing men. It is abundantly clear to anyone save an atheist or agnostic that God's blessing upon us as a nation has been without precedent. I believe He has so blessed us because He saw that we could be used in His purposes to channel the gospel to the ends of the earth.

Since 1860, the United States has been responsible for the greatest pe-

Because the gospel is no longer a powerful shaping force in our own society, we conclude that God is no longer at work anywhere.

riod of global missionary expansion in the history of the church. Due to rapid technological and sociological developments since World War II, this trend is now in decline. Nonetheless, according to the best available figures, 36,356 United States' citizens are still serving as foreign missionaries.

In the mind of God, this purpose stretches unbroken into the future. Jesus declared that He would build His church among men, and that the gates of hell itself would never prevail against it (Mt. 16:18). He said the gospel would be preached as a witness to all nations; and then the end would come (Mt. 24:14). The Apostle John in his apocalyptic vision saw the culmination of this grand purpose of God. After he watched the curtain fall ending the drama of time, he saw ". . . a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried, . . . Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9, 10).

Is this still the plan God has mapped out for us? Or have developments in our contemporary society forced Him to reprogram?

Our thinking is terribly provincial. Because the gospel is no longer a powerful shaping force in our own society, we conclude that God is no longer at work anywhere. We act like the little corner where we white folks live is the only place in the world that really counts. What about the rest of the world where lives the majority of its population? What is God doing today in the world at large?

In many societies beyond our own, God is mightily at work accomplishing His purpose of bringing men to himself through Jesus Christ. It is estimated that never in history have so many people been added to the church daily as are being added today. Let's take a brief look at what's happening elsewhere.

In the Far East, church growth has been making headlines. In Korea, the Protestant church has grown from its inception in 1884 to a membership of 2,600,000 today. Since the Korean war, the South Korean church has grown 300 percent. In Indonesia, over two hundred fifty thousand people have made professions of faith in Christ in the past thirty months; this includes the greatest turning from Islam to Christianity in history. In the last twenty years, the church in Taiwan has grown 900 percent. Because of revival spreading through the islands of New Guinea, the Protestant community now makes up 20.7 percent of their total population.

The average North American pastor struggles against a declining membership. However, in countries to our south, the Latin American church is growing at the phenomenal rate of 10 percent per year; this is three times faster than one of the highest population growth rates in the world. In the last thirty years, the number of Latin American evangelical Christians has grown 600 percent to a current fifteen million. During 1968, in little Colombia alone, baptizing Protestant communicants increased by 13,684.

A revival has been under way in Tanzania, East Africa, for several years. Missionaries report that the most crucial problem is keeping up with all the new converts. A revival which began in the early forties is still producing phenomenal growth among the Walama tribesmen of Southern Ethiopia. In the limited geographic area of Congo where I served as a missionary, in just over half a century of history the church has grown to a current thirty thousand baptized members; during a month-long evangelistic effort there last year, over six thousand persons committed themselves to Jesus Christ. In our mission hospital, professions of faith in Christ average over a hundred a month.

Today the church has firmly taken root on every continent and has been planted in virtually every country. It is believed there may be only one country which remains without a Christian: Chinese Outer Mongolia. The words of Isaac Watts have found a degree of fulfillment today, when Jesus does reign "wher'er the sun doth his successive journeys run."

And yet it may be that the best is yet to come. Church growth is now being spurred by the techniques of mass communications. It will be given further impetus by the increasing use of the techniques of the social sciences. Donald McGavran, who is director of the Church Growth Institute at Pasadena, California, and probably the world's leading expert on church growth says, "The church is on the verge of the greatest period of growth in its history. The forty years ahead of us are the most challenging and hopeful the church has ever seen."

Who says the church is dying?

J. B. Phillips believes today's problems should be laid elsewhere than at the door of the church. He writes:

"What proportion of people do you suppose have ever tried to take the teaching of Jesus Christ seriously in any given country? My guess is a very small percentage. Most people who have troubled themselves to learn what Jesus Christ really said and did, don't do anything about it. So how can you be surprised when the result is so poor? Christianity — the real thing—has never failed. But it hasn't been given a fair chance to work, by most people. Don't blame Christianity for the mess the world is in. Blame people—maybe yourself" (*Plain Christianity*, MacMillan).

You who languish in doom corner, lift up your eyes! See what is going on in the world. Then make yourself a part of it.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Mennonite ghetto faces eviction

Long-term residents of the Mennonite ghetto (mental subdivision overlooking vistas of the good old days that never were) just got notice that their rent has been doubled. If they don't pay, they will be thrown out in the streets where they will have to use their dwindling Christian treasures to ward off the evils of a cold and curious world.

The notice was delivered at the Western District Conference in October by overly serious young people who most of the older tenants thought had no right to talk about collecting the rent. But some of the old-timers were happy that someone still took them seriously and came to look them up.

Young people have started to attend district conferences because they have things they want to say to the church and because they want to influence the direction of the church. They also want the support of the church in the programs they as young people want to develop. Youth have become politicized largely as the result of the McCarthy and Robert Kennedy campaigns for presidential nomination in 1968 and by the protests to the Vietnam war.

Two groups of young people turned up at the meeting of the Western District in Wichita. One was the loosely organized Bethel College Peace Club. The second group contained members of volunteer service units in Denver and Oklahoma City. From both, the message was the same: the cost of living in the Mennonite ghetto is going up.

Of course, the message came through more traditional channels also. Myron Schrag, president of the Western District, observed in his opening statement that this meeting was being held not in a church but in a hotel. This he saw as symbolic of the church moving into the world.

"We have become a part of the world," he said, "sometimes against our will."

He implied that the cost to Mennonites would change. In this kind of interaction with the world, "a simple C.O. [conscientious objector] position is not enough."

The Bethel College Peace Club asked that the conference give its support to the Vietnam Moratorium scheduled for October 15 (the conference was meeting Oct. 10 to 12) and support the peaceful demonstrations planned by a group of Bethel students for the following week.

Volunteers from the city churches asked that the conference put its first priority on people and not on buildings and that it support draft resisters who oppose cooperation with the military.

The old rent—a simple C.O. position—was not going to cover the witness of the Mennonite church. The usual sleepy calm of a church meeting was broken with the groans that any landlord hears when he reports the facts of life.

Said Walter Foth, "We've got to keep our facilities up. Some of our facilities aren't good enough now."

While most agreed that people were more important than buildings, a request to ask its home missions committee to stop building mission churches and use its funds for the church's mission seemed too radical.

The peace club activity on the war came at a price too high.

"If they want to march, let them do it," said one man. "But don't think we as a church can do this. Think of the harm that this might do to us in five or ten years."

H. B. Schmidt, a veteran pastor and draft counselor, said, "No one is here who would not want to see this war come to an end."

While some of the younger ministers might march, Schmidt said, "I won't." He added that the witness of marching would be lost because no one would know who marched. It would be better if one would use some money and telephone lawmakers. Then someone would know of his opposition.

Since the peace club was only a minority group at Bethel, another delegate thought he saw a way of escape. "If we support these folks," he asked, "where is our support for the other 550 students?"

The question was answered with applause. Tenants like best the landlord who isn't raising the rent or even trying to collect it.

"Are you going to support your youth who says something or your youth who says nothing?" was the way Ed Dick, a college student, put it. No applause.

When the resolution of draft resistance and selective objection came along, many yearned out loud for the good old days when the rent was lower.

"1-W can do a lot for the church," said one young man who opposed the resolution. "If you burn your draft card, you are no better than one who steals."

In the end, the conference came to vote on all these issues, which didn't resolve any of them, but it seemed to be easier to do than talk anymore.

The resolution to support the Vietnam protests, nationally and locally, was voted down by a narrow margin, 191 to 213.

But while the votes were being counted, a voice vote was raised which said, "We express our gratitude for all constructive peace efforts of our young people."

The statement about church buildings was tabled for a year. Sighs of relief.

The resolution on draft resistance, perhaps the most radical document of all, was adopted with a vote of 180 to 146.

The thirteen-point statement on Selective Service began with an affirmation of the "doctrine of nonviolence as exemplified by the life of Christ and proclaimed by the founders of the Anabaptist movement in the sixteenth century."

The resolution asked that Canadian Mennonites "aid young men from the United States who have fled to refrain from participating in an immoral war."

And then the resolution said, "We recognize total noncooperation with the Selective Service System as a meaningful witness of one's belief and as a witness compatible within the historical traditions of the Mennonite church."

When, before the vote, someone raised the question of the meaning of "total noncooperation," he was told by one of the youthful sponsors that it applied to "people who will not go along with the system and are willing to suffer the consequences." It might also involve draft card burning, refusal to register for the draft, and refusing induction.

The resolution asked that the Mennonite church open up its service programs to concerned individuals "who wish to do a period of nongovernmental-initiated service under the auspices of the General Conference Mennonite Church or the Mennonite Central Committee."

After asking for more education on peace and nonresistance for Mennonite youth and draft counseling for all, the resolution closed with the admonition, "We urge all members of the church not to commit the crime of silence on all moral issues in our society."

Will the inhabitants of the Mennonite ghetto be able to pay the price of living in the world as a contemporary (not historical) peace church?

The Western District Conference supplied no clear-cut answers. Hope glimmered through that some people really wanted to try even though they couldn't understand why their young people came to them in beards, long hair, and unconventional dress. (To the credit of the conference, this latter item was not entered as an item of debate in the conference itself, although it came up in the hallways.)

It is clear that both youth and the older delegates will need to find more perfect ways to talk to each other. Older delegates missed the presence and support of the youth contingent when the conference turned to the routine and conventional. Of course, the conference might help itself it it could rid itself of some of the conventional also.

In the meantime, the price of the rent keeps going up.

Maynard Shelly.

The church and Selective Service

This resolution was adopted by the Western District on October 11

Because the national conference of the General Conference Mennonite Church is not scheduled to convene until the summer of 1971 and because of the urgency of the issue involved concerning all men of conscience, we propose that this resolution concerning Christian attitudes toward war, the United States Selective Service System, and our service programs be adopted by this, the Western District Conference of the General Conference Mennonite Church, and that it be sent to the other districts of the General Conference Mennonite Church for adoption at the earliest possible date.

1. We reaffirm our commitment to the doctrine of nonviolence as exemplified by the life of Christ and proclaimed by the founders of the Anabaptist movement in the sixteenth century.

2. We reaffirm the resolution passed at the Estes Park convention in 1968 supporting young men of conscience who have fled our country because of their opposition to war, and in particular the war in Vietnam.

3. We urge our Canadian brethren who share our beliefs concerning war, to implement extensive programs to aid young men from the United States who have fled to refrain from participating in an immoral war.

4. We recognize *total noncooperation* with the Selective Service System as a meaningful witness of one's beliefs and as a witness compatible within the historical traditions of the Mennonite church.

5. Because we recognize noncooperation as a meaningful witness, we hereby state our willingness as a church to stand by, in word, spirit, and deed, those young men who freely choose this course of action.

6. We continue to support participation in established alternative service programs as a worthwhile, constructive, and meaningful alternative to the military, whose sole purpose is destruction.

7. Because we have established alternative service programs, we hereby welcome all young men, regardless of race or religious persuasion, who have obtained conscientious objector classifications, to enter our programs in order to fulfill their obligation to the Selective Service System.

8. We urge that our domestic and international programs be opened to all concerned individuals who wish to do a period of nongovernmental-initiated service under the auspices of the General Conference Mennonite Church or the Mennonite Central Committee.

9. We rededicate ourselves to the vigorous education of young Mennonites in the areas of peace and nonresistance.

10. We urge all churches and voluntary service units to increase their draft counseling activities in order that others, besides Mennonites, may become aware of alternatives to the military.

11. We urge all Mennonites, and especially our ministers, to take a more forceful stance against the encroachment of American militarism within our own churches.

12. We urge all Mennonites to reaffirm their beliefs in nonviolence and nonresistance, and to reject the temptation of abandoning this position for the acceptance of a society rich in violence and hatred but poor in love. We must not "exchange our birthright for a mess of pottage."

13. We urge all members of the church not to commit the *crime of silence* on all moral issues in our society.

We hereby ask that a motion be placed before this conference to accept the above resolution in its entirety. We do not ask that this resolution be adopted to salve our Christian consciences or obtain instantaneous absolution, but rather to prod us out of lethargy into active responsibility and concrete action. We hereby openly challenge the home missions committee and the peace and social concerns committee, and their directors, to join in initiating new and more imaginative programs based on Christ's life and through which we can more live out our basic New Testament and Mennonite faith.

Mental health scholarships

Mennonite mental health scholarships worth $500 each are offered to college students interested in entering the mental health field.

The scholarship, established in 1967 in recognition of the need for personnel and improvement in mental health, is made possible by the donated earnings of Mennonite Central Committee's voluntary service workers of Brook Lane Psychiatric Center. The scholarship is administered jointly by MCC voluntary service and Mennonite mental health services.

A candidate must be classified as a college junior or senior or a graduate student, have a declared major, and maintain a *C+* average. Other factors taken into consideration in awarding the scholarships include the candidate's financial need, his previous service experience, attendance at a church-related college, and membership in a Mennonite, Brethren in Christ, or Church of the Brethren congregation.

Application forms are available from: Director, Mennonite Mental Health Services, 1105 North Wishon Avenue, Fresno, California 93862. The completed forms, together with all supporting data, must be received by March 1, 1970. The winner(s) will be announced April 1.

Draft gets new study November meet in Chicago

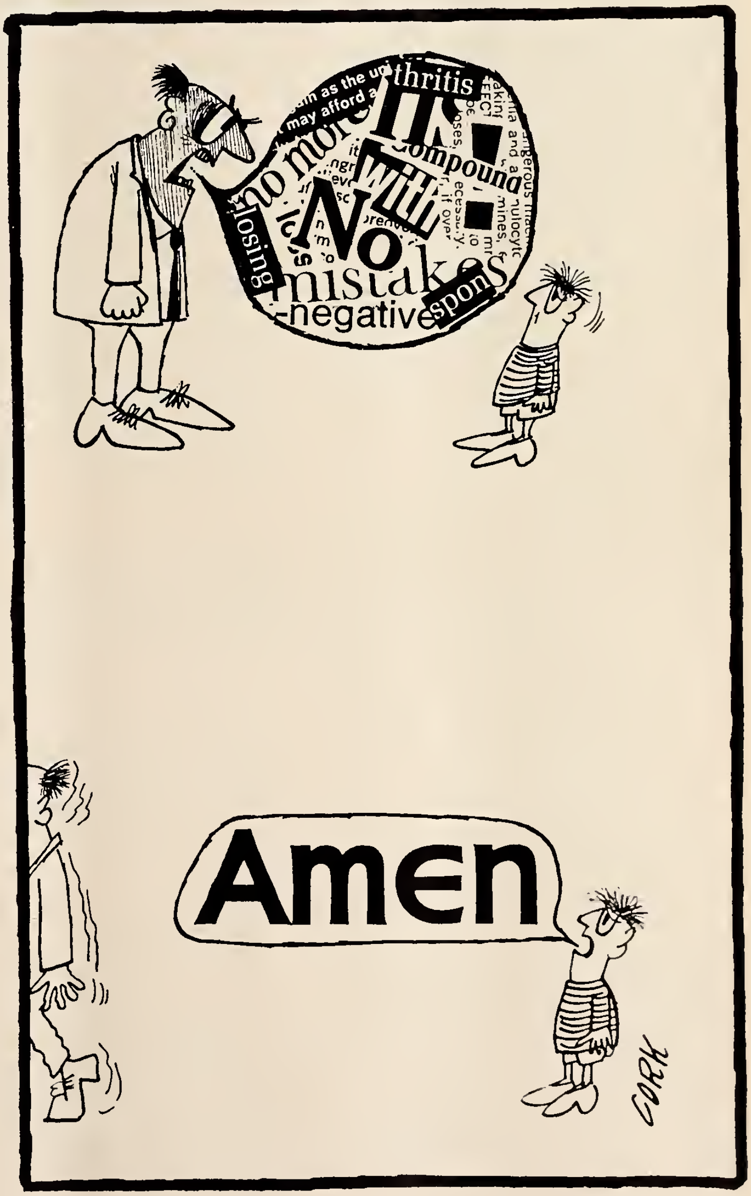
The widespread national debate over the draft, including President Nixon's reform proposals and the increased discussion among Mennonites on alternative service, has precipitated a study of the church and the draft. The first annual assembly of the MCC Peace Section on November 20-22 will be devoted to such a study, the first since 1951, that all Mennonite groups have taken a close look together at the issue of the draft.

The assembly will feature six draft-age men telling "Why I Chose": voluntary service, earning 1-W, resistance, migration, noncombatant service, and the military.

J. Richard Burkholder, Goshen College, will discuss "The Ethics of Conscription," and James Juhnke, Bethel College, will present a historical account of "Mennonites and the Draft." Delton Franz, Washington representative of the peace section, will describe the "Draft in American Life: Old Forms and New Proposals."

Bible studies will be conducted by H. H. Dick, general secretary of the Mennonite Brethren Church; J. Wilmer Heisey, secretary for Christian service, Brethren in Christ Church; Harry Wenger, peace section member from the Church of God in Christ, Mennonite; and John E. Lapp, chairman of the committee on social concerns of the Mennonite Church.

The annual assembly, held at the Wabash YMCA, Chicago, is open to any interested persons. Information and reservations can be secured through the Peace Section, MCC, 21 South 12 Street, Akron, Pa. 17501.



Yeotmal expands facilities Trains ministers in India

India's Union Biblical Seminary at Yeotmal looked back over fifteen years of operation at its anniversary celebration in March. But it also looked to the future when it broke ground for new hostel space urgently needed.

At the commencement and anniversary celebrations, March 9-12, founder and former principal of the seminary, Frank J. Kline, took the lead in a groundbreaking ceremony for the new wing on the men's dormitory. At the beginning of the sixteenth school year, forty-five qualified students had to be turned away because of lack of hostel accommodation. Plans were to start the extension of Pierce Hall in September, but $9000 was still needed to complete the project. An additional $1250 was needed for the women's hostel.

Enrollment for the present year, which started July 4, stands at 116. Of this number, sixty-four are enrolled for the bachelor of divinity and bachelor of religious education degree courses. The students represent fourteen states within India, two foreign countries (Rwanda and Ceylon), and thirty denominations.

The seminary, whose principal is General Conference Mennonite missionary Kenneth G. Bauman, has experienced a partial turnover of staff. Last March, at the end of the fifteenth school year, the seminary bade farewell to several retiring faculty members: Pastor and Mrs. Ian Kemp returned to New Zealand; Pastor and Mrs. Joseph Saoshiro to Japan; and Irwin Brown to Canada.

New staff members this year include two alumni: Mr. and Mrs. Vinay Samuel of Bangalore and Mr. and Mrs. Joshua Tsutada of Japan, who replace Joseph Saoshiro of Japan.

Chief guests for the graduation anniversary celebration in March were Dr. Frank Kline, the founding principal, and Shri S. C. Jamir, Union Deputy Minister for Labor, Employment and Rehabilitation, who brought the keynote addresses.

Jamir stressed the urgency of fulfilling Christ's command to disciple all nations. This, he said, could only be done when "like salt, we Christians . . . dissolve ourselves in the context of the Indian social life and give a new taste to it. This is real evangelism. We should become humble and become the servant of all."

Kline reminded the twenty-three graduates of the need for a model, a goal, which makes every life and every institution significant. He emphasized the need of teaching the Bible and applying its truths to life in order to have an effective ministry.

Students number same as last year

The total number of students, 2164, in ten General Conference schools is about the same this year as last year. (In 1968, 2169.) This is still a good gain over five years ago, but annual rates of growth are slowing down for most of our schools and decreasing slightly in a few.

Overall academy enrollments are down three students. Gains have been registered by United Mennonite Educational Institute, Leamington, Ontario, and by Westgate Mennonite Collegiate, Winnipeg.

Freeman Academy, Freeman, South Dakota, is down two and Mennonite Collegiate Institute, Gretna, Manitoba, is down three, though up considerably over its enrollment of five years ago.

Rosthern Junior College, Rosthern, Saskatchewan, shows a drop of fifteen, due largely to the fact that it has dropped grade 9 from its course of study, so that the school offers only three classes instead of four, as formerly.

Bethel College, along with other Kansas private schools, has experienced a slight decrease in enrollment. Bluffton College has shown a gain, but its rate of increase in slightly less than any time during recent years. Over a five-year period, Bluffton has experienced a 28 percent increase; Bethel, 12 percent.

Canadian Mennonite Bible College, Winnipeg, has an enrollment which is down ten as compared to last year, though still up about 20 percent compared to five years ago.

Freeman Junior College shows a gain for this year, a 4 percent rise over the previous year for a 3 percent gain over a five-year period.

Mennonite Biblical Seminary has bounced back after experiencing a sagging enrollment during the last several years, bringing it about to the level of five years ago.

Their report of thirty-seven full-time students includes four not resident on campus but who are involved in intern or other study which is part of the expanded curriculum of the Associated Mennonite Biblical Seminaries.

Academy enrollments, 1969	Full-time	Part-time	Entering Class	Full-time 1968
Freeman Academy	74	—	21	76
Mennonite Collegiate Institute	202	—	43	205
Rosthern Junior College	160	—	80	175
United Mennonite Educational Institute	103	—	32	94
Westgate Mennonite Collegiate	162	—	22	154
	701	—	198	704
College enrollments				
Bethel College	517	31	155	540
Bluffton College	739	32	253	722
Canadian Mennonite Bible College	97	6	55	107
Freeman Junior College	73	10	50	70
	1426	79	513	1439
Seminary enrollments				
Mennonite Biblical Seminary	37	26	22	26

Seminary reaches students In Paraguay and Brazil

South America's Mennonite Seminary in Montevideo, Uruguay, helps its churches tackle such tasks as student work, continuing education for church workers, music instruction, and the pastoral ministry.

In May, Ernst Harder, president of the seminary, and Professor Miguel Brun visited student groups in Asuncion, Paraguay; and Curitiba and Sao Paulo, Brazil. Harder spoke in German, choosing his themes in relation to the problems confronting South America's German-Mennonite youth in the large universities of Latin America. Brun spoke in Spanish, relating himself to the students' questions about their Christian faith and science, as well as modern religious and philosophical thinking.

The seminary hopes that many of the young people studying for the professions will also spend some time at the seminary to acquire a better biblical-theological base for their future participation in church and society.

The seminary has organized its second interterm seminar for the two weeks of July 15-29. The special lecturer was Jacob Loewen, well-known anthropologist and consultant for Bible translations for the American Bible Society. He is a member of the Mennonite Brethren Church and recently moved from Lima, Peru, to British Columbia. More than fifty students, ex-students, and pastors from Argentina and Uruguay participated in the classes. The main study was on practical anthropology and the communication of the gospel. Dr. Loewen was interviewed by Miguel Brun on television.

Mennonites in Uruguay gathered for a song festival on July 27 at the Waldensian church in Montevideo. More than four hundred from the city and the interior attended the concert directed by Sara Ann Claassen, music teacher of the Mennonite seminary in Montevideo. Participants included eighty children and one hundred twenty youth and adults of the Gartental, El Ombu, Delta, and Sarandi colonies, as well as the choirs of the German - speaking Mennonite church in Montevideo and the seminary choir. Music students of the seminary collaborated in directing choirs and playing instruments. The children's choir, made up of students from public schools in Gartental, El Ombu, Delta, and Montevideo added xylophones, bells, flutes. and guitars to the music.

A graduate of the seminary, Abram Ens, was recently elected leading minister of the General Conference Mennonite church of Witmarsum, near Curitiba, Brazil. His predecessor was Jakob Isaak. Ens is also music teacher (at the Fritz Kliewer high school of the Witmarsum colony), choir director, and youth leader. His former home was the Fernheim colony in the Chaco of Paraguay.

At the seminary in Montevideo, the newly constructed student houses were dedicated July 24. Five two-bedroom houses were built to accommodate students with families. The construction is arranged in such a way that several houses can be used as three-bedroom houses, and two large rooms with doors to the outside can be used by couples without children. Finances came from Mennonite mission boards (Newton and Elkhart) as well as from the churches in South America.

—*Ernst Harder.*

we can do more

New work in California Began with Upland camp

As a result of the servanthood work camp here during June, plans are now being made for a General Conference Mennonite voluntary service unit in the Upland, California, area.

Dale and Lu Derstine, members of the voluntary service unit at Markham, Illinois, served as work camp leaders for the dozen high school youth working with the local Boys' Club and Cucamonga Day Care Center. Through these community contacts, other needs became evident.

Since the work camp, the Derstines have stayed to work with the ministry of outreach of the First Church in making contact with community institutions and agencies regarding a service unit based in Upland.

Plans are for Lu to work as a nursery school teacher at Casa Colina, a rehabilitation hospital in Pomona, and for Dale to serve as a community volunteer in the Fish Market project in the poverty area of south Ontario.

Clearance for additional workers has already been arranged with the Montclair-Ontario School District, where qualified teachers can be used in target area (poverty) elementary schools and Headstart; the California Youth Authority for a chaplain's assistant and work with young offenders; and Pacific State Hospital, Pomona, an institution for retarded children and adults. Several other institutional jobs and community volunteer projects will be added to this list as soon as arrangements are finalized.

Dale Derstine will serve as unit leader. Norma Albrecht and Olin Habegger from the church's ministry of outreach have worked with Dale in making the community contacts. James Waltner is pastor adviser.

Persons interested in becoming part of this new voluntary service unit in Southern California are invited to apply through the General Conference Mennonite Church's Voluntary Service Office, Box 347, 722 Main St., Newton, Kansas 67114, or to Dale Derstine, Box 338, Upland, California 91786.

Restrictions on freedom Protested in Paraguay

Mounting opposition has forced the government of Gen. Alfredo Stroessner in Paraguay to delay enacting a bill aimed at strengthening the state of semi-martial law decreed several months ago, according to a Catholic news agency.

The opposition now includes members of Stroessner's own ruling Colorado Party and the Paraguayan bishops, who warned congress that if it passed the proposed law it would be responsible for establishing "a form of totalitarian absolutism that has been repeatedly condemned by the popes."

The youth organization of the Liberal, Christian Democratic, and Febrerista parties joined in calling the proposed law "a legal monstrosity," and the national Catholic weekly *Communidad* said: "We are breathing under an oxygen tent, wating for the end."

It denounced the Stroessner bill for creating a "despairing, tragic predicament" for "such a basic right of the human person as the right to free information."

A report in the New York *Times* last May 11 confirmed the fact that the Paraguayan Government has largely stifled reporting of news by both local and foreign news organizations relating to the increasingly serious struggle between the government on one hand and liberal university and church leaders on the other.

Technically, there is no press censorship in Paraguay. But in April, the government resumed strict control over the news and editorial broadcasts of all seven privately owned radio stations in Asuncion. Each is now required to broadcast a government editorial twice a day.

The strongest government pressures have been applied to *Communidad,* the publication that has published the most extensive criticism. The government forced the paper to close for one month last year and has kept a close watch on it ever since.

Ceremonies at Freeman Graber is 14th president

"I believe that Freeman Junior College has a bright future," said Eldon W. Graber at his inauguration as fourteenth president of Freeman Junior College on Sunday, September 28.

"I believe that it will be sensitive to the changing needs of its students and of its constituency and that it will keep pace with the other colleges serving the types of students who come to Freeman Junior College."

Referring to the best use of the variety of gifts of the college, the faculty and the students, Graber said, "We will seek to define education as the process of enabling the student to use his gifts so that he not only adjusts to his environment, but is also able to control and direct it."

Graber was inducted into office by Peter J. Graber, chairman of the board of directors of Freeman Junior College, who charged him to accept the grave responsibility and great opportunity of maintaining the college as an educational institution with qualities of character, dignity, and honor.

The main inaugural address was delivered by David D. Eitzen, professor emeritus of the School of Theology at Claremont, California, and a member of the department of higher education of the General Conference Mennonite Church, the school's sponsoring denomination.

"Higher education," said Eitzen, "is becoming immersed in the history of the past so one can orient himself about the present and elect a comforting direction into the ambiguity of the future." He further advised the large audience assembled at Pioneer Hall that the educated person also "assumes responsibility to deal creatively with the raw materials of the reality in which he lives."

Eitzen stressed the need for conscience-sensitized higher education, in which the learning process is supervised and nurtured by sensitive and understanding teachers who unfold the sacred wholeness potential of the students so they can discern the cardinal values which transcend popular opinion, rather than retailing knowledge so that the learner can outwit and manipulate others. "A sense of integrity and authenticity is a prime requisite," Eitzen stated, "for the teacher who teaches in a loving relationship of mutual exploration and evokes from the student his unrecognized creative potential sensitivities."

QUESTIONS

Does the Commission on Overseas Mission deal with poverty abroad?

Very definitely. We are very active in Colombia, Congo, and India in striking at the root causes of hunger and poverty. We work in areas such as road building, cooperatives, better marketing procedures, irrigation, development of better soil, and use of better seeds and more productive varieties of grains like wheat and rice.

Along with physical, social, and material needs of man, we seek to minister to his spiritual needs, too. Sometimes we refer to our work as attempting the total development of persons.

In our overseas mission work are we dealing with such crucial world issues as the population explosion?

Yes, we are attacking both the hunger problem and population explosion.

The Commission on Overseas Mission is assisting in increased food production and better marketing in India, Congo, Colombia, Taiwan, and Korea. Commission on Overseas Mission is also one of the channels by which funds from General Conference churches reach MCC for agricultural programs in many additional places.

In the area of population control, all of our hospitals and clinics overseas offer counsel and assistance. We cooperate with many other church and governmental agencies to help in family planning.

Readers are invited to address questions about the work of the conference to this department: Questions, The Mennonite, *Box 347, Newton, Kan. 67114.*

RECORD

Deaths

Herman P. Androes, First Church, Halstead, Kan., was born May 7, 1902, and died Oct. 8.

Elizabeth Unruh Boese, Friedensberg Church, Avon, S.D., was born July 26, 1882, and died Sept. 26.

Metta Lehman Dean, First Church, Bluffton, Ohio, was born Mar. 22, 1891, and died Sept. 27. A missionary to China (1918-21), she was active in the development of the Kai Chow girls' boarding school. For many years, she supervised the Bluffton College dining hall.

John C. Goering, Eden Church, Moundridge, Kan., was born Jan. 17, 1881, and died Sept. 19.

David C. Koehn, Alexanderwohl Church, Goessel, Kan., was born Dec. 31, 1885, and died Sept. 27.

Katie Sommerfeld, Goessel (Kan.) Church, was born Sept. 15, 1882, and died July 17.

Edwin Steiner, First Church, Bluffton, Ohio, was born Aug. 12, 1881, and died Oct. 6.

Ben Stoltzfus, a Mennonite missionary in Orange Walk, Honduras, was fatally shot on Oct. 6 while en route from his mission post to a meeting with mission executives in Belize, British Honduras. The Eastern Mennonite Board of Missions, Salunga, Pa., who sponsored Stoltzfus, reported that he had been ambushed and robbed. Born in 1936, he had been an evangelist in Honduras since 1967.

James W. Zerger, Eden Church, Moundridge, Kan., was born May 26, 1930, and died in a pickup-train crash, on Oct. 11.

Marriages

Jerold Dirks, Eden Church, Moundridge, Kan., and *Debra Stucky,* Hopefield Church, Moundridge, Kan., on Sept. 14.

Peter Dyck, Rosemary (Alta.) Church, and *Elizabeth Irene Herman,* Brooks United Church, on Oct. 11.

Larry Fineley, El Dorado, Kan., and *Mae Anna Regier,* Zion Church, Elbing, Kan., on Sept. 25.

Henry D. Hiebert, First Church, Aberdeen, Idaho, and *LaDean Fay Lentzner,* Denver, Colo., on Oct. 11.

Ministers

Peter Peters has assumed the pastorate of Carrot River (Sask.) Church.

John F. Wiebe was installed as pastor of the Sterling Avenue Church in Winnipeg on Sept. 28. A native of Manitoba, he came to Winnipeg after a four-year term of service at the Carrot River (Sask.) Church. He will serve the Winnipeg congregation on a half-time basis while he is enrolled as a student at Canadian Mennonite Bible College.

Baptisms

Carrot River (Sask.) Church, on June 22: Robert Enns.

First Church, Bluffton, Ohio, on Oct. 12: Angela Hemninger.

Published

So I Send You, the Schowalter Memorial Addresses delivered by Dale W. Brown at the sessions of the General Conference at Estes Park in July 1968 are now available in printed form. The 32-page booklet was published by Faith and Life Press. It contains two lectures. The first address, "The Nature of Our Mission to the World," deals with the essence of salvation and the complications of Christ's lordship in relationship to the personal life, as well as to the evangelistic outreach into the world.

The second lecture, "The Nature of the Unity We Seek," asks what unity —*oikoumene*—is. Several aspects of unity—oneness in doctrine, oneness in organization, oneness in fellowship, oneness in mission—are discussed.

Brown, a professor at Bethany Theological Seminary, Oak Brook, Ill., was the second scholar to deliver the Schowalter Memorial Addresses.

So Send I You is available from Faith and Life Bookstores, fifty cents a copy, at three locations: 722 Main Street, Box 347, Newton, Kan. 67114; 159 West Main Street, Berne, Ind. 46711; and Box 430, Rosthern, Sask.

College football

Anderson 56—Bluffton 8
Bethel 14—Friends 6

Calendar

Nov. 8, 9—Ontario Conference, Leamington.

Dec. 3-5—Newton, Kan., Council of Commissions.

Canadian

Nov. 1—Rosthern, Sask., annual Junior College corporation meeting.

Nov. 1, 2—Rosemary (Alta.) Church, mission rally, Andrew Shelly, speaker.

Nov. 15—Kitchener, Ont., Rockway Mennonite School, Mennonite Central Committee (Ontario), annual meeting.

Central

Nov. 9—Wadsworth, Ohio, cooperating churches, annual fall conference, Paul Leatherman, Delton Franz, John Leichty, speakers.

Eastern

Oct. 18-20—Quakertown, Pa., East Swamp Church, missionary conference, the Richard Gibbs, Gerald Boyer, Ben Johnson, speakers.

Pacific

Nov. 2-7—Aberdeen, Idaho, First Church, young people's Bible conference.

Workers

David Janzen is a new instructor in history at Bethel College this year, supplying the course needs in that department during the sabbatical leave of Keith Sprunger. He graduated from Bethel College in 1962 with a major in philosophy. He was awarded a Rockefeller fellowship and attended Harvard University for two years. From 1964 to 66, he attended the University of Kansas, where he plans to complete requirements this year for a master of arts degree in history.

Vernon Unruh, Trinity Church, Hillsboro, Kan., is serving a two-year voluntary service assignment as an orderly at Saint Anthony's Hospital, St. Petersburg, Fla., under the Mennonite Board of Missions. His parents are Mr. and Mrs. Oliver K. Unruh.

Unruh

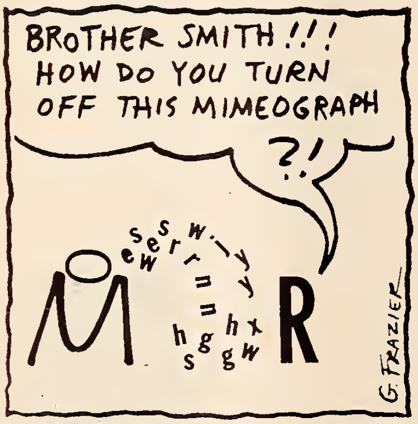
LETTERS

Rise up and interrupt

To the Editor: The recent article by Harold Regier on the Black Manifesto was very much appreciated. It helped to put a number of things into perspective and made possible a deeper understanding of the context in which these demands are made. Let us hope that we are able as a result of this to respond with maturity.

It may sound like nit-picking if I raise one question about the objection both Regier and the pastor of the Riverside Church made to the strategy used to put this manifesto before the people. Both agreed that it was inappropriate for Forman to interrupt a church service. Who says it is inappropriate? There have been many church services that I have been severely tempted to disrupt, and furthermore, I have often preached a sermon which I hoped in my inner being would have been disrupted by someone in the congregation. Many of us who have preached have, at times, the conviction that what we are saying really has nothing to do with where the people are or what is troubling them. Why shouldn't somebody in the midst of the congregation rise to his feet and say, "Brother Preacher, what you are saying has nothing to do with the gospel, nothing to do with the problems that we face in this community." It is certainly clear that neither the early Christians nor the Anabaptists were so strongly committed to law and order that they felt it was immoral to interrupt a church service in order to present their concerns. I think we must get over the idea that the church service is so holy that it cannot be changed, or that any disruption of what has been put on the mimeographed page is sacrilegious. When Paul says that in the worship service everything is to be done decently and in order he simply means that there must be communication between the various members of the congregation, which means they must speak in terms that everyone can understand. Because so much that we hear from the pulpit nowadays is simply not understood by the pew, it is high time that we encourage our passive listeners in the congregation to rise to their feet and question what they are being told. Only in that way can the church be a strong and discerning group of believers. *William Klassen, University of Manitoba, Winnipeg.*

CHURCH LETTERS ::::


BROTHER SMITH !!! HOW DO YOU TURN OFF THIS MIMEOGRAPH ?!
G. FRAZIER

Unwanted children

Dear Editor: Just a note on the letter of Mrs. Charlie Gehring. How did she know so much about the magazine *Sexology?* I didn't read the article of Lester Kirkendall, but I often think if kids knew more about sex and were really taught the rights and wrongs of sex there wouldn't be so many unwanted children in the world. Girls are sometimes scared into being careful; if instead both boys and girls were taught the responsibilities of how one sex act could bog them down for life, maybe there wouldn't be so many unwanted children in this world. *Arline Kitch, Reinholds, Pa. 17569.*

Some people still hurt

Oh Maynard van Winkle, dear Maynard: Why ruin a good point with a sad untruth? Concerning "Snake oil merchants" (Sept. 30) you write, "There just aren't enough people hurting from communists. . . ." Wouldn't even 10,000,000 be enuf? Let's keep both the left and right eyes open! Yes, I get quite a "numb feeling" when I think of the lives that have been brutally twisted by the red zealots just at International Christian University in Tokyo (supposedly this side of the iron curtain) the last three years. Now why not do battle with the forces of hate on both sides of the political fence?

Reactionarily yours, a refugee returning from I.C.U. to the green pastures of North Newton, Kan., *Ronald Rich, Box 337.*

Do away with 1-W

Dear Editor: I was wondering if anyone shares my dislike for the so-called 1-W program. The program has been going a long time, but only two years in [our city]. I thought that this program was one in which males could serve two years without taking arms, but as a pacifist (which I am), I'm beginning to think taking arms would be braver. We hear that there are some twenty 1-W guys in our city, and not one has stepped foot inside [the local Mennonite church]. Whom do they serve?

Now, the voluntary service unit is the complete opposite. They have enhanced our church and city. When I tell non-Mennonites that the volunteers are serving in the workhouse without pay, they are impressed; but when I mention 1-W, which I try hard not to do, I blush with embarrassment. They ask me what are they giving up? What do they do in your church? And I answer, "Nothing."

Can we do away with the 1-W program and show honest service through the voluntary service program? *L.S.*

George Lehman from the Commission on Home Ministries staff responded to the above letter as follows: "As service director, I am glad to hear that our voluntary service unit is something you're proud to talk about. Doing away with the 1-W program is not possible, since the government has set up the 1-W program. There are no formal ties between 1-W and the General Conference voluntary service program.

MEDA: an organization that shares

Yacob Johar, a Christian in a Mennonite mission in Somalia, needed help. Instead of sending him food, clothing, or money to feed his family, he was sent a miter box and a 16-inch backsaw, a set of chisels, claw hammer, rubber mallet, pry bar, nail punch, glue clamps, and a joiner-planer. The entire shipment was worth approximately $350. The result is that Johar now has a small woodworking plant, a thriving business making furniture, and is improving his family's standard of living.

In the Paraguayan Chaco, where cattle are a major commodity, cowhides, until the midfifties, were practically worthless while shoes were extremely expensive. Hides were oftentimes thrown away while children went barefooted because parents could not afford to buy shoes. About ten years ago, several men got the idea that if a tannery could be established the many cheap hides could readily be converted into useful leather. Someone else observed that even tanned hides have only limited value. If the tanned leather were converted into shoes the colonists would be tremendously aided. In response to this vision, some tanning equipment and several simple pieces of machinery were provided to implement the vision of the dreamers. Today both a tannery and a shoe factory are established and in effective operation in the Paraguayan Chaco.

The organization that helped establish a woodworking shop in Somalia, a tannery and a shoe factory in Paraguay is known as MEDA: The letters stand for Mennonite Economic Development Associates. Organized in 1953 by a few far-sighted Mennonite businessmen, the organization has steadily grown until today it has approximately ninety members. MEDA's philosophy is one of sharing with people in other parts of the world through the formation of partnerships. It began in Paraguay and later extended its help to Argentina, Uruguay, Nigeria, Tanzania, Somalia, Congo, and Indonesia. Among its projects are or have been a model dairy farm, a tannery, a shoe factory, a metal foundry, a cattle ranch, a rice farm, a production credit system, woodworking shops, machine shops, hammer feed mills, a printing press, a creamery, and several poultry projects.

How MEDA *operates*

MEDA is incorporated in the state of Ohio. Common shares are $10 and preferred shares $100. A minimum of five common and ten preferred shares is required for membership. Every shareholder is encouraged to serve on one of the subcommitees which generally concern themselves with activities in a particular country. There is one woman member in MEDA. Additional women, as well as men, are invited to become participants. An executive committee and a number of subcommittees carry on the program throughout the year. An annual meeting of all members is held early in the spring, usually in Chicago.

In 1969, Lloyd Fisher was engaged as executive secretary to begin work on October 1. He will be located at Akron, Pennsylvania, and works closely with MCC. Ed Peters of Wasco, California, is president, and Peter Kroeker of Winnipeg, Manitoba, secretary.

All requests for help are investigated. If found feasible and if funds are available, new projects are assigned to a particular subcommittee. In new areas, a new committee may be formed to raise funds and supervise the emerging project. This occurred during 1969 in response to a request from Indonesia. Members of MEDA make trips at their own expense to foreign areas from which requests come. Getting firsthand contact with new cultures and economic conditions prepares them to help set up and supervise new partnership arrangements.

Financial aid is not the only or even the most important way MEDA shares. It also provides technical assistance and needed information to its partners, as well as to others throughout the world. Undoubtedly, the most significant results of MEDA's efforts are invisible. Results are felt rather than seen or described. The help granted is as psychologically and spiritually significant as it is economic. Partners, who have been helped by MEDA to establish such projects as feed mills, chick hatcheries, furniture factories, or land-development projects, need not feel humiliated because they have been recipients of charity. The money is not a gift but an investment in a joint business enterprise.

MEDA partners are given the opportunity to purchase the total enterprise over a period of time. Money repaid to MEDA is used in a revolving fund to help establish new projects. MEDA members do not draw earnings for their personal benefit from the enterprises. The purpose of MEDA is to launch capable men in need of help on their own private business so that, hopefully, they can support their families and churches as economically and psychologically free men. They have been helped without having been impoverished. MEDA, like MCC, is a strong arm of the church. It should grow and become ten times stronger. It is an exciting avenue of service for businessmen who wish to become directly involved in church extension and community development in areas of need. MEDA helps people without impoverishing them because the kind of help it gives encourages the recipients to work hard to help themselves while, at the same time, providing useful community service. It welcomes new members. Interested people may write to Lloyd Fisher, Mennonite Central Committee, Akron, Pennsylvania 17501.

Supplied by MEDA.

Editor, Willard Unruh, North Newton, Kan.

YOUTH

Evil under our innocence

Dave Pomeroy

Frank and Eleanor Perry are two of the most exciting—and largely unsung moviemakers of our time. They broke onto the scene with a splash (*David and Lisa*) and have solidified their position with sensitive, carefully crafted, minor masterpieces (*Ladybug, Ladybug, The Swimmer,* and for TV: *Teacher, Teacher*). A Perry collaboration will usually find well-defined personalities realistically interacting, a strongly evocative mood, and inevitable audience involvement.

Last Summer enhances the Perrys' reputation in all these regards. By keeping the focus consistently on the interaction of four young people for a few weeks at the beach, Mrs. Perry's screenplay (from the Evan Hunter novel) and Mr. Perry's direction evoke a realistic mood-piece of youthful ambiguities: innocence, yet absorption with sex; gentleness, yet cruelty; concern for truth-telling, yet self-centered dishonesty; desire for freedom, yet desire for power over others.

Peter (Richard Thomas) and Dan (Bruce Davison) encounter Sandy (Barbara Hershey) trying to cure a wounded gull. The three become an unholy trinity, reveling in their summer freedom and their openness to one another, but with overtones of demonic exploitation. Sandy, in particular, by crushing the gull's head when it bites her, reveals a neurotic streak of cruelty.

Enter Rhoda (Cathy Burns), a homely, lonely girl, who is first despised by the three and then included for no apparent reason. Peter eventually warms to her, showing sensitivity to her feelings. He is the only one to show contrition when they talk Rhoda into taking a computer-found date with a Puerto Rican and proceed to get him drunk.

All this could be lightweight teenage romance material until the denouement: an oppressively hot day which ends in rape. With this climax, the evil that lies just beneath the surface of seeming innocence comes crashing through our sensibilities, for by this time, we have become involved in the lives of these young people.

The key character is Peter. Dan, in Rhoda's words, will "end up as chairman of admissions for his country club," and Sandy reveals little compassion despite her vaunted I.Q.; but Peter exhibits those values which this generation would most like to affirm: gentleness and sensitivity. Yet, at the crucial moment, when Rhoda turns to him for protection, he casts his lot with the destructive passion of his compatriots. Cowardice wins out over against sensitivity. In the final shot Peter recognizes this, although the implication is that he will be able to do nothing about it.

This is a bleak vision the Perrys have offered us, similar in theme to *Lord of the Flies*. Demonic impulses—theologians would call it sin—are never far from perverting our more humanizing emotions. Oppressive heat, the hiddenness of the woods in which they try to escape from that heat, the animal sexuality which Sandy begins to flaunt, the hypnotic effect of chanting at Rhoda in order to impose their will upon her—all these release in Peter a passion and a cowardice which he cannot control.

So much of *Last Summer* is symbolic and archetypal; however, the Perrys have carried off the remarkable achievements of placing this within the context of believable realism. In large part, this is due to phenomenally natural acting turned in by all four neophyte actors.

The viewpoint of *Last Summer* does not cause us to think in stereotypes about "those teen-agers," for the film illuminates too much that is near the surface of us all. We do not have to accept the Perrys' final, terrifying conception (just as we do not have to accept William Golding's *Lord of the Flies*) to realize that here is a viewpoint of human nature with which we must deal. If God's grace has any meaning, that meaning needs to be seen vis-a-vis the demonic that is always too close.

Last Summer. Allied Artists. Produced by Alfred W. Crown and Sidney Beckerman, directed by Frank Perry, screenplay by Eleanor Perry.

MEDITATION

The cry of eternity

ECCLESIASTES 3:1-11, 14 IS A text in which we have a unique description of life in this day and age; a vicious circle of appointments which climaxes at the brink of eternity. A time for this and a time for that. However, according to verses 1, 10, and 14, it is clear that this is the only way that God can deal with a fallen human race. "For everything there is a season, and a time to every matter under heaven. . . . I have seen the business that God has given to the sons of men to be busy with. . . . I know that whatever God does endures for ever: nothing can be added to it, nor anything taken from it; God has made it so in order that men should fear before him."

One only needs to drive through a town or city at the beginning of a workday, during the noon hour or at the close of such day, and he will soon discover that we, as American people, have become victims to time and appointments, so much so that we have lost sight of the fact that we are eternal beings.

An infant, after being shocked into its first breath, becomes a victim of time and appointments; the feeding-and-sleeping schedule, school schedule, work, pension age, death, and eternity.

The life-and-death cry is an eternal cry, but with the Christian, this vicious circle and cry ends when he goes to be with the Lord; however, for the non-Christian, that soul's cry never ceases, it will go on for all eternity, the rich man in torment, Luke 16:19-31, is an example of that. He cried in intercession for his five brothers who were still amongst the living upon the earth, but prayers from that place are too late and will never be answered. All through the Scriptures we have that eternal soul's cry, from Adam, in the Old Testament; to John, on the Isle of Patmos. The blood of Abel, with that of all the martyrs through Revelation 6:10, crys, "O sovereign Lord, holy and true, how long. . . ?"

It is an eternal death cry. In view of the rapidity of life and activity, less time is given to think and consider, thus dangers and hazards are on the increase. "The valley of the shadow of death" (Ps. 23:4), is ever before us. According to Romans 8:21-22, the entire creation suffers because man has become a victim of such a vicious circle.

In verse one of the text we read, "For everything there is a season, and a time to every matter under heaven." This also suggests that there is a time limitation involved. The Prophet Jeremiah in 8:20, said, "The harvest is past, the summer is ended, and we are not saved." In 1 Kings 20:40, we read, "And your servant was busy here and there, he was gone." This could well apply to many parents of this day. While I was calling in a home one day, a father and mother wept as they told me that their children were living in sin because they, as parents, had failed when the children most needed their spiritual guidance. Solomon writes, "They made me keeper of the vineyards; but, mine own vineyard I have not kept!" (Song of Sol. 1:6). This should spur us on to a greater purpose in life and to face life's issues with eternal values in view. It is a call to stewardship in view of lost souls, in the home, society, church, and everywhere. May God help us to be faithful in these days of so much confusion. *A. C. Siebert*

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COVER

A Christian in Colombia: "The Latin American church is growing at the phenominal rate of 10 percent per year." (See "End of the Road for the Church?")

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They also die

Brennon Jones

WITH THE TRAGIC death of the four International Voluntary Service workers in Laos, recently, I was forced to stop and reflect on the essential role which national workers play in our programs. While different in their objectives, Vietnam Christian Service and International Voluntary Service do have similarities in their programs. Also, each employs large numbers of nationals in their projects.

The article in the *Vietnam Guardian* (Aug. 8), one of Saigon's few English papers, described the ambush of the youths' jeep outside of Vientienne. While giving names, home addresses, and backgrounds of the two American boys, it only briefly mentioned at the bottom the two nameless Laotian *assistants* who accompanied them to their deaths. Neither, in any of the other accounts which I read were the Laotians' names mentioned.

Not meaning to discredit the two Americans in any way, I do, however, wish to speak out for the two Laotians and for the other nationals who work in Laos and Vietnam in organizations like our own for the betterment of their countries.

Often, in our desire to report to those readers in the States what their friends and relatives are doing, we fail to mention that some Vietnamese work beside us constantly. They are not mere assistants, but people who care deeply about their brothers here. They are usually showing us, the overseas personnel, the best solutions to the tragedy.

There might be a small degree of danger for us in our work in Vietnam. For the Vietnamese working with us it can, at times, be much greater. The stigma of working with foreigners, especially Americans, whoever they might be, accompanies them to their communities at the end of the working day. And yet, they continue to come to the assistance of their Vietnamese brothers through Vietnam Christian Service, and they gladly show us the way in a country which is strange to us.

Vietnam Christian Service is comprised of fifty-eight overseas personnel. But it is also comprised of eighty-five Vietnamese staff. We look to them and their abilities for total leadership in the future. Many are already directing programs of their own. Miss Cuc is the director of nursing services at the Evangelical Hospital at Nhatrang; Ba Lien is the director of the Xom Chieu social service center in Saigon's dock area; Mr. Ninh is permanent housing director in Saigon; Co Quynh directs the loan program, and supplies Vietnamese leadership in Saigon's cemetery social service project; Ong Huyen manages the bamboo project, and Anh Buu the literacy class program in our Tam Ky unit.

Add to this, Vietnamese social workers, schoolteachers, sewing class teachers, interpreters, nurses, office personnel, and it is easy to see that Vietnam Christian Service would not be a program without them working beside us. They are not just the assistants, but the spirit of Vietnam Christian Service itself.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Reconciliation is our business.
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Maynard Shelly

Stripped and beaten on the road to Jericho

You have come to stand silently on this holy spot. Here friends laid the body of Jesus and here He rose from the grave on the third day. The small crypt in the Church of the Holy Sepulchre in Jerusalem is crowded, not only with pilgrims, but with candles, lamps, and pictures.

At the foot of the empty grave stands a bearded priest in faded robes. Before him on the ledge of the holy coffin is a small dish of coins. As you come near to him you hear him whisper the only words spoken in the little room, "Money, money."

Irreverent? Perhaps.

But this is the church in the Middle East, protecting and overprotecting the sites of the holy history of the Holy Land.

And the story of the Church of the Holy Sepulchre is not a lovely story. Claimed by three rival religious groups, the only way that the warring Christian factions can be kept at bay in their ardor to protect the shrines of the crucifixion and the resurrection is for a Muslim family to hold the key to the church.

A Hebrew Christian pastor meets you in Jerusalem. He tells you, "The vocation of the church is to get involved in all the misery and all the affliction of the Middle East."

Across the Jordan River in the hills of Gilead stands a gray-painted wooden building no larger than an extra-wide mobile home. Inside the Lutheran clinic in the Souf refugee camp, an Arab doctor greets you.

He tells you that he comes here on two days each week to examine and treat children under five years of age. On two other days of the week, he works at another camp where live mostly Bedouins, members of the nomadic tribes of the East. At all the camps, the young physician tells you, he provides vaccinations for smallpox, polio, and other childhood diseases.

He points to a chart on the wall that records the weight of the children. "All the children here are the proper weight," he says. "But at the other camp, many are underweight."

Here also is the church in the Middle East. You are proud that the church has cast its lot with the suffering and the misery of the Middle East in this way. For the Arab refugees of Palestine, like the man in Jesus' parable who was on his way from Jerusalem to Jericho (Lk. 10: 30 ff.), have been stripped and beaten and left half dead—a million and one half in camps and in bitter exile in Jordan, Syria, and Lebanon.

The Christian church has come to bandage the wounds of malnutrition and poverty, bathing them in the oil and wine of modern medicine. But the wounds of exile are more than physical malnutrition and deprivation. For camps breed diseases for which the young doctors in their shanty clinics have no needles and no vaccine. These are the festering sores of hatred and despair which, after twenty-two years of seething, threaten an epidemic of violence not only in Palestine, but all over the world.

How will the church treat these diseases of the human soul?

Walid Khalidi, a professor at the American University in Beirut, is a Muslim whose family lived in Jerusalem for six hundred years. He speaks bitterly about the maltreatment of the Arabs by the Jews as he sees it—land taken away from them, people frightened and terrorized.

"Does the conscience of the church come into this or not?" he asks you.

"The only hope to prevent further injustices is to break this curtain. This can only be done by the church."

Khalidi tells you how he sees the United States' role in the Middle East.

"Israel has received support from the great powers, particularly the United States: $500 per capita to Israel to only $37 per capita to the Arab countries."

He accuses the Jews of expansionism in Palestine. "In 1900, Jews controlled one percent of the land; in 1947, Jews owned 6.5 percent.

"Then as a result of United States' backing and the United Nations, they got 55 percent of the land. Then in 1948, they got 77 percent of the land. In 1967, because they felt they were threatened, they got 100 percent of he land plus three times as much.

“No wonder Arabs say Israel is xpansionist.”

Again in Jerusalem, you talk to Jrie Davis, a graduate student in hilosophy. He has been in prison ecause he refused to serve in the sraeli army. “As a conscientious obector to war,” he tells you, “I am in small minority; a minority of one undred.”

About the state of Israel, he tells ou, “There are no doves in the govrnment today.”

He adds, “It was not always that he Israelis have felt that they would lo anything to maintain the existnce of the state.

“They would be willing to use tomic weapons.

“They say that all we would have o do would be to destroy certain age roups in Egypt, say the Egyptian rmy, to give us time to solve our roblems.

“They would think nothing of blowing up the Aswan dam.”

Davis goes back to analyze the June 1967 war between Israel and the Arab countries. It lasted only six days, yet that war goes on.

“The ’67 war was an irreversible event,” he says. “All Jews said they wanted peace.

“Yet no refugee shall be returned and we will not give up any meter of land. And without the return of the refugees and land, no peace is possible.

“If we are firm enough,” he says characterizing popular Israeli attitudes, “the Arabs will swallow a minor injustice.”

The Arabs are equally rigid. “We will never recognize Israel unless it will return to the 1947 line and every refugee has returned,” is what Davis hears the Arabs say, believing that if they are obstinate enough, “the Israelis will be willing to swallow what they are not willing to swallow.”

This, says Davis, “leaves very few alternatives.”

In Jordan, you meet Philip Kamel in the front room of a large house in Amman. This is the headquarters of Al-Fatah, one of several Arab liberation groups who send out commando and guerrilla teams to harass the Israeli army.

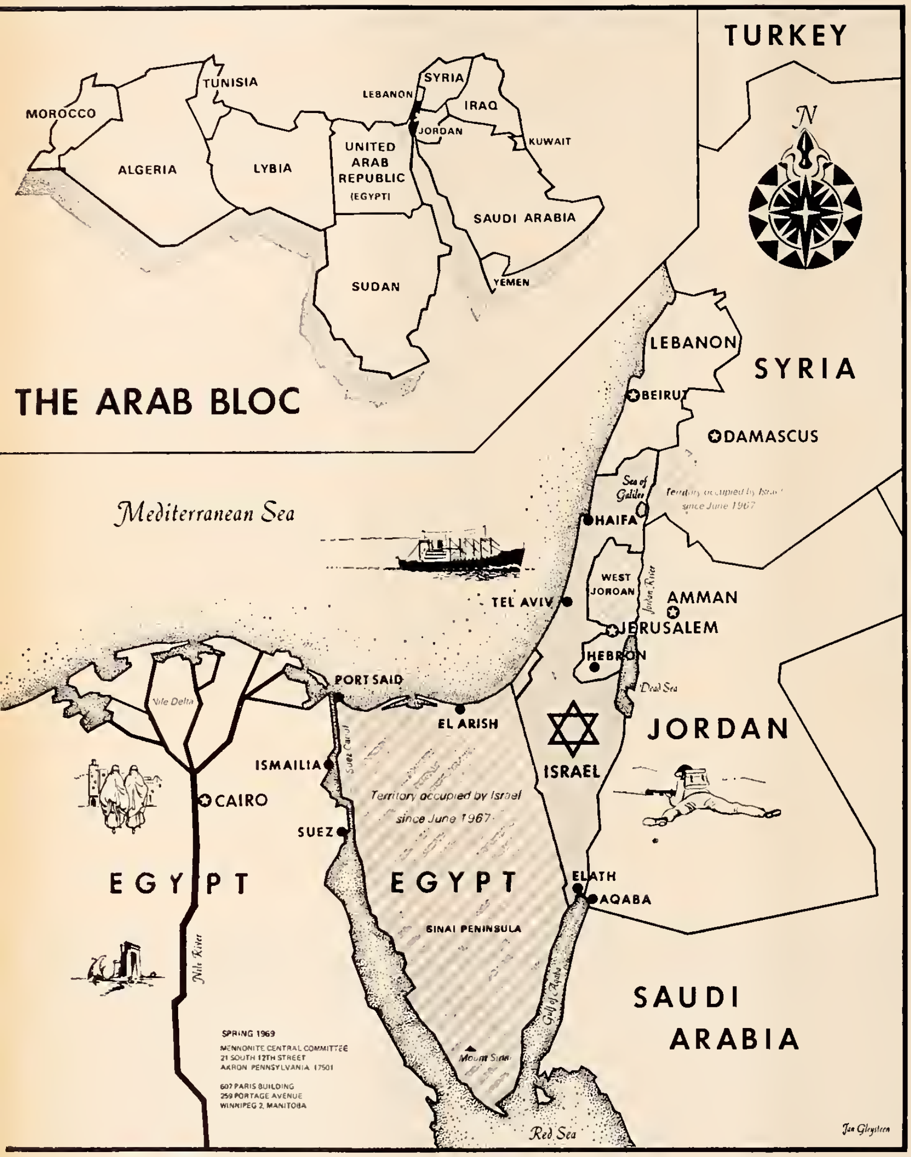
“I’ll tell you what I know,” says Kamel, “not what I have read in books.

“In 1948, it started when I left my village. We were walking, the whole family — me, father, mother, brothers. We walked for twenty-five miles.

“By night, we had nothing to cover ourselves. We dug ourselves into the ground to keep from the cold.

“After we left our land, we did not know where to go. They told us the United Nations was going to take action. We kept waiting beside the

Camp in Jordan: The Arab refugees of Palestine, like the man in Jesus' parable who was on his way from Jerusalem, have been stripped and beaten and left half dead—a million and one half in refugee camps and bitter exile.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Jan Gleysteen

radio, waiting to hear about the resolutions.

"And there were resolutions, but they were not able to send any one of us back home."

Kamel has a black moustache, a light tan complexion, and is wearing a brown shirt. He is a public information officer for Al-Fatah (which means "victory").

"We lived in one tent, ten by sixteen feet: two families, including my brother and his wife. Tents prepared for picnics in the United States were given to protect us from the cold.

"We suffered hunger. We used to ration food. My mother used to give up her share for me.

"In 1950, we had schools in tents with stones to sit on. We didn't have chairs like these," he says, pointing to the chairs on which you and he are seated. "We are much better off now."

Bundles of posters and literature are stacked in one corner.

"My story continues. I went to university for two years. I went to graduate study, and got a good job.

"But I had one problem. Where to go?

"I asked myself, 'To whom do you belong?'

"I didn't have a place to belong to.

"I felt like a foreigner. I had no future. And my babies whom I am expecting may not have a future either.

"The day I got a baby, I resigned and I came over here to fight.

"I know you hate fighting. I hate fighting, too. But I fight to live, to make a future for my baby.

"Believe me, I found myself here. I found my identity.

"I'm going back. I don't know when, but I'm going back." While he talks to you, men pass the open door of the room. Some are carrying guns. An unshaven man stops to listen.

"Who am I? Where am I going? All these things have been answered.

"All those things which I left, I remember where they are.

"We want to live on that land. We don't want to live on that land dead."

Reporters for the New York *Times* confirm the judgment that Kamel makes of his organization.

"They have served to boost morale," wrote Dana Adams Schmidt from Beirut on June 29. "Despite their quarrels among themselves and other governments, the commandos have contributed a fighting spirit."

From Cairo, Raymond H. Anderson wrote on July 20, "The Palestinian commandos have become heroes of the Arab world and the press

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makes the most of it, acclaiming the commandos as standard-bearers of a united Arab will to recover the occupied lands."

And in Jerusalem on the same date, James Feron said, "At first, the guerrillas were dismissed as cowardly and ineffective. Striking mostly at civilians, the saboteurs were compared by [Israel] Foreign Minister Abba Eban on one occasion with concentration camp guards. But the guerrillas have become a strategic factor in the Arab-Israeli struggle. They have been seen by some, to Israel's dismay, as no better or worse than the Jewish terrorists who fought British rule."

Kamel tells you about the raids that Al-Fatah has made in Israel. He admits that many of their people have not returned.

"Since 1965, seven hundred have been killed by fighting. But more have been killed by hunger in the camps."

You thank him for telling you his story. You are glad that he has found his identity in being an Arab. But in Israel, young men find identity in being Jews in their own country after generations of discrimination and persecution, the worst of which ended with six million dead in the gas chambers of central Europe.

"Now I'll tell you what the books say," says Kamel. "Let's go back to 1850. National feeling was growing in Europe. It was carried back to the Middle East by Palestinian and Syrian students who had gone there to study.

"They started to lead a revolution to free their land from three centuries of rule by the Ottoman Turks.

"At the same time there was persecution in Russia. Some Jews came to Palestine. As we were preparing for a revolution against colonialism, we welcomed these Jews to our land.

"Revolution started in 1914 against the Turks. The Jews were living among us. The British offered help. We appreciated help, no matter from where it came.

"Just when we were going to jump to independence, we discovered something had been going on underground. In 1897, a man named Herzl called a meeting in Basel to make plans for a state for the Jews.

"The British promised these Zionists to help establish this state for the Jews.

"This was something different. They were planning to kick us out.

"Palestine went under a British mandate in 1918 by conspiracy. We accepted a dark future. But we thought the British were our enemies, not the Jews.

"We offered to the Jews to organize a Palestinian state. We made this offer early, in the nineteen thirties, but this offer was refused.

"In 1937, came the first partition proposal. Of course, we refused.

"The Zionists started to get support from the United States. They started a terrorist movement and an underground state.

"What would you do if you were in our position?"

Tea is offered you in small glasses, boiling hot; you cannot hold it, much less drink it.

Kamel talks about how the Arab population became afraid of the Jews because of assassinations and massacres.

"We Arabs believe too much in honor," he says. "First is the feeling of honor for the woman; then for our babies.

"This pushed us outside until we discovered ourselves refugees, a whole nation of refugees."

He returns to your earlier comment about Jewish identity.

"Yes, they find their identity on the land of others.

"But we feel that we can find identity together. Is this impossible?

"Israel is trying to get two million more immigrants to Palestine. If they plan to accommodate that many, why can they not accommodate us as those two million?"

You drink your hot tea; it is strong and sweet. You ask Kamel if the Middle East conflict cannot be solved without violence. Is there no other strategy?

"There is another strategy," says Kamel. "We tried it for twenty years. We waited for the people who believed in justice to find a peaceful solution in talks, all kinds of talks.

"Even now, we are willing to give up fighting on condition that we can go back.

"We are willing to give up fighting, because we want to live.

"If you can guarantee that the refugees can go back, we will give up fighting."

One of his colleagues hands him a file folder out of which he takes a stack of atrocity photographs of Arabs who have suffered napalm burns in Israeli attacks.

Kamel looks accusingly at you. "Would you accept this for your baby?

"Sometimes Israelis claim that we kill civilians. Our raids are not actions, but reactions. It is easier to choose civilian targets. But we want to live together in one state. That's why we don't choose civilian targets.

"But when they attack civilians, we must teach them a lesson, that they may know by sense, and not by speech."

Kamel talks about thirty-four Arab prisoners who were captured and brutally beaten.

"We couldn't recognize them, except by their rings. Then we chose a civilian target, the supermarket in Jerusalem."

He picks up one of the atrocity pictures on the table before him.

"I cannot accept this future for my baby."

You get up to leave. You say you hope the world will come to understand the cause of the Arab refugees better.

Kamel rises. "I was glad to speak to you. I hope that I was clear. The next time you come, may there be peace in the Holy Land."

Kamel has laid bare the soul wounds of the Arabs of Palestine. You have bathed them in the oil of listening and the wine of quiet conversation. As the Middle East crisis continues to overheat, the church has a growing vocation in the misery and affliction of these people.

This is the first article in a series of four on Peace for the Middle East.

For us the bell tolled

For twelve hours each day for four days, a bell tolled on the campus of Bethel College, North Newton, Kansas. Ringing once every four seconds, it counted out the forty thousand American lives lost in the Vietnam war.

Sober-faced students recruited by the Bethel College Peace Club stood in half-hour shifts turning the wheel of the church bell that once hung in the tower of a Mennonite church near Colby, Kansas. It was a solemn ritual of remembrance.

As the last note of the bell sounded on the fourth day, a simple unplanned ceremony unfolded. A young musician stepped forward to perform the last ritual of a military funeral, the sounding of taps.

"I've played for a number of military funerals, including Vietnam veterans," said the young man with the trumpet, "so I just felt I ought to do it here."

This final spontaneous tableau was in keeping with the spirit of the week in which pacifist and nonpacifist joined in a witness of concern about the Vietnam war.

"We meet in this memorial service not in anger but in sorrow," was the beginning of a statement read by students before the bell began to toll on October 15, observed throughout the country as Vietnam Moratorium Day.

"At each tolling of the bell, we seek to be reminded of one of the more than forty thousand young Americans who have died in the Vietnam war," continued the statement written by Alvin J. Beachy, Bethel professor of Bible. "We do not wish to question either their heroism or their dedication to the task that our nation called them to do. . . . As we hear the bell toll, we shall make an effort to enter consciously into the sorrow of all those who stand bereaved by each individual death."

As the bell began to toll, William Keeney, dean of the college, lowered the flag on the campus flagpole to half-mast in the sign of mourning.

The ceremony was more than a simple act of reverence for the dead. The readers read on, "Yet this memorializing of the Vietnam war dead is . . . a protest against the war which many of us consider politically unwise and morally outrageous. This protest is directed, not toward the young men, American or Vietnamese, who have fought and died in it; but against the continuation of a policy that has already brought death to countless thousands of innocent civilians, threatens a country with total destruction, and claims more American lives and treasure with each passing day."

The four-day vigil ended with a twenty-mile walk by about two hundred students and community people from the Harvey County Courthouse in Newton to the outskirts of Wichita, Kansas' largest city, which prospers heavily from military contracts.

"Our journey today has been undertaken, both as a memorial to all those American and Vietnamese

The moratorium begins: Kirsten Dick and Phil Unruh, peace club leaders.

whose earthly journeys have ended too soon because of this war, and as a protest against an economy that threatens to become an economy of death."

The Newton experience left in its wake a swirl of individual controversies but no organized protest surfaced. The peace club had systematically contacted community organizations and explained their plans and answered their questions. The city fathers agreed that the peace club had the right to parade through the town to express their feelings about the war. They offered to provide police protection.

Veterans' groups were also contacted. Response here was not hostile. In fact, the G.I. Forum, the Mexican-American veterans' organization, provided a dramatic show of support. Mr. and Mrs. Anthony Jasso, leaders at both the local and national level, expressed their support of the Vietnam Moratorium. Mrs. Jasso participated in the walk from Newton to Wichita.

In addressing the students at a Vietnam teach-in at Bethel on October 15, Mrs. Jasso said, "Let's do everything to stop this war."

Speaking of the loyalty of Mexican-American men, she said, "Our boys go when called because their fathers went."

But she felt that we are now fighting a war in a situation where American presence is not wanted. "By golly," she said, "it is time to stand up and be counted."

Morris Hogan, a merchant from Newton, also participated in the Bethel teach-in, and spoke in favor of the present American policy.

"This country will have to save the world from that damnable thing that is communism," he said.

He did have some misgivings about the present administration, however. "I believe that Nixon is doing his darndest. But he talks too much."

The Bethel faculty gave strong support to the campus moratorium activities, but the administration hedged over the commitment and motives of peace club leaders and supporters.

Speaking at the Vietnam teach-in, President Orville Voth said, "Single-minded attention to the brutality of war must be second to our attention to the particularity of our commitment to Jesus Christ."

He said he was uneasy about the politicization of youth. "Motivation must be in the name of Jesus Christ. Political arguments are insufficient for committing our lives."

He also expressed distress at the coverage given to the Bethel events, particularly by the three television networks that carried footage of the bell-tolling ceremony. "I am uneasy when I see television cameramen," he said. "To what credit is it to us that our witness makes a national show? We should not parade our witness."

Reaction from the community was mixed, laced with a strong dose of latent hostility. The only community people that Gregory Jackson, ABC-TV correspondent, could get to speak before his cameras were those who strongly opposed any expression of dissent on the Vietnam war.

The local newspaper did its best to talk down the significance of the march. "Less Than 200 in Peace March" was the headline of one of its reports.

A gallery of about a dozen Newton youths followed the peace walk to within three miles of its Wichita destination to jeer as the walkers trudged past the intersections and to throw eggs when the state police escort was not looking. (The eggs were fresh. It takes advance planning and a quality of creativity and commitment to find rotten eggs these days.)

Students from Hesston College also participated in the peace walk. Wichita State University was also represented as well as Wichita and Kansas peace groups.

Perhaps the most significant support received by the October peace witness was a letter published in the local newspaper signed by eleven ministers, four of them non-Mennonite.

"We would . . . urge the citizens of Newton to think clearly about whether the actions of a self-proclaimed Christian nation in the Vietnam war are in fact Christlike, and to express their opinions in rational and constructive ways," said the ministers' statement.

The ministers also said, "We call on our fellow Christians to join with us in a renewed effort to live as peacemakers in the real world, not counting the cost."

The Vietnam Moratorium Day made a sledge-hammer blow for peace in the urban centers of the United States. Kansas in October exposed its conservative shackles in its leaden response to the outrage of the Vietnamese bloodbath. But an old church bell and the shuffling of less than four hundred feet served to rattle the chains of midwestern bondage to a chauvinistic nationalism, and that's a small but good beginning.

For our meditation, let us read these excerpts from Meditation XVII from the pen of John Donne, the preacher of Queen Elizabeth I's England:

"Nunc lento sonitu dicunt, morieris.

"Now this bell tolling softly for another, says to me, Thou must die.

"As therefore the bell that rings to a sermon calls not upon the preacher only, but upon the congregation to

come, so this bell calls us all. . . .

"Who bends not his ear to any bell which upon any occasion rings? But who can remove it from that bell which is passing a piece of himself out of this world? No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were. Any man's death diminishes me because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee."

Maynard Shelly

Vietnam vigils and talks At Freeman and Bluffton

Two Mennonite men who saw civilian service in Vietnam spoke at Vietnam Moratorium meetings held at two Mennonite schools on October 15.

Gene Stolzfus, former director of International Voluntary Service in Vietnam and who later resigned in protest to United States' policy in Vietnam, spoke at Bluffton College.

Speaker at Freeman Junior College was Gayle Preheim who returned recently after three years of service with Vietnam Christian Service.

At Freeman, the flag was lowered to half-mast and a bell tolled every hour during the day in memory of those who had died in Vietnam.

Bluffton students provided four seminars to discuss the Vietnam crises in addition to the convocation addressed by Stolzfus. After an evening letter-writing session, students walked to the post office to mail their letters to government officials and held an unplanned vigil in front of the Bluffton post office until disbursed by police. A token vigil was continued by two students undisturbed.

Flood in Eastern Algeria Blankets sent by MCC

The September floods in Eastern Algeria in the Aures and Biskra areas have taken many lives and left two hundred thousand people without food, clothing, or homes. The flood waters swept away homes, washed out roads.

The Algerian army and Algerian Red Crescent (Red Cross) responded to disaster by administering first aid to the victims and supplying some tents and blankets. When their supplies were exhausted, and many people were still in need, MCC was called upon to help.

Tony Enns, MCC director for Algeria, wired MCC asking for tents and blankets for the disaster victims. In response, $6000 was sent to John Weiler, representative in Frankfurt, Germany, with instructions to buy blankets and ship them to Algeria.

To further aid the Algerians, John Hostetler, material-aid director, announced that a shipment of clothing and blankets will be sent to Algeria yet this month. Enns is to distribute the shipment in the disaster area as it is needed and will be working through CCSA (Christian Committee for Service in Algeria), of which MCC is a member.

Mennonite Central Committee is not the only international organization which is giving help in Algeria. The American Red Cross sent the Red Crescent $5000, and CARE is giving ten thousand tons of wheat.

Six added to Bethel board

Four Wichita residents and two from Newton were named to the Board of Directors of Bethel College, North Newton, Kansas, when the Board met following the annual Corporation meeting on September 26. The Corporation also elected two members, bringing the Board to its maximum membership of thirty-three.

Wichita representatives appointed are: Paul H. Woods, president of the First National Bank; Robert G. Langenwalter, president of the Wichita State Bank; Waldo W. Leisy, owner and president of Edwards Typographic Service, Inc., Elkay Studio and Graphic Arts Building, Inc.; and Dale M. Stucky, attorney.

Appointments from Newton are: D. Bradford Wells, president of Koehn-Wells Construction Co., and vice-president of Wells-Bacon, Inc., and Mrs. Herbert R. Schmidt, French instructor for many years at Bethel College and wife of Dr. Schmidt, long-time physician.

James F. Leisy, president and director of the Wadsworth Publishing Co., Belmont, Calif., was elected by the Corporation to replace Stanley Bohn, who resigned.

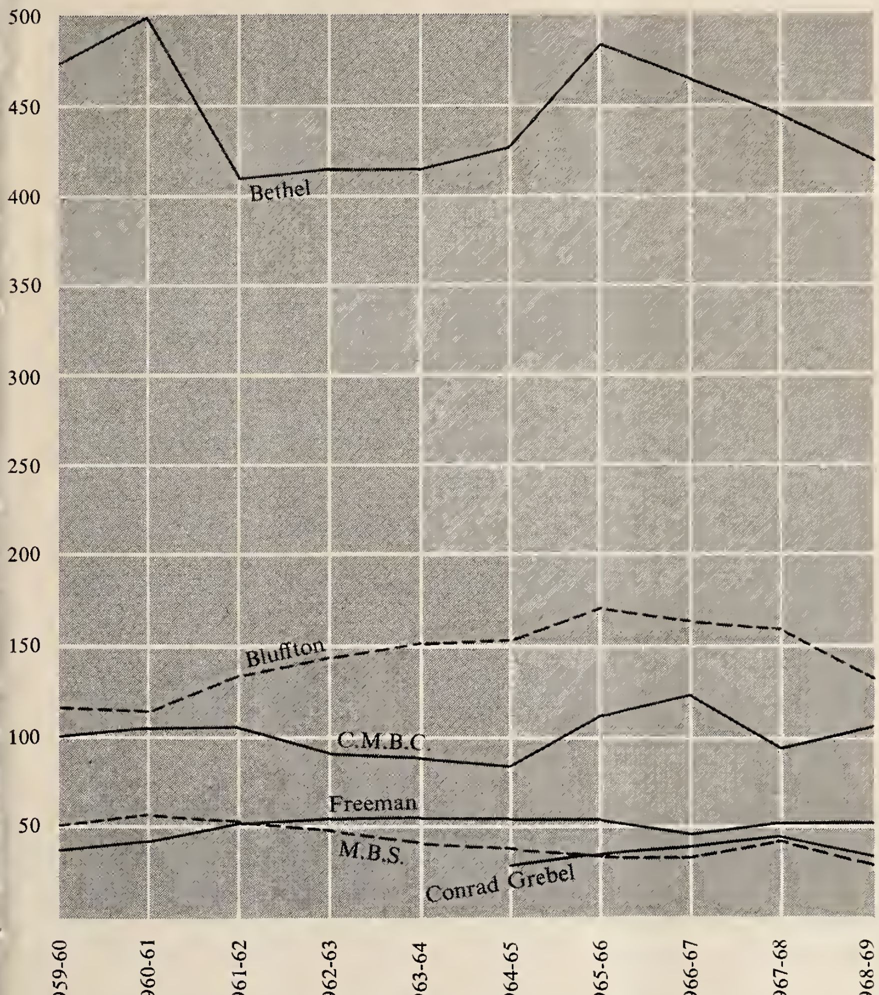
Mrs. O'Ray Graber, Oklahoma City, was reelected by the Corporation, and W. E. Hieb, Henderson, Neb., was reappointed by the Board.

At the organizational meeting of the Board of Directors, Dean Stucky, deputy superintendent of the Wichita Public Schools, was elected chairman. Willis Harder, Moundridge, was chosen vice-chairman; Harold L. Voth, Haven, secretary; and Walter Regier, Newton, treasurer.

we can do more

Student report

Number of General Conference students attending



Out of a number of studies made by the office of the General Conference Department of Higher Education comes the above graph. This is a survey of the number of General Conference Mennonite students attending conference-related schools of higher education for a ten-year period. (Note that this is not a report of the total enrollment of the schools, but a report of the number of students from the General Conference.)

The schools surveyed are Bethel College, North Newton, Kansas; Bluffton College, Bluffton, Ohio; Canadian Mennonite Bible College, Winnipeg; Freeman Junior College, Freeman, South Dakota; and Conrad Grebel College, Waterloo, Ontario. The latter school is an inter-Mennonite residential college associated with the University of Waterloo. It began its operation in 1964.

Also included in the study is Mennonite Biblical Seminary, Elkhart, Indiana. The above graph does not include the current school year.

Calcutta hospital going up
Will serve refugee town

The Shyamnagar Christian Hospital near Calcutta, India, is growing. The idea for an expanded medical program in India was first discussed among missionary doctors serving under Mennonite Central Committee in 1964. Later that year, the Bengal Refugee Service offered to build the hospital with MCC administering it.

With this in mind, the Mennonite Christian Service Fellowship of India (MCSFI) medical board was established and, along with the Health Department and Rehabilitation Department of West Bengal State, a fifty-bed hospital was planned. When five acres of land was donated by the West Bengal Health Department in the refugee settlement area of Shyamnagar, they began to make concrete plans for the hospital.

The *Brot für die Welt* (Bread for the World) organization agreed to grant $165,000 for the project in 1967, which made it possible for the project to become a reality in the near future. Ground was broken in February 1968 and by May, the construction had begun. Four one-story residences, one double-story residence, and a four-unit servants' quarter were finished yet in 1968.

With the completion of the residences, one became the home of the outpatient clinic. A doctor from Calcutta commuted to the area and had the clinic open for two days each week. In April, the clinic was expanded to three days a week and in July, Dr. Perry Claassen, an MCC worker, moved into one of the residences and the clinic work was extended to four days a week.

So far, Claassen has not held any special clinics for the people, but the general clinic work is continually growing. An attempt is made to limit the number of patients to sixty per day, but this number is often exceeded. During the eight-month period from January 1, to August 31, 1969, members of 1850 different families had been to the clinic. The month of August alone saw 512 new patients and 572 former patients treated.

Three shipments of medicine and drug supplies have been sent to the clinic as gifts from the United States through Inter-church Medical Assistance and Medical Assistance Program. The Indo-American Agreement allows the shipments to enter the country duty free, with the governments of the two countries sharing the shipping costs. Basic drugs are available within the country at low costs, as well as most medical equipment.

Present plans indicate that the hospital will be finished within a year. As the program progresses, it will become necessary to hire a nurse, pharmacist, and laboratory technician. A local man has already assumed the position of clerk-cashier.

Elsie and Flossie Typhoons hit Taiwan

Two devastating typhoons hit the island of Taiwan recently.

Typhoon Elsie on September 26, quickly labeled the worst in twenty years, claimed over a hundred lives. "But Typhoon Flossie," reported the October 5 *China Post* the day after the second typhoon, "which started as a shadow of her predecessor has more than surpassed her—and mostly by just standing still and dumping water, water, water everywhere and continually in northern Taiwan." But the loss of lives was not as great during the October typhoon.

Flossie, coming in the wake of Elsie, now holds the record of causing the worst flood in twenty years. Rains spawned by the typhoon poured as much as forty inches of rain on northern and eastern Taiwan during a 36-hour period. More than 80 percent of Taipei was under water up to twenty feet deep in places. Taipei airport was closed when water flooded the runways.

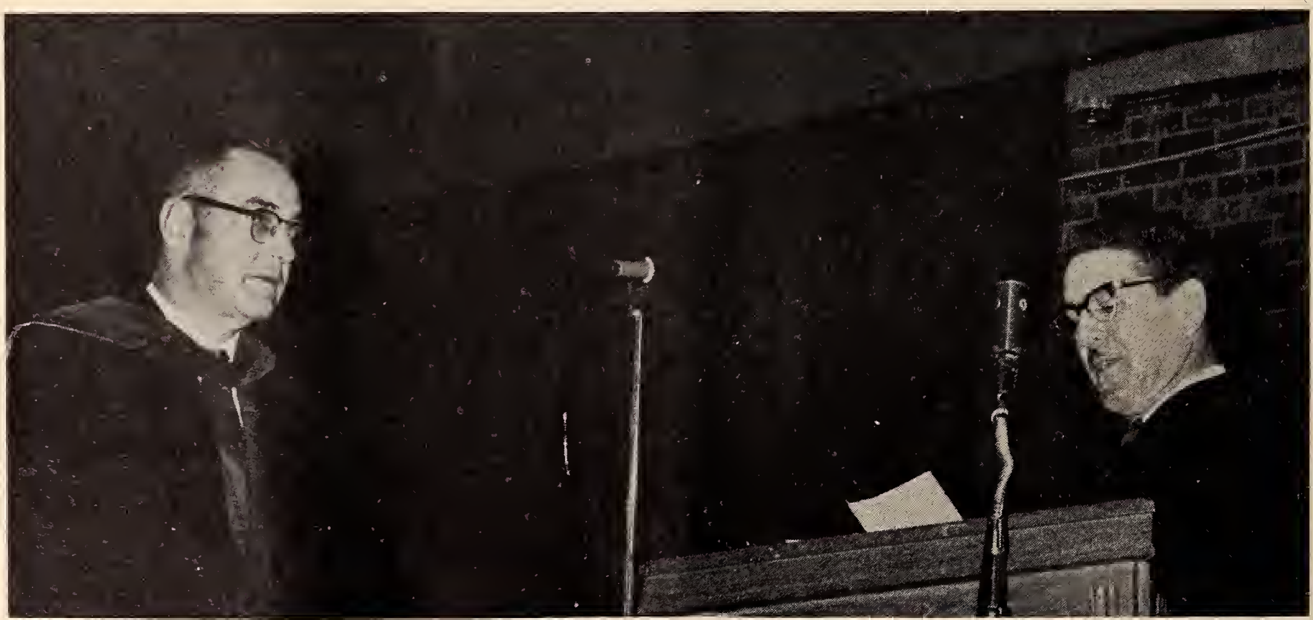
The day following Flossie, the *China Post* reported thirty-four killed and thirty-one others missing, but feared the death toll would go higher. Elsie had claimed 102 lives. At least two hundred thousand persons in Taipei suburbs were marooned.

One reason for the heavy rainfall was that the storm center collided with a cold front from the north, not only causing heavier rainfall but also causing a stationary front which brought the storm center to a standstill, while continuing to release rain.

The General Conference mission community felt some of the fury of the typhoons. Elsie whipped up winds of a hundred miles per hour in the Taichung area. Three of the Mennonite churches in the area sustained some damage. Roof tiles were blown off at the Jan-Tun, the Hsi-Tun, and Ta-Ya churches. Morrison Academy, a school for missionary children in Taichung, suffered $5000 worth of damage. The roofs on the gymnasium, the administration building, and the library were damaged.

Typhoon Flossie left two feet of water in the Dick Hildebrandts' apartment in Taipei. The nearby Suiong-Kang Mennonite Church was flooded. The Hong-Hok Church in another area of Taipei suffered no damage.

The Chinese Red Cross called out two hundred people trained in disaster relief to help rescue flood victims. Military officers of both the Chinese Armed Forces and American Taiwan Defense Command sent out officers and soldiers to rescue people.



Eldon W. Graber (left) was inaugurated as the fourteenth president of Freeman Junior College on September 28, being inducted into the office by Peter J. Graber, chairman of the board of directors of the college.

RECORD

Calendar

Nov. 8, 9—Ontario Conference, Leamington.

Dec. 3-5—Newton, Kan., Council of Commissions.

Canadian

Nov. 15—Kitchener, Ont., Rockway Mennonite School, Mennonite Central Committee (Ontario).

Central

Nov. 9—Wadsworth, Ohio, cooperating churches, annual fall conference, Paul Leatherman, Delton Franz, John Liechty, speakers.

Pacific

Nov. 2-7—Aberdeen, Idaho, First Church, Bible conference.

Nov. 23—Fresno, Calif., Community Church, fiftieth anniversary, Peter Ediger, speaker.

Western

Nov. 23—Hutchinson, Kan., First Church, Thanksgiving mission festival, Roland Krause, speaker.

Deaths

Martha Auernheimer, First Church, Reedley, Calif., was born in Kansas on Nov. 29, 1880, and died Oct. 13.

Kenneth R. Diller, Ebenezer Church, Bluffton, Ohio, was born Apr. 28, 1909, and died Oct. 10.

Hans de Jonge, Velp, The Netherlands, died on Oct. 1. A Dutch Mennonite, he was assistant professor of French and Spanish at Bluffton College from 1959-62 and a former relief worker for the Mennonite Central Committee in Algeria.

Henry Ratzlaff, Hoffnungsau Church, Buhler, Kan., was born Sept. 14, 1882, and died Oct. 7.

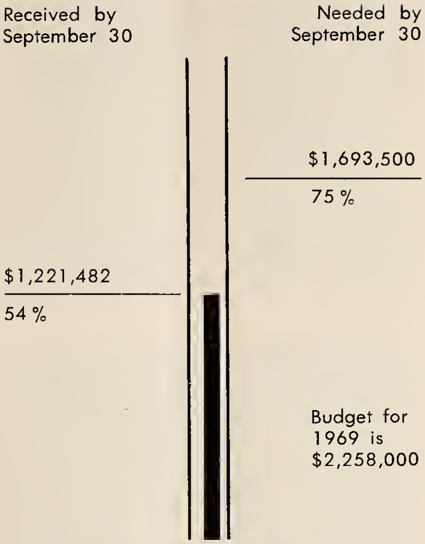
Jacob F. Schmidt, Hoffnungsau Church, Buhler, Kan., was born Dec. 26, 1883, and died Oct. 12.

Enos Walter, Saint John Church, Pandora, Ohio, was born Mar. 4, 1890, and died Oct. 13.

Ezra H. Widmer, Grace Church, Dallas, Ore., was born Apr. 27, 1905, and died Oct. 17. He was a charter member of Albany (Ore.) Church and served as a trustee as long as the church was in existence.

Dietrich D. Wiebe, First Church, Reedley, Calif., was born Jan. 29, 1887, in Russia, and died Oct. 13.

Conference budget



At the end of the third quarter of the year, General Conference program support amounts to 54 percent of budget. This is 3.9 percent ahead of last year for the same period. In 1967, 55.4 percent was in by the end of nine months; in 1966, 57.9 percent. It may be of interest to note that in 1966 we reached 98.9 percent of budget by year's end and in 1967 the comparable figure was 95.6 percent.

About 20 percent of the annual budget comes in in December. Since this is the last month of our fiscal year as well as calendar year, it is always quite difficult to determine what adjustments may need to be made in program. Generally speaking, adjustments are made in the following year when receipts fall short of budget in a given year. *Wm. L. Friesen, Treasurer.*

Published

The General Conference Mennonite Church's 1969-70 *Handbook of Information* is available now. It contains pertinent information on all General Conference churches and commissions. Copies of the *Handbook* are available to General Conference church members free of charge and others for $1.00. Write to *Handbook of Information,* General Conference Mennonite Church, Box 347, Newton, Kansas.

Marriages

Raymond Fehr and *Gloria Berg,* First Church, both of Saskatoon, Sask., on Oct. 4.

Raymond Funk, First Church, Saskatoon, Sask., and *Betty Harder,* Tiefengrund Church, Laird, Sask., on July 12.

Stan Guhr, Arvada (Colo.) Church, and *Linda Diringer,* Saint Mary's Catholic Church, Newton, Kan., on Oct. 4.

Terry Van Boese, Turpin (Okla.) Church, and *Linda Faye Day,* Methodist Church, Turpin, Okla., Sept. 27.

John Hildebrand, First Church, Saskatoon, Sask., and *Doris Zacharias,* Rosthern, Sask., on Aug. 9.

Kenneth Janzen, Turpin (Okla.) Church, and *Mary Elizabeth Klingenberg,* Zion Church, Elbing, Kan., on Oct. 18.

Guenter Harder, Tiefengrund Church, Laird, Sask., and *Marianne Dyck,* First Church, Saskatoon, Sask., on July 26.

Dan Colin Laskowski, North Star Church, Drake, Sask., and *Esther Ruth Paetkau,* Rosemary (Alta.) Church, on Oct. 18.

John Penner, First Church, Beatrice, Neb., and *Zella Thieszen,* Bethesda Church, Henderson, Neb., Oct. 11.

Leroy Penner, Emmaus Church, Whitewater, Kan., and *Florence Oviatt,* Methodist Church, Michigan City, Ind.

Kurt Sawatzky, First Church, Saskatoon, Sask., and *Patricia Nordin,* Kinistino (Sask.) Lutheran Church, on Sept. 6.

Ministers

James Shoulderblade, who has been pastor of the Birney Church in Montana suffered a stroke October 12, and was taken to the Public Health Service Hospital at Crow Agency, Mont. Walter Dirks, pastor of the Bethany Church at Busby, who visited him not long afterward, reported that he was doing fine and that the initial paralysis was leaving him, except for that in his left leg. James had just returned from the Mennonite Indian Leaders' Council held in Denver. He makes his home in Lame Deer.

Workers

Deanna Elias, North Star Church, Drake, Sask., has accepted a one-year term of voluntary service with the Hamilton, Ont., unit. She has attended the University of Saskatchewan for one year. Her parents are Mr. and Mrs. John J. Elias.

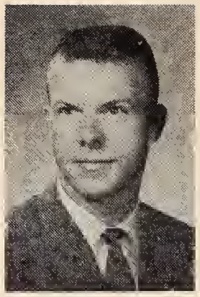
The Bruno Epps, missionaries in Brazil under the General Conference Mennonite Church's Commission on Overseas Mission, will return to North America on Nov. 22 for a three-months furlough. The Epps were living in Curitiba, Brazil. He was editor of the German Mennonite paper, *Bibel und Pflug.*

Burton and Beverly Peters, Bethesda Church, Henderson, Neb., are serving a voluntary service assignment in Fort Wayne, Ind. He will work as an assistant physical therapist at the Fort Wayne State School, and she will work for the Project Headstart.

Bryan Ratzlaff, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Broadlawns Polk County Hospital, Des Moines, Iowa. He is the son of Mr. and Mrs. Leon Ratzlaff.

Elmer Richert, president of Rosthern Junior College, Rosthern, Sask., has announced his resignation effective at the end of this school year after fifteen years of service to the school. He is a member of the Commission on Education and the General Board of the General Conference. Future plans are indefinite.

Wilmer and Kenlyn Sprunger, First Church, Berne, Ind., will return to the Congo in December for their second term of service under the General Conference Mennonite Church's Commission on Overseas Mission. He has taught science in the mission high school at Nyanga. Because less than 50 percent of Congo's grade school graduates find places in high school, Sprunger believes that the role of the Christian high school teacher is of critical importance to the nation's social and political stability. He has also done evangelistic work in Congo's rural villages. Son of missionary Vernon J. Sprunger, he did his 1-W service in Congo. He has studied at Bluffton College, Bethel College, and Kent State University. His wife, the former Kenlyn Augsburger, is a university graduate and a registered nurse. During their second term they will be stationed at Charlesville where he will assume responsibility for the industrial work and school.


W. Sprunger

K. Sprunger

A. Teichroew

K. Teichroew

Allan and Kathryn Teichroew will leave Nov. 11 for a three-year term of 1-W service to teach English at the Tokyo English Center, Tokyo. Their commissioning service was held Oct. 19 at the Faith Mennonite Church, Geneva, Neb. Both are 1969 graduates of Bethel College, North Newton, Kan. Allan, son of Mr. and Mrs. Peter A. Teichroew, is a member of the First Church, Mountain Lake, Minn. Kathy, whose parents are Rev. and Mrs. Albert M. Gaeddert, is a member of the Faith Church, Geneva, Neb.

Phyllis Whitman, Menno Church, Ritzville, Wash., has joined the voluntary service unit at "Welcome Inn" in Hamilton, Ontario, for a one-year term.

Whitman

QUESTIONS

What is the relationship of General Conference to MCC under our new organization?

Prior to 1969, MCC related mostly to the former Board of Christian Service. But now the Commission on Overseas Mission is the General Conference vehicle for relating to *all* overseas programs of MCC. However, the Commission on Home Ministries contributes part of our annual allocation to MCC's Peace Section.

Readers are invited to address questions about the work of the conference to this department: Questions, The Mennonite, *Box 347, Newton, Kan. 67114.*

Poverty fund replies

Shall we give one million dollars for poverty? One hundred sixty-four Statements of Intention were returned by October 27, fifty-four of them in the last two weeks. $20,555 has been pledged, to date.

Sixty-five persons favor creating the proposed poverty fund, while seventy-nine say they are against it. However, sixty of the seventy-nine came from one congregation.

Twenty-five persons (or couples) felt projects should be for North America only, while forty-six would also include overseas needs.

One brief clarification: The temporary title, Poverty Fund has led some persons to conclude that these monies are to be spent on social oriented projects only, and that evangelism will be forgotten. "Not so," says General Secretary Heinz Janzen. "The guidelines which the staff is recommending to the General Board in early December, clearly emphasize that priority will be given to projects aimed at meeting spiritual, as well as material needs."

College football

Defiance 35—Bluffton 0

Bethel 21—Emporia 14

DISCUSSION

Liberal game replayed

Joseph Smucker's discussion-article, "Games Mennonites Play" (Oct. 7) is a perceptive analysis from a liberal-intellectual point of view which is widely held by Mennonites today. Because he has described our social and spiritual crisis so well, and because he suggests a solution for the crisis, the discussion he initiates should be pursued several steps further.

The rational organizations of society, Smucker says, have become so segmented and specialized that it is nearly impossible for individuals to act responsibly. Responsibility is an abstraction, held by everyone and no one. The options of rioting against the system, of withdrawal into privatized existentialism, and of engaging in emotion-generation session are inadequate.

For an adequate response, Smucker calls us to "a counterrationality based upon religious humanism." This new humanism involves "disciplined thinking of rational alternatives" and places final responsibility upon the individual actors, who "*maintain a sense of integrity independent of the roles* (*they*) *play. . . .*" The model for the new integrity, to be called forth by a new Martin Luther, is the Nuremberg Trial, "where God, fellowmen, and self are the judges." Finally, the humanist counterrationality should be activist in addressing contemporary social problems.

The critical issue not clarified in Smucker's article is what is to be the *basis* of the new humanism? We have been down the humanist path once before and we found it lacking a solid core. John Dewey, Walter Lippman, and Robert LaFollette taught a humanism in the first decade of our century, but then came two world wars, a depression, and Vietnam. With what we have learned of man's brutality, anxiety, and alienation, is there any chance for a viable approach grounded in man's rationality? Does Smucker offer us any more than a restatement of the pious liberal hope that man, as man, should become rational and free?

Yes, we do need a Luther, but wherein will the new Luther ground his faith? In the Nuremberg Trial? In something else? Smucker does not say.

It is instructive to note what Smucker leaves out of his solution. There is, for example, no mention of Christ, either as an atoning Savior or as a leader of disciples. He makes no reference to the *Bible* as a source of truth or a guide for living. He says nothing of the *church* as a community of believers whose sharing in faith might make responsibility possible. He mentions Luther but ignores the *Anabaptists* and the historical model they provided for action with integrity. He does not mention the function of *preaching* or the *sacraments.* And so on.

In short, Smucker's alternative seems thoroughly unreligious. Perhaps this is not alarming. But the next step would be for him to demonstrate how post-religious Mennonites can move beyond the traditional doctrines, symbols, and practices of the past and develop a viable faith which will make it possible to live with integrity and responsibility. What is to be the basis of our faith?

Of course, Smucker wrote only one short article, and it is unfair to fault him for not solving all our problems. But it could be that he is actually pointing in the wrong direction—back to a rationalistic humanism which was fully formulated already by 1910 but which can hardly guide us through the awful spiritual crisis of the nineteen seventies. His further thinking on these matters would be appreciated by those of us who are playing the Mennonite game. *James C. Juhnke, Bethel College, North Newton, Kan. 67117.*

FOR ALL YOU LOVE
MAKE A WILL

LETTERS

Free advertising

Dear Mr. Shelly: Referring to the Sept. 30, issue of *The Mennonite* magazine which came into our home with yesterday's mail, I call your attention to two published letters. They refer to an article printed in the Sept. 2 issue.

Do you think it wise to publish letters of this sort, giving free advertising to, not only one, but two magazines that are being protested, as well as the man who is supposedly the editor of one? (I say supposedly, because I have never seen the magazine.) I have tried to bring up the three daughters God gave us to be real children of God. I have tried to live my life so that they know I try to do what I think is right—not the theory "Do as I say, not as I do."

Boy, oh, boy, it sure is becoming more and more difficult. If only people would learn to think of the consequences *before* they sound off. A letter in my church paper would be the last place I would expect my children to be taught just where and how to buy that type of reading matter. Mrs. Gehring's vivid description of what the contents of the magazines are only adds to the appeal of them for a twelve- and fifteen-year-old. I am certain my children are not the only children in that susceptible age group who take time to read *The Mennonite.*

While Mrs. Gehring criticized you for printing the Sept. 2 article, I think you should be criticized for printing her letter, which was much more damaging. . . . *Mrs. C. Edwin Moon, Box 16, Quakertown, Pa. 18951.*

Villagers cut short

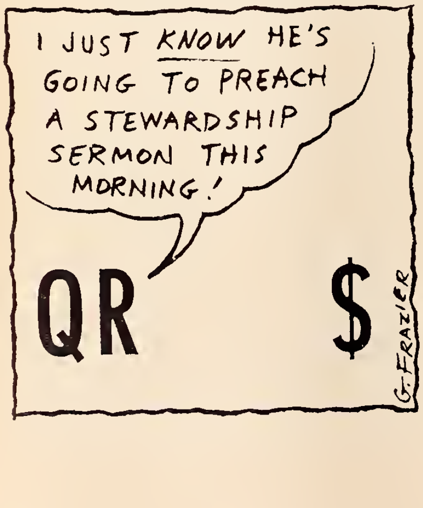
Dear Mr. Shelly: I have just finished reading the Sept. 23 issue of *The Mennonite,* and was pleased to see my article on Vietnam Christian Service's Rototiller program in Di Linh (p. 567).

I must say, I was disappointed in the editing (layout) job. I would think your procedure when having filled a page would be to finish the remainder of the article on yet another page, or else edit and cram the article on to a single page. Instead, you simply called it quits at the bottom of the third column. If you will look again, you will find that the concluding sentence as you have published it is hardly a suitable conclusion for the article as a whole, judging from the major content.

Please notice that my original article did not end with, "Many Montagnard villages have been relocated to more secure areas on account of the war," but continued ". . . Once independent and isolated in the most rural areas of the Highlands, they now find themselves pulled away from their tribal customs and traditions and living closer to Vietnamese towns and cities. The Vietnamese Government has given them less land on which to produce, and they are brought into greater contact and competition with the Vietnamese. In order to survive and remain self-sufficient, they must have the advantage of education and agricultural technology. Through programs like Gayle's in Di Linh, VNCS will continue to offer them every assistance to make their land and their lives as productive as possible."

Though I am obviously not against editing, I do think the substance of that omitted is of value to the article as a whole. *Brennon Jones, Vietnam Christian Service, APO 96243, San Francisco, Calif.*

CHURCH LETTERS ::::


I JUST KNOW HE'S GOING TO PREACH A STEWARDSHIP SERMON THIS MORNING!
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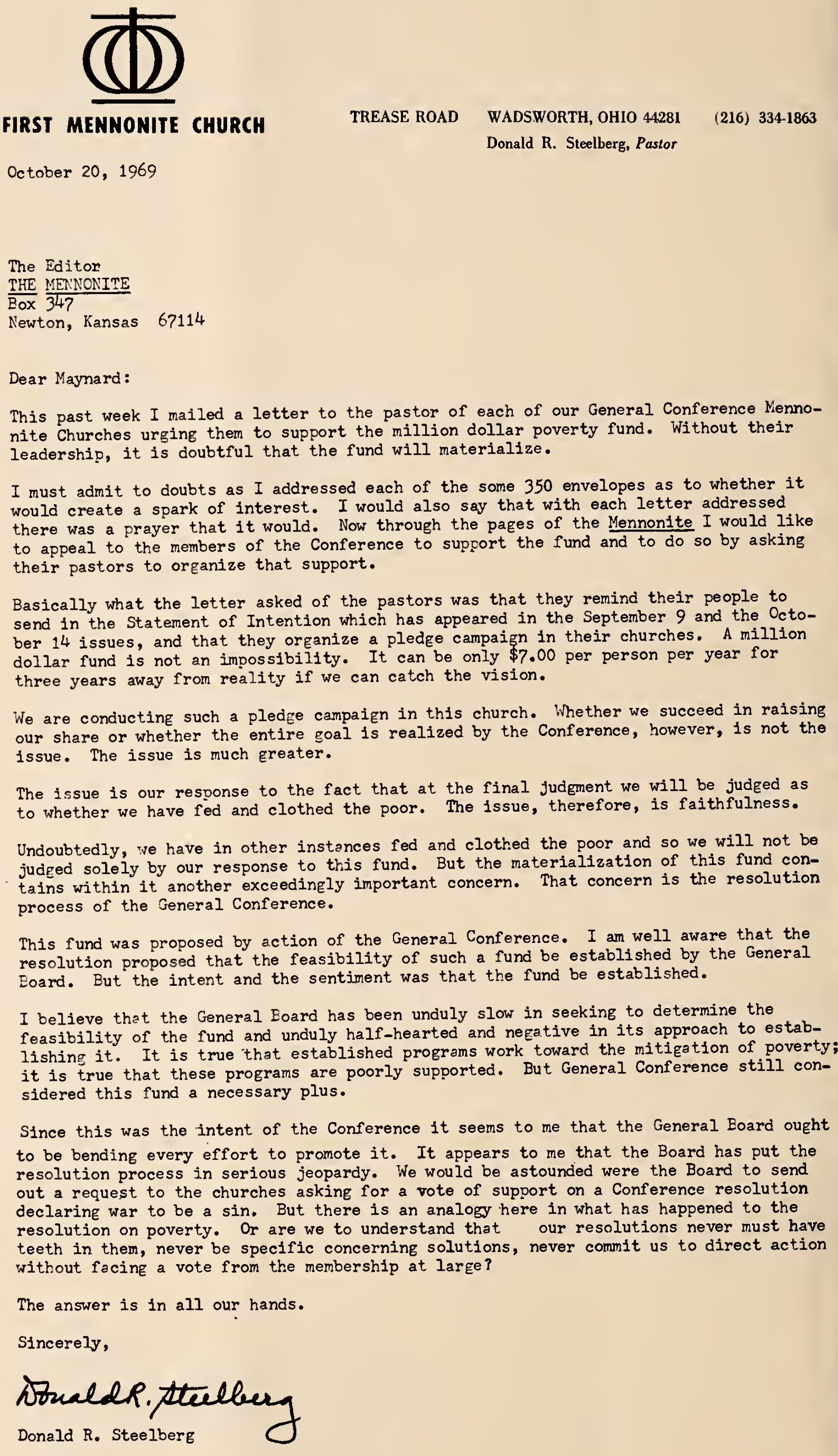
G. FRAZIER



FIRST MENNONITE CHURCH
TREASE ROAD WADSWORTH, OHIO 44281 (216) 334-1863
Donald R. Steelberg, *Pastor*

October 20, 1969

The Editor
THE MENNONITE
Box 347
Newton, Kansas 67114

Dear Maynard:

This past week I mailed a letter to the pastor of each of our General Conference Mennonite Churches urging them to support the million dollar poverty fund. Without their leadership, it is doubtful that the fund will materialize.

I must admit to doubts as I addressed each of the some 350 envelopes as to whether it would create a spark of interest. I would also say that with each letter addressed there was a prayer that it would. Now through the pages of the Mennonite I would like to appeal to the members of the Conference to support the fund and to do so by asking their pastors to organize that support.

Basically what the letter asked of the pastors was that they remind their people to send in the Statement of Intention which has appeared in the September 9 and the October 14 issues, and that they organize a pledge campaign in their churches. A million dollar fund is not an impossibility. It can be only $7.00 per person per year for three years away from reality if we can catch the vision.

We are conducting such a pledge campaign in this church. Whether we succeed in raising our share or whether the entire goal is realized by the Conference, however, is not the issue. The issue is much greater.

The issue is our response to the fact that at the final judgment we will be judged as to whether we have fed and clothed the poor. The issue, therefore, is faithfulness.

Undoubtedly, we have in other instances fed and clothed the poor and so we will not be judged solely by our response to this fund. But the materialization of this fund contains within it another exceedingly important concern. That concern is the resolution process of the General Conference.

This fund was proposed by action of the General Conference. I am well aware that the resolution proposed that the feasibility of such a fund be established by the General Board. But the intent and the sentiment was that the fund be established.

I believe that the General Board has been unduly slow in seeking to determine the feasibility of the fund and unduly half-hearted and negative in its approach to establishing it. It is true that established programs work toward the mitigation of poverty; it is true that these programs are poorly supported. But General Conference still considered this fund a necessary plus.

Since this was the intent of the Conference it seems to me that the General Board ought to be bending every effort to promote it. It appears to me that the Board has put the resolution process in serious jeopardy. We would be astounded were the Board to send out a request to the churches asking for a vote of support on a Conference resolution declaring war to be a sin. But there is an analogy here in what has happened to the resolution on poverty. Or are we to understand that our resolutions never must have teeth in them, never be specific concerning solutions, never commit us to direct action without facing a vote from the membership at large?

The answer is in all our hands.

Sincerely,

Donald R. Steelberg

Donald R. Steelberg

MEDITATION

It isn't fair

THE OTHER DAY as I entered the post office, I was confronted by two teen-age girls who asked where they could receive help to get home. They had been taken, against their wills, across state boundaries and brought to our town. They had found refuge in the post office as their assailants drove by outside. One girl told her life's story. She was seventeen years old, her nine-month-old child was at home, a month earlier her husband had been shot in the back several times and died, she was known to her father only by her maiden name, had grown up in a broken home, and now finding herself three hundred miles from home she questioned what meaning there is to life. Her response: "It isn't fair that all this should happen to me."

In your family, have you ever heard a voice plead: "It isn't fair"?

After the rich young ruler turned him down, Jesus concluded "It is much harder for a rich man to enter the Kingdom of God than for a camel to go through the eye of a needle" (Mt. 19:24 Good News). What the rich were in for made the disciples wonder what they would get out of all they had given up. "Then Peter spoke up. 'Look,' he said, 'we have left everything and followed you. What will we have?' " (Mt. 19:27). Peter is prying "Lord, what's in it for us?" Jesus answers, "There is nothing more in it for you than anyone else. The man who comes late is just as important as you who have come first." I can imagine Peter thinking but not saying, "Lord, it isn't fair."

Jesus, aware that Peter still doesn't get it, tells the parable of the vineyard. Notice that the people who worked all day received just as much money as those who worked only a short time in the afternoon. I'm sure we can all lend a sympathetic ear to the feelings of those who worked all that long, hot day, for these are our feelings. Why shouldn't they be angry with their employer? It just isn't fair. This parable challenges our feelings by telling us that what is fair is not the issue. The issue is, "What is most helpful?" The concern of the controversial employer in the parable was not just fairness but helpfulness. Early in the day, he found a group with no sense of purpose. He helped. At noon, he found a group with nothing to do. He helped. Just before quitting time, he found a group of needy persons who had no prospect of any income for the day. He helped.

This parable is a challenge to the Christian. Jesus says "We are equal before God." The elder, minister, deacon, teacher needs forgiveness as much as the newest convert. The basis on which a Christian decides his course of action is not what is fair to certain persons in the community but what helps all the people.

The men in the field from early morning were committing the sin of doing the right things for the wrong reasons. They weren't good because God said so or because they wanted to, but because they had their eyes on the prize. The business mentality that often dictates our lives is challenged. Peter and the employees are asking the kind of question that is asked in the place of business. What gain do I get? Is there any profit in it? They missed the point. The more committed a disciple the man and the more he leaves behind the more important becomes the One upon whom he trusts.

Of course, life isn't fair. Jesus reminds us that the real issue is not "What is fair?" but, "What do you do with the situation that is unfair?" One's mission in life is determined not by what is fair but by what can be done to help another person in his need. In the midst of the unfair, we need to learn to give ourselves for our neighbors. As you look at Jesus as He served others, it becomes clear that the real issue is not what is fair, but how can you serve.

James Gingerich

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COVER

"Reconciliation is our business. Back it." This is the stewardship theme for this year. See editorial, page 672.

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Reconciliation is our business

Lester E. Janzen

RECONCILIATION MEANS TO unite what is divided, to mend what is broken. Reconciliation is not compromise, but the building of relationships which make communication possible.

Our world needs, badly, to be reconciled. Nations oppose nations. Religions compete for the allegiance of the same persons. Ethnic groups often despise those with other origins. Christians are often severely divided. Conflict seems to be the order of the day.

And underlying it all is man's alienation from God, even though He has done all He can so we can be reconciled to Him. The roadblocks to peace have been removed by God's offer of forgiveness through Christ.

But someone says, "So what? What has God got to do with resolving conflict?" Can Christ really help heal the brokenness between Christian and Christian, Christian and unbeliever, conservative and liberal, nation and nation? And among the various Mennonite camps?

The building of relationships is never simple—nor easy. But in Christ, at least it is *a possibility*. His provision for and offer of peace is the foundation, the essential point of reference.

This is not denying that reconciliation can occur among those who have not experienced the love of Christ. Nor is it saying that the person who accepts Christ's gift of forgiveness and peace is automatically reconciled to everyone else.

But it is an affirmation that the gospel—the whole gospel—is the only medicine for *effectively* healing the wounds of separation. The worse the illness, the stronger the medicine needed. And the sin of separation has terribly deep roots.

The gospel directs Christians to strive for harmony. "Beloved, let us love one another" (4:7), the writer of 1 John tells us; "if God so loved us, we also ought to love one another" (4:11). Misunderstandings and tensions can be transformed into creative relationships among those who know experientially the love of God in Christ.

But *is reconciliation our business?* Isn't the other guy responsible for his own hangups? Isn't it useless to try to bridge the gap between America and the North Vietnamese?

God called His people to be agents of reconciliation. The inspired Scriptures tell us, "God . . . through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor. 5:18). (Today's English Version translates it, God "gave us the task of making others His friends also.") The reconciled are now the reconcilers.

Through their varied ministries, far and near, the members of the General Conference Mennonite Church are doing just this. We could be doing better, but at least we are working at it. Thompson, Seattle, Boston, Prince Albert, Philadelphia, Oklahoma City, Cleveland, Duck Lake, Wayland, Pincher Creek, Los Angeles, Flanagan, Chicago, and St. Catharines are but a few places on this continent where it goes on every day.

The church is working at it in hundreds of other places, too. Our representatives may be found in Colombia, Japan, Algeria, Israel, Vietnam, Biafra, Thailand, Kenya, Paraguay, Indonesia, Jordan, India, and in many more countries. Christians all over the world are making reconciliation their business. To be reconciler is an evidence of obedience to Christ.

Our ministry, as churches and as individual Christians, is to work for the restoration of nations, peoples, families, churches, and individuals. But in the midst of conflict, let us be aware that reconciliation costs lives and money. How ready are you to part with yours?

Reconciliation is our business. Back it!

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Lost in Vietnam — *America's soul*

Alvin J. Beachy

President Richard M. Nixon campaigned on a pledge to the American people that he had a secret plan to end the Vietnam war. Since he was elected by a very narrow margin, it may be safely assumed that this pledge had something to do with the fact that he was elected president.

Recent events in Vietnam reflect doubt that such a plan ever existed and that what the Nixon administration is now seeking is a Korean-type solution to the Vietnamese problem. Draft calls, in fact, have been 70 percent higher during June to October 1969, under Nixon than they were in the same period under Johnson in 1968. Draft calls totaled 79,300 men during this period in 1968, while in 1969 there were 135,700 men drafted.

Nixon, like his predecessor, Lyndon B. Johnson, is now reliably reported to have stated that he is "unwilling to be the first president in history to preside over the defeat of American forces." The favorite term of the Nixon Administration is now "the Vietnamization of the war." What this means is that we propose to give the South Vietnamese people American arms with which to kill their own countrymen.

Perhaps in view of the manner in which the American forces are conducting the war in Vietnam, the President would do well to ask himself whether he is willing to preside over the total destruction of a country and its culture.

Rumors of the savagery with which the war is conducted by the Americans, due to the most part to their excessive fire power, are numerous. Some, no doubt, are exaggerated. But when these reports come from American servicemen who have served in Vietnam, as well as from American Friends and Mennonites who have served two to three years under Vietnam Christian Service, they cannot be lightly dismissed.

A recent issue of *Saturday Review* carries a full-length letter from an American G.I. medic who was attached to the Black Horse Battalion of which General George Patton III was and is the commander. The young medic, who frequently ate at the general's table, reports him as saying during table conversation that what the division was doing was about right: 90 percent killing and 10 percent pacification.

When the young medic, following a battlefield ceremony honoring George Patton III, distributed a mimeographed copy of a prayer among the troops, in which he asked for napalm that would burn for a week and guns that would spew ten thousand bullets a second, as well as for protection from the peace that threatened to break out at any moment, he was immediately placed in prison for two days and then shipped back to a hospital in Saigon. Despite his protests that he wished to stay in the army and serve out his term, the young medic was shipped back to the United States as one who was "an embarrassment to the service," and given an honorable discharge.

Recent newscasts on CBS with Walter Cronkite have hailed the success of the Phoenix operation without describing what it really is. The description of the Phoenix operation is found in Doug Hostetter's eloquent description recently published as an editorial in *The Mennonite* (Sept. 23). Doug is a young Mennonite from Virginia who has spent three years working with Vietnam Christian Service and speaks fluent Vietnamese. He tells us that the Phoenix operation was conceived by the Central Intelligence Agency and carried out by paid South

We cannot inflict such cruelty on others without becoming calloused and degraded in the process ourselves.

It will be hard for many people to accept the idea that communism could, in fact, be a lesser evil than war, but I believe this is really the case, given the methods we are now using in the waging of this war.

Vietnamese soldiers who use calculated brutality, on-the-spot executions, and systematic destruction of village installations. He informs us that the Phoenix operation employs torture, terror, and on-the-spot executions without trial in order to extract from the villagers information about possible Vietcong suspects. The soldiers who conduct the Phoenix operation are largely South Vietnamese, but they are paid with American funds and, one suspects, are under the guidance of the American Special Forces.

Even more graphic pictures of the grief and destruction our nation is bringing to the people of South Vietnam are found when we turn to the witness of foreign correspondents. One such witness is Katsuichi Honda in *Vietnam—A Voice from the Villages.* Honda, a Japanese news correspondent, was in Vietnam from December 1966 to October 1967 in the employ of the *Asahi Shimbun.* It is a portion of an interview between an American soldier, a member of a tank crew, and Honda.

"Some say that American soldiers indiscriminately kill and injure ordinary civilians. How was it in your unit?"

"Concerning a tank company, for example, when one of the tanks struck a mine, those who are around may be all civilians. But, they had seen the Vietcong lay the mine and should have known that it was there. As they did not report about the mine, knowing that it was there, it is their own fault if they are all shot."

"I have heard a rumor that if a mine explodes you sometimes retaliate by killing all the peasants in sight. Is that true?"

"It is true. But, in our unit it depends on the situation. Tanks generally move in a unit of three or more. When a tank following the same track as the first one was blown up by a mine, we consider that there are Vietcong men within fifty yards who pushed the ignition device with an induction wire. If it is the first tank that struck a mine, we consider it to be an ordinary mine, exploded by the tank itself driving on the ignition device. So, in this case we do not adopt the extermination policy. But, orders on this kind of thing depend very much on the commander of the unit. Some commanders order a wholesale slaughter, even in the case of an 'ordinary mine.' "

It is one of the sure laws of God's moral universe that we cannot inflict such cruelty on others without becoming calloused and degraded in the process ourselves. This is sharply brought home in an article titled "American Atrocity" by Normand Poirier in the August 1969 issue of *Esquire Magazine.* It is the sad and shocking story of an American marine squad which was sent out on ambush patrol and decided instead to terrorize a Vietnamese village that was listed as pacified. The men were looking for Vietcong suspects and, in their efforts to find them, terrorized ten homes in the village. In the last home all members of the family except the wife were killed, and she was raped by at least five members of the squad. She had also been shot, but not fatally wounded, and so the sordid tale was told. To the credit of the Marine Corps, all the men who participated in this atrocity have undergone court-martial proceedings and will probably be dishonorably discharged.

Parade Magazine reported last spring that one out of every four American servicemen in Vietnam has been infected with Vietnam Rose, their G.I. colorful name for gonorrhea, and that, in one American unit, seven hundred out of one thousand men were infected within a single year.

Supposedly, our real aim in the Vietnam war is to stop the expansion of communism. Certainly, no one who is aware of the harsh way in which the Russian communists have repressed Czechoslovakia's move toward socialism with a human face, or of the executions and mass graves discovered in Vietnam after the Tet offensive, would look upon communism as an unmixed blessing.

Yet we may now be in the situation where we shall have to decide which is the greater evil: the withdrawal of American forces and a consequent takeover of South Vietnam by the communists; or the continuation of the war, with further destruction of Vietnamese society and the consequent degradation of American life both in Vietnam and at home.

It will be hard for many people to accept the idea that communism could in fact be a lesser evil than war, but I believe this is really the case, given the methods we are now using in the waging of this war.

The American Friends Service Committee reminds us that in June of this year there were already two and one-half million holes in Vietnam that are thirty feet deep and forty-five feet in circumference as a result of the *B-52* bomber strikes. Bombings have, since that time, been intensified, except for the brief thirty-six-hour halt following the death of Ho Chi Minh.

The Fellowship of Reconciliation has published a white paper on "America's Political Prisoners in South Vietnam." It tells the story of the suppression of dissent and methods of torture used in getting political information from prisoners. The number of political prisoners estimated to be held by the Saigon Government is estimated to be anywhere from twenty thousand to two hundred thousand. The Fellowship of Reconciliation rightly designated these people, imprisoned and tortured by the Saigon regime, as America's political prisoners. For they estimate that the highly unpopular government of the Theiu-Ky Regime, which barely squeezed by the national assembly following vaunted free elections, would not last more than ten days if American support were withdrawn.

President Nixon seems concerned, as was President Johnson before him, about saving the nation's face, that is, our national pride in Vietnam. Has not the time now come to be concerned about saving the nation's soul? And is it not also time for the General Conference Mennonite Church to affirm that it will stand by those who, in light of the Vietnam war, feel called in obedience to Christ to become draft resisters? I believe this time has come.

Small dam in Indonesia brings healing

Adolf Ens, MCC *Director, Indonesia, sent the following report.*

The idea was Sabdono's, the remarkable preacher from Djerukredjo. At the time, 1961, he was a guru Indjil (a preacher of the gospel), who then, as now, likes to refer to himself as a farmer. He enjoys the feel of the powdery red dust under his bare feet as he walks the rutted trail to Gili to teach the weekly catechism class.

A farmer at heart, he couldn't stand the sight of all that good fresh spring water from the Tjerlering Mountain simply losing itself in the salty Java Sea. So he persuaded Don Kaufman, then MCC director of Indonesia, and some other friends to give a modest loan to build an earth dam.

That investment produced one dry-season crop of rice before the dam was washed downstream during the heavy rainy season. Sabdono was left with one slightly used irrigation ditch, about eight quintal of rice as his share of the crop, and one slightly used dream.

But a point had been proven, namely, that water could be led to the coastal plain of some hundred acres of flat rice land and a good dry-season crop could be raised in this manner.

Don Kaufman contacted an engineer representing a New Zealand organization to make a technical survey of the area. He proposed a new site for the dam upstream, and drew plans. His organization promised the needed funds to build a permanent concrete dam. All was set to move ahead. But the regional government official, who could not understand so much money and cement going into one dam, would not give his approval for the project. He proposed that the money be given to him and that he would build four dams! This was not agreeable to the New Zealand donor, so the plans for the dam were back on ice. And there the matter lay for some years.

The first time I gave this dam idea serious thought was when the first MCC rice shipment papers arrived at the office. I noticed then that the cost of the rice of that one shipment was more than $5000—the estimated cost for the dam. After inquiring about the proposed acreage to be irrigated by the dam and the expected yield per acre, I discovered that one crop from the irrigated area would yield (at U.S. prices of rice) more than we could import for $5000.

And of course the dam, if it withstood the first flood season, could be expected to add two crops per year to the production of the area. Thus it seemed only logical to me that we must find funds somewhere to begin this kind of irrigation project.

The formation of the Joint Economic Commission and the timely support of MCC allowed us, finally, to begin construction in 1968. Sabdono's dream was taking on substance. A local committee, whose most active member was Sabdono himself, was formed to direct construction and handle all official matters with local and regional government offices, as well as with the farmers receiving water. The committee worked out an arrangement with the landowners asking them to pay one sixth of every crop for which they received water.

The scheme saw its share of delays and problems. Of necessity, the project must be finished during Java's dry season. But 1968 turned out not to have much of one. During the three-month period when, normally, one would expect nothing wetter than a heavy dew overnight, we had at least three floods. Thus, the temporary bypass, dug for the river, to allow construction to go on unhindered, was washed out. And the kapok tree which contained the base mark for all of the survey figures fell into the river, injuring one of the workers.

One of the chiefs, failing to place the lowest bid for some of the construction materials, in revenge removed planks from two of the bridges leading to the project. As a result, the road was officially closed most of the summer. But local people closed up the holes with tree trunks.

Other problems encountered were: the river bed was less firm than hoped, making it necessary to lay a deeper foundation; and the bricks for the dam were made and burned at the dam site, but the continuous rains spoiled several batches before they could dry.

By mid-November 1968, after five months of construction, the gate to the dam could be closed, and two days later the water entered the irrigation canal.

In spite of substantially more materials used than originally anticipated, and significant increases in prices, we were still able to complete the dam with the original budget of $5000.

The official opening was not held until April 1969, to coincide with the beginning of Indonesia's new Five Year Plan. At the same time, it allowed for the visitors to see the first rice crop already in full head. Dignitaries from both church and state turned out in full force. The press was there, and hundreds of villagers and farmers. Two choirs took part in the ceremony.

The empty cement sacks had been saved and were sold now for almost $30, enough to buy a cow to slaughter for the celebration. Cement sacks are mainly sold to umbrella makers, but around Chinese New Year time the prices go up because of the demand for heavy paper to make firecrackers. One ethically minded Economic Commission member was concerned that the empty sacks not be sold to persons who might fill them with fake cement, reseal them, and sell them to some unsuspecting buyer.

Weeks before the opening of the dam, the local committee was asked by all kinds of people for permission to run a booth at the occasion. A booth might consist of nothing more than a bamboo mat placed on

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

the ground, on which the person spreads his wares. Or it might be a line strung between two trees, on which clothes and other items are displayed for sale.

In his address at the occasion, Javanese Mennonite Synod Chairman Djojodihardjo explained the significance of the name Elim as given in Exodus 15. Just as the water of Elim's twelve springs represented a necessary commodity to the people of Israel on their journey to the promised land, so too the church considers earthly water provided by this dam a valuable contribution; for the Christians, Djerukredjo is also only a stopping point on the way to the promised land.

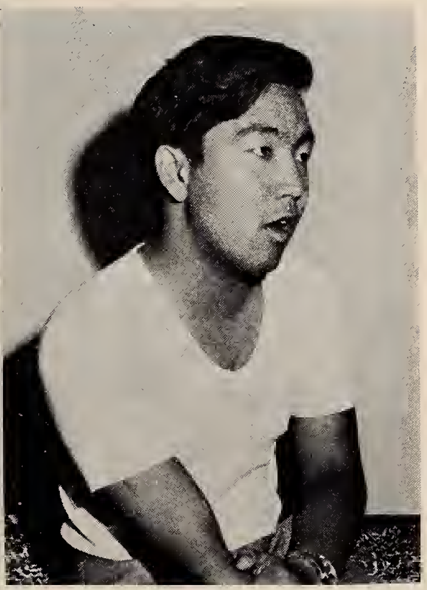
When the gates were closed and the water pressure built up, the dam showed numerous leaks. Dams constructed here are not of poured concrete but stone masonry.

When I showed concern about the leakage, one member of the Economic Commission replied: "I wouldn't want it otherwise; if water weren't spouting from the twelve holes, it would not be Elim."

By now, the first crop has been harvested and our one-sixth share of 3.7 tons is waiting to be sold. The second crop is planted and at last inspection looked beautiful. A third crop of peanuts and soybeans will go in after the present rice crop is harvested. With three crops a year, the community should be able to pay off the cost of the dam in five or six years. This will enable the Economic Commission to reinvest the funds in other projects.

And thus the community is developed. Asia does not need western forms of Christianity but, rather, the healing, redeeming ministry of Christ for the body, mind, and spirit. And there must be a harmony between the soil and the body and the soul, if the infections of hunger and disease and superstition are ever to be cured. The dam is one small step preparing for that harmony and cure.

Japanese youth prayed to go to Vietnam



Yoshihiro Ichikawa

"I am writing to you now in joy! Thanks to God's leading, my parents gave me permission to go and work with MCC for refugees in Vietnam. I remember very well that church members have been praying and encouraging for my future at every meeting."

Yoshihiro Ichikawa, Hokkaido, Japan, has finally made it! For quite some time, now, he has desired to enter some phase of Christian service "to learn practical ways of introducing the principles of love." He had been an active lay leader in the Yuai Mennonite Church in Sapporo, recently translating John Howard Yoder's "The Christian and Capital Punishment."

Upon informing Mennonite Central Committee of his desires, it was suggested that he consider a position in Vietnam as a refugee worker. After two months' language study, he would be assigned to Quang Ngai where Vietnam Christian Service is engaged in vocational training, educational assistance, and refugee feeding. Yoshihiro accepted "in prayer."

Then things began going badly for Yoshihiro. His parents, who are not Christians, had known of his plans to go abroad under a church-related organization after graduating from Otaru University of Commerce. But they did not know where he would be going or what he would be doing. After his initial application and acceptance for Christian service, some of Yoshihiro's family members rebutted his idea so strongly that his parents began having doubts.

"As I described about the MCC program in Vietnam," explained Yoshihiro, "they could not understand it, for the value I have, the belief in God is strange and unintelligible to their minds. They understand like the following: my parents have taken care of me since my birth in physical, mental, and financial. They can expect me to go where they want me to go.

"A good son should please his parents. If the son would live as his parents hoped, he was to be called to be a good son and love his parents very much. If he would lead his life in the way his parents did not agree to, he is said to be selfish.

"In blood, I am a son of them, but in spirit, I am a son of God, who tries to walk in my life after Christ. But I cannot forget my parents' care and love for me. In conclusion, I think, I have to wait at least until they stop saying *no* emotionally, and allow, not understand, me to go abroad as a worker of Christian service."

But Yoshihiro was far from discouraged. He went ahead with passport and visa procurement in faith, saying, "Thy will be done anytime, anywhere."

One month later, Yoshihiro could write that his prayers had been answered. His emotions were clearly expressed in the first line of his letter: "I am writing to you now in joy! Thanks to God's leading . . ." A short time later, Yoshihiro became the first Japanese to enter Vietnam Christian Service.

And as all pioneers, Yoshihiro had

questions concerning the practical aspects of foreign service. "Will you let me know what I should take with me for my stay in Vietnam, such as clothes, shoes, and the like?"

But a man like Yoshihiro doesn't get hung up with irrelevant details. When the Lord calls, he goes. When he prays, he does so factually, stating facts rather than making conditional requests. "I believe that God will strengthen my weak soul so that I may work on this service meaningfully to witness His love as a Christian living in the world." But the strength of Yoshihiro's character is probably best exemplified by his parting benediction with MCC before leaving Japan when he wrote, "God may be with you everywhere."

Since being in Vietnam, Ichikawa has learned that his parents have come to see the importance of the work he is engaged in, and are proud of him for his commitment to it.

Ichikawa's home congregation, Yuai of the Hokkaido Mennonite Church, has decided to give the first Sunday of each month's offering in the supporting of the Vietnam Christian Service programs.

Following a few months' work at Quang Ngai, Ichikawa will likely be moving to Banmethuot where Vietnam Christian Service is beginning a new service unit among refugees.

Soviets will take sectarians to court

The Soviet Government has warned dissident Baptists to cease provocative activities and obey the law on religious organizations or face continued tough action in the courts.

Vladimir Kuroyedov, chairman of the government's Council for Religious Affairs, issued his warning in an article in the newspaper *Izvestia*, ostensibly prompted by readers' questions.

It was one of the toughest and broadest attacks seen here on the group known as Initiative Baptists, which broke away from the officially recognized Evangelical Christian Church in 1961.

Under Soviet law, which guarantees a certain amount of religious freedom, all religious organizations must be given state permission to conduct their affairs.

Kuroyedov charged that the Initiative Baptists "are trying to stop believers from registering their organizations with state organs, and frightening regular Baptists by telling them that registration of religious organizations leads straight to hell."

Such activity, he said, was in direct contravention of Soviet law, and its perpetrators were being brought to order by the courts.

He concluded: "If the Initiative Baptists condemn their own provocative activities and carry out all the requirements of the laws on religious cults, then they, like other believers of their faiths, will be granted all possibilities for the normal functioning of their groups.

"If this does not happen, organs of Soviet power will continue to conduct a struggle against the lawbreakers and strictly cut short their antisocial activity."

Kuroyedov's article appears at the time when the All Baptist Union is preparing for its next triennial congress, to be held in December. Similar congresses were in 1963 and 1966. Several hundred participants are expected. Various problems will be discussed but as at previous congresses the agenda will also include the unity of the Baptist community in the USSR. Attempts are being made to restore the unity with the Initiative Group. Two of its leaders, pastors Vins and Krouchkov, have recently been released from prison. They were arrested in 1966.

Poverty fund clarified

After the 1968 Estes conference the special fund proposed in a Resolution on Poverty in North America soon became known as the *Million-dollar fund*. Some felt the title should be more descriptive of the purpose of the fund, and less dollar oriented. Therefore, more by default than by design, the term Poverty Fund increasingly came into use.

Unfortunately, Poverty Fund has communicated social action devoid of spiritual ministries. It suggests that we might rebuild houses in an inner city ghetto or assist with family-planning services in an overseas country, but omit evangelism. A number of persons have written to the Conference office expressing these concerns.

Neither the General Board nor Conference staff persons have envisioned the poverty fund to be limited to social needs. Combined word-and-deed ministries have been in mind from the beginning.

Andrew Shelly, executive secretary of the Commission on Overseas Mission has said, "If overseas projects are included, I hope we can continue to blend community development, agricultural assistance, or whatever the project is, with a ministry of the Word. We want to continue in these plus-efforts what is our normal philosophy of operation in COM."

Palmer Becker, executive secretary of the Commission on Home Ministries stated it this way: "We want to use these funds as we believe Jesus would use them to help needy persons overcome their greatest physical and spiritual problems."

The staff at the Central Offices in Newton, Kansas, is presently giving major attention to developing guidelines for projects and proposals for implementing the poverty fund. Among other things, a new name will be chosen. These proposals will be presented to the General Board, December 3-5, for approval and implementation.

Feelings of unease on Conference trends

The following statement was prepared by Heinz Janzen, Conference general secretary, and reviewed with most of the participants in the meeting reported on.

The officers of the General Conference Mennonite Church met with the Committee of Christian Concerns at the Christ Child Center, Omaha, Neb., on October 17. Present were L. R. Amstutz, Harold Burkholder, Dan Dalke, Frank Huebert, Jacob Friesen, Heinz Janzen, Elbert Koontz, and Henry Poettcker.

Henry Poettcker, president of the General Conference, opened the meeting with references to the councils of the Book of Acts. All those present prayed around the circle for God's leading in the meeting.

The first spokesman for the Committee, before presenting issues of concern, indicated that these matters were to be discussed as brothers in Christ. He asserted that charges would not be personal and that many problems were of long standing. He said that his Committee was not trying to be divisive, but rather was trying to express its feeling of unease about trends in the Conference.

He then read many items which had appeared in *The Mennonite* and other publications which disturbed him. He deplored overemphasis on social action, objected to the vulgarity of the Revelators and of a presentation at the Canadian Conference this past summer. The Committee of Christian Concerns and their many sympathizers object strongly to membership in the National and World Council of Churches. They assert that the authority of the Bible is being questioned in Conference schools and in Conference publications.

Last summer, the Committee sent out a questionnaire to churches, allowing them to express their concerns to the Conference through this Committee. One hundred twenty replies were returned, ninety of them more or less favorable to the Committee and critical of Conference policies. Though many simply answered Yes or No to the concerns of the Committee, others added comments.

Many respondents objected strongly to the tactics of the questionnaire. They pointed out that no easy yes-or-no answers can be given to sweeping accusations or the implications of a statement. Others were disturbed that charges had been aired in public before individuals had been approached personally. Some respondents pointed out that differences of opinion exist among sincere, committed Christians. One letter pointed out that the U.S. Congress on Evangelism laid great stress both on preaching and social action. Some churches are considering severance of relations to the Conference.

One Conference officer pointed out that an audio-visual presentation about youth at the National Association of Evangelicals convention in April had shown more nudism and broadcast more profanity than either the Estes or Saskatoon portrayals. The officers informed the Committee that only last June the General Board objected to a National Council plan to list our General Conference as a "nonmember communion." In fact the National Council dropped this plan due to opposition from a number of groups. Since the Committee had objected to articles in *Arena* such as "Towards a Liberating Theology," one officer read aloud editor John Rempel's response to a written criticism. Rempel asserted that he holds to the gospel of Jesus Christ and seeks to make it known. But he also felt that youth need an arena in which to express their faith and doubt in order that he as editor and others can speak to their concerns.

All present agreed that problems exist in our Conference in many areas. Statements have been made orally and in print which tend to inflame and polarize different sectors of our fellowship. They were agreed that a continued emphasis on the centrality of Christ and the authority of the Scriptures needs to be made. They felt that the meeting was worthwhile to air concerns. Conference officers agree that concerned groups have a right to organize and express concerns, though they did not approve of the specific questionnaire sent out. They understood the Committee of Concerns when the letter said that while radical spokesmen get a hearing, evangelical spokesmen are often "shot down" at conferences. At one point, the statement of purposes in the new 1968 Constitution was read. One of the Concerns Committee asserted, "I would like to belong to a church like that!"

The two groups differed in their concept of authority. The Conference officers did not feel that a heavy-handed authority to enforce uniformity was the answer. They felt that diversity is a way of life among us. They could call members of the Committee of Christian Concerns brother, and they could also fellowship with those who emphasize other facets of Christian faith and life. The concerns group urged the Conference officers to speak out more strongly when basic matters of faith are attacked.

The group parted, understanding each other better, hopeful of improved relationships between congregations and Conference. The officers reported a forthcoming Operation Understanding in which commission members and staff people plan to visit every Conference congregation to report and to listen personally to concerns. It was felt that another meeting might be helpful, but the time was left open.

Tours to Orient planned For Expo 70 in Osaka

The Commission on Overseas Mission of the General Conference Mennonite Church is announcing plans for tours to the Orient next year in connection with Expo '70 being held in Osaka, Japan.

The first tour, which will coincide with the cherry blossom season in Japan, is scheduled for March 31 to April 18. Tentative dates for two tours in late summer are August 11 to 29 and August 25 to September 5. An option for those interested will be a two- to three-day stopover in Hawaii on the return trip.

With the General Conference carrying on mission work in Japan and

Taiwan, the tours will also provide opportunity for visiting and fellowship with missionaries and national Christians in those countries. A sightseeing-shopping stopover in Hong Kong is also being planned.

The Commission on Overseas Mission office and Menno Travel Service are working together on arranging the tours. Verney Unruh, missionary to Japan for fifteen years, who is now serving as Secretary for Asia in the mission office, represents the Commission. He will also serve as the leader for the first tour group.

Interested people should write for details immediately to the Commission on Overseas Mission, Box 347, Newton, Kan. 67114; Menno Travel Service, Box 505, Newton, Kan. 67114; or to the nearest Menno Travel Service office.

truth
for modern
man
Holy
Bible

President Richard Nixon has proclaimed November 23 to 30 as National Bible Week, an interfaith observance to encourage Bible reading among all who are a part of the Judeo-Christian culture. This year for the first time, the American Bible Society and the Laymen's National Bible Committee are joined in the sponsorship of this week by the Catholic Biblical Association of America.

As MCC approaches year 50

Next year — 1970 — the Mennonite Central Committee is fifty years old. In its fifty-year history, MCC has had projects of varying sizes in more than fifty countries. How to commemorate the fiftieth anniversary of MCC was discussed at a recent executive committee meeting in Akron.

It was decided to declare July 26, 1970, as a special Sunday for appropriate observation of the fitfieth anniversary in all Mennonite and Brethren in Christ churches. Fifty years ago, on July 27, 28, 1920, thirteen representatives of various United States' Mennonite groups met in Elkhart, Indiana, to set up a provisional central organization with a secretary-treasurer authorized to communicate with each Mennonite relief committee or conference anticipating to cooperate in Russian relief work and invite them to elect their member to this newly created Mennonite Central Committee.

It took the Russian Revolution of 1917 and subsequent suffering of its peoples, including the Mennonites there, to bring the North American Mennonites together in the closest cooperative venture in their splintered history.

Also on July 26, a special day-long observation of MCC will be held in the Prairie Street Church, Elkhart, Indiana, the site of that first planning committee which gave birth to the organization.

The executive committee also approved the recommendation to plan for regional meetings of MCC *alumni* throughout 1970.

The first observation of the fiftieth anniversary will be in Virgil, Ontario, in connection with the annual meeting of MCC (Canada), on January 16-18. A week later in Chicago, January 23, 24, the fifty-year history will also be observed at the annual meeting of MCC.

During the second quarter of 1970, the *Mennonite Quarterly Review* will be devoted to articles on MCC, its origins, its peace and relief activities, and the impact of foreign service on North American Mennonites.

Later MCC will announce other ways in which to commemorate these fifty years. Local congregations and groups are encouraged to take the initiative and do it in their own ways. Generally, it is expected that 1970 will find MCC looking back over fifty years and praising God for His leading, but there will also be serious attempts to look ahead and plan for the future. *Omar Eby.*

Material aid giving good
Four needed items listed

Poverty, war, and disaster in the world today have called for increased giving of material aid items to meet these needs. This year, MCC is again asking Mennonites and Brethren in Christ people across America and Canada to give more to help alleviate the pains of the world.

Bedding, used clothing, school kits and supplies, and yard goods are the most important items needed at this time.

The request for bedding is ever-present. This year twenty thousand lightweight blankets and sixty thousand heavy blankets and comforters are needed in nine countries. All sizes of bedding can be used and, in many cases, the darker colors are more practical.

Fifty tons of lightweight used clothing are needed in five countries, while four hundred tons of heavier used clothing have been requested in four countries where MCC has workers assigned.

The request for ten thousand school kits was made by six countries. While many of the countries desire the supplies in the specified kits, items such as pens, notebooks, crayons, and scissors given in bulk are also accepted.

Three hundred thousand yards of cotton, corduroy, flannel, muslin, rayon, and wool are needed in nine countries. The demand for more yard goods increases each year, as the workers establish more sewing centers and self-help projects.

The giving by the churches, for the first nine months of this year, surpassed the projected goals of the clothing centers. It is hoped that the last-quarter giving will help to exceed the goal which had been set for the year.

RECORD

Deaths

Emma L. Bergstrom, First Church, Normal, Ill., was born Mar. 25, 1873, and died Oct. 22.

Philip Hilty, First Church, Bluffton, Ohio, was born July 11, 1883, and died Oct. 21.

Minnie C. Naumann, Alberta Community Church, Portland, Ore., was born Aug. 22, 1880, in Appleton, Wis., and died Oct. 14.

Elizabeth Neff (Mrs. B. J.), Zion Church, Donnellson, Iowa, was born Apr. 27, 1889, and died Oct. 5.

Abram M. Wismer, Deep Run Church, Bedminster, Pa., was born in 1891, and died Oct. 25.

Marriages

Keith Albrecht, Eden Church, Moundridge, Kan., and *Maria Gonzalez,* Atlacomulco, Mexico, on Oct. 11.

Robert Gehring and *Jennifer Kaufman,* both of Eden Church, Moundridge, Kan., on Oct. 18.

Richard E. Goertzen and *Arylis Nikkel,* both of Alexanderwohl Church, Goessel, Kan., on Oct. 18.

Larry Hixon and *Ronda Jo Schultz,* Bergthal Church, both of Pawnee Rock, Kan., on Aug. 30.

Thomas Hubbard, Salem, Ore., and *Sandra Heppner,* Grace Church, Dallas, Ore., on Oct. 2.

Warren Jantzen, First Church, Beatrice, Neb., and *Gail Vorderstrasse,* at Peace Lutheran Church, Plymouth, Neb., on Nov. 1.

Peter E. Lawlor, Saint Bridget's Church, Long Island, N.Y., and *Ruth Ellen Jost,* First Church, Hillsboro, Kan., on Oct. 25.

Carl Nedler, Saint Mary's Catholic Church, West Point, Iowa, and *Mrs. Vera Lisening,* Zion Church, Donnellson, Iowa, on Oct. 1.

Myron Schmidt, Goessel (Kan.) Church, and *Dianne Freeman,* Harper, Kan., on Oct. 18.

Leroy Thieszen, Bethesda Church, Henderson, Neb., and *Joletta Voth,* Hesston, Kan., on Oct. 25.

Jerald Voth, Alexanderwohl Church, Goessel, Kan., and *Patricia McCann,* in Church of our Fathers, Cypress, Calif., on Oct. 4.

Ministers

Robert W. Gerhart has accepted the call of the Immanuel Church, Downey, Calif., to become pastor beginning in February. (Former pastor at Immanuel was Albert H. Epp, who is studying at Fuller Theological Seminary.) He received a bachelor of arts degree from Grace Bible Institute in 1963 and has attended the Reformed Episcopal Seminary. He has been pastor of the Bethany and Flatland churches, Quakertown, Pa., since 1964.

Melvin Williams assumed pastoral duties at the Alberta Community Church, Portland, Ore., on Nov. 1. He comes from the Christian and Missionary Alliance Church. (Nobel Sack was pastor at the Alberta church from 1961 to 1969.) His educational background includes degrees from Simpson Bible College, San Francisco; Warner Pacific College, Portland; and Western Evangelical Seminary.

Calendar

Dec. 3-5—Newton, Kan., Council of Commissions.

Canadian

Nov. 15—Kitchener, Ont., Rockway Mennonite School, Mennonite Central Committee (Ontario).

Pacific

Nov. 23—Fresno, Calif., Community Church, fiftieth anniversary, Peter Ediger, speaker.

Western

Nov. 16-19 — Burrton (Kan.) Church, Thanksgiving mission festival and meetings, Larry Voth.

Nov. 23—Hutchinson, Kan., First Church, Thanksgiving mission festival, Roland Krause, speaker.

College football

ONU 17—Bluffton 0
Southwestern 23—Bethel 0

Filmslides

A new slide set on Hopiland Mennonite missions, "Mission to the People of Peace," brings the story of the work of the General Conference begun among the Hopis in Arizona in 1893 up to date. The people themselves, their economic efficiency, their arts and crafts, their church life, and their elementary education are discussed.

Traditionally Hopis are peace-loving people—actually, *Hopi* means *peace-loving.* They chose to live on top of the mesas in flat-roofed sandstone houses well-camouflaged and out of reach of their enemies. But they also needed another way of peace.

Somehow the people of Hopiland, a reservation in northern Arizona fifty by thirty miles, have learned to make the most of their land and water. Struggling against strong sandstorms and insufficient moisture, they have managed to raise corn, the most important element in their diet, as well as fruits and vegetables.

These people also are artistic. They make pottery, weave baskets and belts, and cater to the increasing demand for Hopi silvercraft.

Hopis are taking places of leadership in the church. The Oraibi Mennonite Church in the fall of 1967 installed a Hopi leader to take the place of the missionary leader. Ladies' sewing meetings, vacation Bible schools, and Bible classes for children supplement the regular Sunday church program.

The Hopi Mission School in Oraibi, with an enrollment of fifty to seventy-five, has classes in kindergarten through the eighth grade. In addition to the subjects offered in the regular Arizona curriculum, children are instructed in God's Word.

"Mission to the People of Peace," forty-eight slides with accompanying script, may be ordered from the Audio Visual Library, Box 347, 722 Main Street, Newton, Kan. 67114.

we can do more

LETTERS

Utter defiance of a law

The writer of the following letter is representative of the 104th District to the House of Representatives of the State of Kansas.

Dear Mr. Shelly: I was deeply disturbed when I read the article "Resolutions Stir Mennonite Meet," in the October 12 issue of the *Wichita Eagle.* The news report states, "The resolution on draft resistance recognizes total noncooperation with the Selective Service System as a meaningful witness of one's beliefs. Total noncooperation includes refusing to register for the draft, refusing induction, and burning draft cards."

This is utter defiance of a law which gives conscientious objectors an alternative, and an opportunity to serve their Lord, their church, and their nation in a constructive witness. This is something our church has worked for many years to obtain.

Refusing to register, and burning draft cards is in no way a witness for Christians, nor is it any way for law-abiding citizens to conduct themselves. If we can justify this, we can justify burning driver's licenses, or defying any other law that is on our statute books. If we believe in an alternative service, then we must believe in an orderly way of establishing the same.

The resolution endorses the creation and use of alternate service which is also part of the law. If people are to choose which laws they will obey, and which they will ignore, then lawlessness, chaotic conditions, and all forms of vice acceptable to many in this generation will prevail.

I can think of no faster way toward self-destruction, and the destruction of our church, than to follow this type of irresponsible thinking.

Protesting injustices, inequities, wars, lawlessness — are part of our Christian responsibility and Christian heritage. Defiance of the laws of our land, and accepting only those that suit our fancy, is in no way following the teachings of Jesus. I am hopeful that our church leaders will refuse to endorse this type of thinking. *Walter W. Graber, Pretty Prairie, Kan. 67570.*

Stirring up lawlessness

Dear Editor: I am disturbed at the passage of the resolution of "total noncooperation" with the Selective Service System that was passed by the Western District Conference convened in Wichita. According to this resolution, the district supports "draft card burning, refusal to register for the draft, and refusing induction" according to the interpretation given this resolution to the *Wichita Eagle* by Dale Schrag of Denver. Draft card burning is a public demonstration of defiance of the law while the refusal to register for the draft and to be inducted is lack of cooperation with a law that aims to facilitate the orderly induction of men into the armed services. At the same time, this law makes special provision for conscientious objectors to meet the Selective Service requirements in any other form of service other than military that is in the national interest. This latter provision is included in this law largely at the request of the peace churches.

This resolution of the support of acts which are in open defiance of law is now official and places the Western District Conference churches among those radical minorities that feel they have a right to violate the law when it does not represent their beliefs. Such an attitude is destructive of the social structure of a nation that welcomed the Mennonites to its shores to share in its freedom, protection, and prosperity. Have we forgotten this? Also, have we forgotten that the present Selective Service Act which allows conscientious objectors to be exempt from military service contains this provision because pacifist groups like the Mennonites requested it? If this act is no longer satisfactory the only way to change it is by the same route that it was first enacted and that is through the regular law-making channels and orderly democratic processes such as appeals to our congressmen and President. Any other course of action is to invite chaos and violence which are the direct road to the formation of a police state, with the consequent loss of all our civil and religious liberties. By the passage of the "total noncooperation" resolution, the district has added its bit of fuel to stir the flames of lawlessness which are a disgrace to our nation. I find it impossible to accept such action as Christian witness. If an individual chooses to show his opposition to war by the burning of his draft card, refusing induction, or fleeing the country, it is his own individual affair. But as a Conference, we cannot reconcile the concept of a peace church with concerted action that encourages people to commit acts that add to the further confusion.

I suggest that in the future all proposed resolutions be submitted in time for deliberate study and orderly presentation on the conference floor that the conference body will not be caught off guard by radical vocal minorities. *Curt Siemens, 655 S. Lorraine, Wichita, Kan.*

Free us from restraints

Dear Mr. Shelly: As a minister of the United Church of Christ, I found James Juhnke's article in the Sept. 23 *Mennonite* ("Mennonites and the great compromise") one of the most gratifying to have appeared there since I married a Mennonite wife and started reading your magazine in 1965.

I have, in the process of becoming acquainted with the Mennonites, been stirred with great admiration for the extravagance of their good works. Professor Juhnke speaks in moving phrases of how, after recoiling in disbelief at the fury of America's persecution in World War I, they returned good for evil by giving "such vast sums for relief work that church leaders were hard pressed to find adequate avenues for disbursement." One of the amazing phenomena of our present self-indulgent society is the appearance of Mennonites with trucks, tools, and willing hands at the damaged homes of Catholic or Baptist neighbors; and their undramatic departure after hours of hard labor without waiting for a "Thank-you"—Mennonite Disaster Service.

In the light of this, it has been

hard for me to see why the Mennonites have not been equally vigorous in serving their fellowmen in the role of citizens, pressuring the government for humane policies toward all as well as for their own exemption from military service. James Juhnke's analysis helps me to understand. The reason has been, apparently, "gratefulness."

I wonder if this has not been a mistaken understanding, however, of both government and Christian piety. It is doubtful that the government thought of its conscientious objector provision as one side of a bargain. A law is a law, supposedly representing justice. And if the government had expected a *quid pro quo* from the Mennonites (other than alternative service), it certainly would have got the specifications down in black and white: that's the way government works. Actually, General Hershey admitted to Milton Meyer in 1941 that segregating the Mennonite conscientious objectors from combat troops was profitable for the United States as a morale measure: "There is no way that any government can contend with conscientious objection. There never will be. Our only hope is to pretend it isn't there" (*The Mennonite,* Sept. 7, 1948, p. 9).

Meanwhile, the Christian way to show favor and respect toward a nation is by helping that nation be as Christian as possible, is it not? And in a democracy, that calls for trying to change public opinion and policy; for in a democracy, "the governing authorities" (Rom. 13) are nothing more than the majority of the people. Pressuring the United States for a righteous course of action is not merely a privilege and a right; it is part of what is "due" Caesar (Matt. 22:21); it is owed just as much as taxes are owed.

It is to be hoped that Professor Juhnke's article will help to free the sturdy Mennonite conscience from the restraints of an unnecessary politeness, permitting it to move into an even wider benevolence than in the past. *Herman Johnson, Box 247, North Newton, Kan. 67117.*

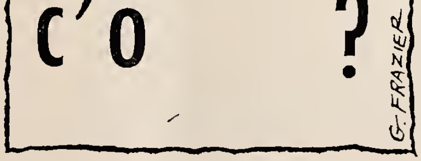
Keep poverty honest

Dear Maynard: Paul Nachtigal's letter, October 7, on the poverty fund is well put. I especially appreciated the first paragraph because it presented several pertinent insights and gave rise to some careful rethinking.

However, his last paragraph does not follow through in the same vein. Saying the church is interested in the poor only after all other existing programs are taken care of may be right but is a little too simple a way out. Special "side" projects for the poor aren't always that easy to come by for lack of energetic foresight and sacrifice. I would imagine most of us don't do too much for the poor, either, until all of our own needs are adequately met. Playing the do-it-my-way-or-I-won't-play-your-way game is not very helpful either.

Knowing some of the Arvada folk, I know we can expect from them what we are hoping from the Committee of Concern, some earnest dialogue and action where members of the brotherhood can wrestle with the crucial decisions of our day and effectively help all of us work toward a more humane society, where the free-flowing spirit of Christ can break down the walls holding us back and open to us paths of proper direction.

Perhaps the Arvada congregation can continue to keep the poverty resolution honest, both in its intent and practice, and by their time and money move it on to an effective variety of courses. *Walter Paetkau, 2364 Cascade St., Abbotsford, B.C.*


IF HE JUST HAD A LITTLE MORE CONFIDENCE IN HIMSELF, HE'D BE GOOD ON THE BOARD OF DEACONS!
C'O ?
G. FRAZIER

QUESTIONS

Why do so many young men receive such poor response from the Commission on Home Ministries when inquiring about voluntary service? (Beatrice, Nebraska).

What do you mean by "poor response?" Do you wonder why it takes so long to get an assignment, why you don't get the kind of voluntary service job you want, or don't they acknowledge your correspondence? You might not be satisfied with some possible answers, but let's try.

When someone applies for voluntary service, the Commission on Home Ministries (CHM) asks the personnel office to build a file on this person to determine his abilities and interests. 1) The personnel office asks him to complete a personnel information form, which among other things, asks for five to seven references. These references are sent a form to complete and sometimes it takes three to four weeks to get answers from all of them. 2) All forms are then studied to find out what this person's interests and abilities are, and to see if there is an opening into which he fits. 3) Then the voluntary service unit receives his file to see if they can use him. If they can, the voluntary service director of CHM informs him of his assignment. If all goes well the above generally takes two or three months.

But all kinds of delays can happen. Maybe General Conference doesn't have the kind of opening he prefers, so his file may be sent to MCC. Or if the applicant doesn't like the job he is offered, it may take another month or two to find another (imagine the delays if he turns down three or four openings).

Therefore, it is recommended that applicants for voluntary service apply at least six months before they are ready to begin service.

If CHM or the personnel office has been slow in acknowledging inquiries, they apologize, and with Avis Car Rental Agency say, "We (will) try harder."

Time for dialog in the Middle East

Maynard Shelly

CAN ANY CITY in the world surpass the glory of Jerusalem?

Other cities are larger and richer. But none is called holy by more.

The Jews reverence it as the city conquered and built by David one thousand years before Christ and where Solomon built the Temple.

Christians throughout the world know Jerusalem as the place where their Lord Jesus Christ died on the cross for the sins of the world. Here He was buried, and here on the third day rose from the tomb. Here the first congregation met in upper rooms and in the courtyard of the Temple.

Six hundred years later, Mohammed the prophet came to the rock on which the altar of sacrifice of the Temple had once stood. From this rock, he was carried through heaven in a dream by an angel. So the Muslims count Jerusalem as their third-holiest shrine, ranking it after Mecca and Medina.

As the center of so much religious interest, you would suppose that the city could live up to its name of peace.

You know that this is not so. An Israeli city official tells you, "The city has a tragic history. As the crossroads of the kingdoms of Asia and Africa and Europe, this has been a place of conflict for the empires.

"There have been twenty or thirty changes of kingdoms and empires here in the last three thousand years. The last time was June of 1967, the last of the tragic wars of Jerusalem."

Shuraki has been introduced to you as the vice-mayor of Jerusalem. He talks about the unification of Jerusalem for which the United Nations has condemned Israel, but which he stoutly defends.

"Jerusalem was once divided into an Arab part and an Israeli part. This was the result of the war of 1948 because Jordan did not agree with the resolution of the United Nations," he says.

The 1947 resolution of the United Nations called for the division of Palestine into an Arab state and a Jewish state. Jerusalem was to be a neutral city under international control. Neither side was happy with the partition and since neither the United Nations nor the former British rulers could or would enforce the resolution, war erupted. For nineteen years, Jerusalem was a divided city.

"As a result of the war of 1967, the Jordan army was defeated," says Shuraki. Israel rejoiced that its people now had access to the old city of Jerusalem with its ancient relic of the Jewish Temple built by Herod, the Western Wall (or Wailing Wall).

"Arabs and Jews would not want to divide the city again," says Shuraki. "We now have three hundred thousand citizens. By the end of the century we will have one million."

But the Arabs of Jerusalem, seventy thousand of them, are not satisfied. Shuraki concedes this.

"Of course, it is hard for them to live here, because we are not at peace with the Arab nations. Physically and economically, their situation is good."

But a representative of the Arab community in Israel tells you, "We are in a bad economic situation. In Jerusalem, not many pilgrims come because of unstable situations. People are not investing money. All Arab hotels are empty."

Now cut off from the Arab countries, Jerusalem has few Muslim pilgrims to the Dome of the Rock, the mosque built on the Temple site in 691. Neither can any of the Christians from the Arab countries visit the holy places of the birth, crucifixion, and resurrection of Jesus Christ.

So the loss of old Jerusalem is, for these people, a religious as well as political tragedy. With the life of the Middle East so deeply involved in religion, religion ought to do its share in the search for peace.

Christians might serve as mediators between the Islam of the Arab Muslims and the Judaism of the Israelis.

Robert L. Lindsy, a Southern Baptist missionary in Jerusalem who is translating the New Testament into modern Hebrew, defines the Christian role as he sees it.

"In his own body, the Christian, because he is in a minority and is not a party to this conflict, does not have much of a chance to change it.

"But a Jewish military man said that the only way that Israel will be able to make friends with the Arabs is through Jesus. That is the simple way he saw it. It is just possible that there is some hope in Christianity.

"It has to come through direct evangelism as much as anything. But there has to be indirect evangelism, too."

And the evangelism will be involved in Christian encounter with Arabs (Christian and Muslim) and with Jews. It will involve study of their beliefs and it will mean talking. But it will also take the evangelism of listening.

You look first for your Christian brothers in the Middle East. Though a minority, they are a significant group. As eastern Christians of the Orthodox and Coptic traditions, they are different from western Christians and proud of it.

Albert Laham, Beirut, is a lawyer and the leader of a renewal movement in the Orthodox Church. He tells you rather firmly, "Christianity in the East owes nothing of its development to the West. We feel we are the church established by the apostles and have been functioning without discontinuity."

As to the problems of the East, Laham feels the eastern churches are in the picture. "The western Christian who comes to the East feels he has the answers to the problems of the East. This makes the eastern Christian indignant."

Arabs were Christians before there were any Muslims, for Islam did not come on the scene until the seventh century.

But if Christianity in the East seems strange to western Christians, how much stranger is Islam, the faith of most of the Arabs.

Merlin Swartz, a Mennonite missionary who teaches in a theological school in Beirut, tells you, "The traditional western view of Islam has been largely a negative one and largely distorted. It has roots that go back to the Middle Ages when there emerged a study of Islam to refute it."

Thus, Christian writing about Islam was a part of the war which was waged by Europe against the Arabs of Syria, Palestine, and North Africa. At one time the Arabs occupied Spain, which was reason enough to make the Christians of Europe fear the invasion of this non-Christian faith.

So the Christians of the past tried many ways to discredit Islam. "Mohammed was described as fraudulent, epileptic, and a sexual maniac," says Swartz. "A whole range of distorted ideas took hold in the West. These have been perpetuated into the modern period and are all part of our heritage."

Christians and Muslims do have many things in common. One is Jesus Christ, though, of course, views differ.

"Muslims deny the deity of Jesus, even though they hold Him in high regard," reports Swartz. "They regard Him in the prophetic tradition, one of the greatest of the prophets. He remains a man and not God, even though they accept His virgin birth, resurrection, and ascension."

Christians, of course, do not find it difficult to criticize Islam. Its teachings seem semipagan and heretical. Little dissent is allowed and much of its practice seems undemocratic.

Though Islam claims to be a religion of peace, yet it sounds warlike in the present situation. A Muslim professor in Cairo tells you about the teachings of the Koran, the book of the writings of Mohammed.

"All religions teach man to live in peace and prosperity," says Abdel Hakim Serur. "In particular, Islam repeats in the Koran many verses about peace. If you find people willing to live in peace, help them, and don't oppose."

But then he adds, "We are living here in peace, Jews and Muslims together. But if anyone attacks us, he is regarded as a follower of Satan."

And he tells you that it is not immoral to kill a follower of Satan. "Islam is a religion of peace. It does not start aggression, but if it is attacked, it will defend itself. Shedding the blood of aggressors, this is a moral thing and not immoral."

You as a Christian have much that you might say in response to this justification for the war between the Arab countries and Israel. Yet you also know that Christians may have said much the same in support of the wars of their countries.

In spite of this hard side, Muslims and Christians have had a history of thirteen centuries of coexistence.

"Muslim states consist only of Muslims and they are only protectors of Christians," Laham tells you. "Yet, even in the Muslim state, Christians have wide opportunity of participation."

While there have been periods of tolerance and friendliness that have alternated with persecution and unfriendliness, Laham shows how Christians and Muslims have learned from each other.

By the Christians, the Muslims have been influenced in their prayers, form of worship, the building of their mosques, and in the way they sing the Koran.

"Muslim theology is much indebted to old Greek philosophy," says Laham. "This they got from the eastern Christians. Later, the West took from the Arabs of Spain much of these Greek ideas."

Laham feels that Christians must give more attention to Islam. "The West is giving so much weight to its dialog with Judaism and so little to Islam."

Yet you have much that you need to learn of Judaism and of Israel, first of which is that they may not be the same thing. One is a religion and the other is a nationality. To unravel the intricate relation between Jewish faith and Israeli patriotism will not be easy.

You hear some chilling words from an Israeli government official as he explains the history of Israel and its intention to protect itself.

"If Israel's population faces total annihilation, Israel is not interested if the rest of the world survives," says Yaakov Morris, information officer for the ministry of foreign affairs. "Israel's survival is as important to Israel as the survival of any other nation. And we are not prepared to bargain Israel's survival so that others will survive. I am being very blunt.

Naim Ateek (left), Arab pastor of an Episcopal Church in Israel: "After the June war, it was pretty hard to live with the Israelis. Arabs felt they couldn't do anything good." Joseph W. Abileah, Haifa musician and Jewish pacifist, "Let us not measure guilt."

Suicide is not part of the Israel national psyche."

This is Israeli nationalism, also called Zionism.

For the prophetic faith of Judaism, you must look elsewhere. You hear it annunciated more clearly by Joseph W. Abileah, a Jewish musician from Haifa and a resident of Palestine for over forty years, who is giving his time to a ministry of reconciliation between Jews and Arabs.

"That ethical relationship to our fellowman must not be short of the Sermon on the Mount, which was not written for angels, but for humans," he tells you.

"The state of Israel has justification to exist if it accepts the prophets. But if it is only eye for eye, tooth for tooth, let them go back where they came from."

The application of biblical ethics to the Middle East seems impossible in a world of power politics in which military might determines right. But the obstacle in the Middle East comes just at this point. Yesterday's military solutions no longer work. Their 1967 victory gave Israel more land but less real security.

Israel will have no peace in the Middle East until justice can be found for the Arabs of Palestine. Driving them farther and farther from their homes is not justice. Finding homes for them in Palestine will be, and that's where biblical ethics must be applied.

Rabbi Shalom Benchorim, Jerusalem, confirms this for you. "Israel is too big. It is better to have a small country and peace, than a big country and many enemies. Much better."

The leader of a progressive movement in Judaism, he tells you, "Israel loses its destination without religious revival."

Benchorim has his own ideas for renewal, but the renewal will not be separate from the effort for peace between the Jews and the Arabs.

"We, I believe, must do all we can to find peace. Isaiah 19:24 says that Israel along with Egypt and Assyria will be a blessing together. This is the real destination of true Zionism.

"We are both children of Abraham, this father who is the father of all believers.

"I hope we will have the opportunity to enlarge the dialog between Christians and Jews. I hope that it will be possible that the third brother, the Islamic religion, will come to us. We are all believing in the God of Abraham.

"I cannot answer for all my brothers," says Rabbi Benchorim. "I am ready to come to them at any moment. The problem is that they are not ready to come."

The hopefulness for dialog between Arab and Jew appears in a meeting between Abileah and an Arab Christian, Naim Ateek. (Both, of course, are mild men and in this way may not be typical of the people they represent. Yet, both Jews and Arabs may be more mild than the Middle East crisis has allowed us to see either group.)

Ateek is the pastor of an Arab Episcopal Church in Israel.

"The hardest work of any minister in the world," he tells you, "is to be an Arab minister living in Israel."

He becomes agitated as he tells you of the discrimination which he and his family have experienced. The property of the church is being claimed by the government.

"It is sad to say that every day finds us in a worse situation.

"Arabs feel that they are second-class citizens. At times, they feel they are treated bad. They are called dirty Arabs.

"After the June war, it was pretty hard to live with the Israelis. Arabs felt they couldn't do anything good."

At this point, Abileah enters the conversation. He admits that wrongs have been done both in the past and the present. If the Jews had a right to establish a home in Palestine, this could have been done and should have been done without "infringing the rights of the local people," that is, the Arabs.

"We must search whether part of the guilt is on us," he says. "A man in Haifa told me about all the good things that Jews have done and all the bad things done by Arabs.

"We are all guilty. Let us not take time to measure guilt."

Abileah admits that property has been wrongly seized by the Israeli Government. "I know this thing is happening. I lived in a house which was owned by an Arab man who is living in Beirut. The government wanted to sell the property cheap. I wrote to the government that I would buy only from the rightful owner."

After Abileah has conceded the failures of the Jews, Ateek responds more calmly.

"I would hate to leave the impression that the Arabs are guiltless. I'll not say that the Arabs have not committed great wrongs against the Jews."

Abileah escalates the experience of conciliation suggesting what Israel might do to improve the chances for peace. "If we would make some proposals, then I think they would sit and talk."

Ateek then reflects on the excesses of the Arabs. He confesses that all is not well in the Arab soul. "They are bitter. If the Arabs win the war, they will massacre. They are hot-tempered; not cool-blooded as the westerners."

But Abileah will not allow his Arab friend to imply that Arabs have no positive qualities. "It is a good thing with the Arabs that they do want revenge, for their feelings are out in the open. But they also have a tradition of burying the sword.

"Their feelings are floating, both good and the bad. It is not buried deep as in the West."

Feeling better, though still not free of his feelings of self-pity, Ateek turns to you and says, "Study this situation from both sides. Do not be biased or prejudiced. The Arabs are the worst advocates for the best case. There is more information on the Jewish side."

And then he adds, "Pray. It is hard to find a solution. Pray. People in this part of the world think religiously."

This is the second article in a series of four on Peace for the Middle East. Next: "Peace Awaits the Birth of a Nation."

MEDITATION

There goes a man God loves

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

In preparation for an evangelism workshop with David Wiebe as leader, we are studying *The Witness* by Bender, and Rosalind Rinker's *You Can Witness With Confidence*. The Rinker book gives some fine life-situation illustrations of some of the truths Bender expresses, so the two books go well together. (By the way, Miss Rinker will be Pacific District Conference speaker next June.) In her chapter "Love Is the First Requisite," she admits to a tendency which is all too prevalent in our Mennonite makeup. She says that she used to have a hazy concept of God's love for sinners. She tended to think that God loves only those who are obedient to Him. It was a wonderful day when she discovered that she also was a sinner. Since then, she reads her Bible as a "sinner being saved," and what a difference it makes! She quotes a little incident from Anna Mow's *Say Yes to Life* (Zondervan), to show what a difference the realization can make in our outlook. A lady living in the suburbs used to watch one of her neighbors go to work each morning while she washed her breakfast dishes. She had invited him to church many times and had given him religious tracts. Evidently she had not made too much of an impression, and so she was just a bit upset by the fellow. Often, as she watched him pass her window, she said to herself, "There goes a man without God." Then she began to be aware that God's love is extended to all, that Christ died for all (Rom. 5:8 and 2 Cor. 5:15). So one morning as she watched her neighbor pass the window, she found herself saying "There goes a man whom God loves!"

So many good people (including us Mennonites) take the earlier attitude of that suburban lady. Before we can be real witnesses for Christ, we must come to her second attitude. Very likely, one reason why we seem to have Heinz's 57 varieties of Mennonites is this very attitude. The Mennonite calling in the world is to speak for reconciliation. Our word on this score is dimmed if we can't get along among ourselves with a little better grace—forgiving and accepting each other, even though we don't happen to agree in all matters (what a dull world this would be if we were all alike!).

Some of you may have heard of Rufus Mosely, who grew nut trees down south and spent most of his time joyfully witnessing to the love of God in his life. I once spent ten days at an Ashram where Rufus was present. He was a great exponent of the baptism of the Holy Spirit. Very simply and directly, like a child, he approached God in the Spirit.

One day, he heard a scholar argue against the virgin birth of our Lord. It bothered Rufus deeply, so he prayed to Jesus, "Jesus, tell me, were you born of a virgin or not?" To his spirit came the answer, "Of course, but I still love that scholar!"

The attitude first held by that lady in the suburbs—the attitude of Rufus Mosely before the Spirit of Jesus spoke to him—how easily we fall into the unloving and unlovely approach! This is one of the besetting sins of good people, especially, shall we say, of good Mennonites.

May God forgive us if we think of ourselves as on the inside and so many others on the outside of the door of salvation, forgetting that we are all sinners in need of redemption and that "while we were (and are!) yet sinners, Christ died for us!" *George S. Stoneback*

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Service unlimited

Richard D. Krause

WHAT IS VOLUNTARY service? This question has been asked by many people many times. Perhaps you, too, because you wondered what voluntary service is all about, have asked yourself this question. I know I did before I began my service. Voluntary service may mean different things to different people, and yet it may mean the same. This is what voluntary service means to me:

Voluntary service is living in another cultural background where you get to know the problems that exist among less-fortunate people. You get to know how these people live, think, act, and react. Oftentimes, this knowledge explains the reasons for their way of life and some of their actions.

Voluntary service is getting a young Negro teen-ager out of jail and taking him into the unit for several weeks, giving him a temporary home. This gives a great opportunity to express Christian love and concern.

Voluntary service is helping move a family to another house on a Friday evening so they won't be evicted the next morning and be, literally, put out in the street. The father was unable to help because he had just had a hip operation and was in a cast up to his waist. Seeing his happy face when he saw that someone cared about his family made you glad you had taken the time to help them.

Voluntary service is walking down the street and having two little brown-eyed Negro girls come running to you and throw their arms around you. You see, these two little girls do not have a father and they crave fatherly affection very much. This is quite true of many children who live in our neighborhood.

Voluntary service is expressing your belief, concern, and conviction of being a conscientious objector. People may not agree with the nonresistant position, but most of them respect a person who stands up for what he believes.

Voluntary service is helping a Negro father find a job so he can support himself and his family. Often, a person who is considered *hard core* has great difficulty in finding gainful employment. Many people cannot read or write well enough to fill out an application blank and thus are refused employment.

Voluntary service is witnessing for Jesus Christ. Many times, the most effective way of witnessing is by actions. Whether you realize it or not, people judge you by your actions much sooner than they do by your words. No matter where a person finds himself, there is probably someone who does not know Jesus Christ as his personal Savior.

Voluntary service is all of these things *and more!* Voluntary service provides a place for a person to get involved. It is an exciting and challenging experience. The many ways in which a person can become involved are as unlimited as his imagination!

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:42 NOVEMBER 18, 1969

Maynard Shelly

Peace awaits the birth of a nation

Old battle cries never die; they just fade away into starters for magazine articles.

"Drive the Jews into the sea," comes from the present struggle between Israel and the Arab countries. It's the monster child of Arab propaganda nursed and nurtured by Israeli counterpropaganda. It deserves retirement at an early date, or even exile.

Its origin is obscure. Some Arab leaders will deny that any of their people ever said it, blaming the Jews for inventing it to defame the Arabs.

An Arab guerrilla leader in Jordan tells you, "It's all a Zionist lie."

But another leader of the Arab resistance movement admitted that Arabs have used strong language in their resistance to the Jews.

Abdul Muhsin Katan, president of the Palestine National Assembly, was interviewed by Governor William Scranton in Beirut on his recent visit to the Middle East. "Are you going to drive the Jews into the sea?" he asked Katan.

Katan answered by citing Theodore Roosevelt's classic proverb that a strong man speaks softly and carries a big stick.

But in the Arab situation, Katan said it was a case of, "Speak loudly if you carry a small stick."

Katan also admitted that Arab spokesmen have not always represented their cause well. "We have had some unwise leaders."

Helim Doss, an Arab physician in Cairo, changes the battle cry into a complaint addressed to Israel. "Yes, we said we wanted to throw you into the sea, but you have thrown us into the desert."

He refers to the fact that a million and one-half Arabs who once lived in Palestine have been steadily pushed out of their homes into refugee camps and exile in Jordan, Syria, and Lebanon. And the movement of the refugees has been toward the deserts of the Middle East.

The Six Day War of June 1967 may have been a turning point in the program to drive the Jews into the sea. Though it's a small nation, Israel has the muscle to survive. Arab desires for it to disappear can only be classified as wishful thinking.

"A lot of rethinking has gone on since the June war," Doss tells you "Israel has been recognized by eighty four states of the United Nations Such a state will not go away."

Doss tells you the parable of two similar plots of land with separate owners. After building a house, the first man discovers that he has built it on the wrong plot. The second man goes to court and claims the house belongs to him because the house stands on the lot that legally belongs to him.

But the court decides in favor of the spirit and not the letter of the law. It orders the two men to exchange lots, so that the man who built the house may keep his investment.

So in the Middle East. The Arabs have legal claims on land which Israel has developed. The United Nations has supported the legality of many Arab claims. But it is impossible to go back to 1948 when Israel started its national history and expansion into lands claimed by the Palestinian Arabs. The Israelis are on, at least, part of the land to stay.

"To kick these people out would not be human," Doss tells you.

The application of his parable, Doss says, may mean a multinational state for Palestine. This has been suggested by Al-Fatah, one of the Arab guerrilla groups, and by President Nasser of Egypt. And Israel itself may be open to this type of solution, as you discover from an Israeli official.

The proposal comes in different forms. It is called a binational state as described by Simon Shereshevsky, a retired radiologist in Jerusalem and a member of Ihud, a movement in Israel for reconciliation with the Arabs.

"The rights and representations of both parts should be equal," Shereshevsky tells you, referring to a government that would be half Arab and half Israeli. This would probably mean a two-party government, similar to that of Lebanon.

Or it may be called confederation,

Arabs fleeing their homes after the Six Day War: "The Palestinian Arabs are really people without a country."

a United States of the Middle East as proposed by a number of people including Joseph W. Abileah, a Jewish musician from Haifa. This plan would include at least three states: Jordan, Israel, and a Palestinian Arab state to be formed out of the territory on the West Bank of the Jordan now occupied by Israel. Each state would have its own capital, with Jerusalem serving as the federal capital. The model for confederation in addition to the United States is Switzerland.

Both plans are similar in that they call for the development of a Palestinian Arab state which does not now exist.

The Palestinian Arabs are really people without a country. They consist of some three million Arabs who either live on the west side of the Jordan in the state of Israel or in the Israeli-occupied region called the West Bank and Gaza Strip or are refugees from these regions, living temporarily (as they hope) in Lebanon, Syria, and Jordan.

The Palestinian Arabs were ruled for centuries by the Turks, until 1918 when in a game of international musical chairs, the British took over Palestine in an assignment from the League of Nations. The United Nations' partition proposal of 1947 provided for a Palestinian Arab state but this plan was frustrated when their land was claimed by the Arab nation of Jordan in the war of 1948 set off by the withdrawal of the British, the formation of the new state of Israel, and the hostile response of the Arab countries.

Submerged until now in colonialism and dependence on other Arab countries, the Palestinian Arabs are getting ready to be born as a separate people and perhaps a semi-independent state. Peace in the Middle East may well be waiting on this birth.

And this may be not only the vision of Arabs or Arab sympathizers, but it may also be the desire of the present Israeli Government which has not built its reputation on softness for the Arabs.

Yaakov Morris, a spokesman for the Israeli ministry for foreign affairs, gives you this hint. He says, "When there is a conflict between people for a territory, one alternative is binationalism. If this is not possible, then partition such as India and Pakistan. The third alternative is genocide—to officially eliminate the other people."

You rule out geneocide as an acceptable policy. The Arabs cannot drive the Israelis into the sea; Israel cannot drive the Arabs further into the desert and escape the condemnation of world opinion.

The other solutions left are partition or binationalism. Both of these require an organized Palestinian Arab state.

Palestinians were not ready in 1948 for participation in a federation or union, says Morris. "Binationalism in 1948 was impossible. There were two different types of people: Jews who were socialistic, democratic, progressive; Arabs who were reactionary and feudalistic with most of the land owned by two families. It was impossible to maintain binationalism. The leadership of the Palestine movement was not interested."

The 1967 war, Morris tells you, brought about some changes for some of the Palestinian people in that they were freed from the Jordanian Arabs. Though not free even now, being ruled by Israel, the Palestinian Arabs are making social and economic progress.

"With an advance of social life," says Morris, "there will come an appetite for self-government. They will start to produce a democracy of their own."

This can happen with the approval of Israel. Says Morris, "Israel's policy is noninterference in the political life of the Palestinian Arabs."

So all sides in the Middle East see peace waiting for the appearance of a living Palestinian state, either independent or in partnership with one or more states in the Middle East.

Azizi Shehadi is a Palestinian Arab leader working for his people's independence. He is not ready for the binational or federation schemes because he feels they would cause too much friction. The ways of life of the two people are different and forces in each group are opposed.

"First, we must have our own state," he tells you. "Then later we can federate, not only with Israel, but with all Arab states."

To achieve independence, he proposes that a plebiscite be held by a neutral party to allow the Palestinian Arabs at home or abroad to vote on whether they want their own state.

"Every Palestinian feels that some day his rights will have to be met," says Shehadi. "The most important thing is to have a plebiscite. Palestinians are not as ignorant as they used to be."

And Palestinians are beginning to show their independence.

Says Morris, "Palestinians of the West Bank don't want to be used as tools of the Arab nations."

Shehadi confirms this when he tells you, "Jordan rule has been terrible. They have a parliament of all appointed people. It is a police state."

A clan leader in the Palestinian Arab village of Surif formerly ruled by Jordan and now occupied by Israel says, "We were not real happy under Hussein of Jordan because he is not a Palestinian. We feel we should be ruled by a Palestinian."

Even the Arab refugees do not see themselves as Arabs but as Palestinians.

But could an independent Palestinian state survive?

Says Morris, "A Palestinian state by itself would be a pawn of either Jordan or Israel."

He expresses the hope that "Jordan may at some time become the Palestinian state."

When you asked Shehadi whether an independent state could survive economically, he tells you, "Jordan isn't viable, but they are doing all right. You Americans are very good people."

Obviously, the Palestinians will have to take the first step of independence before they can enter into a confederation. And a child must be born before it can earn its living in a family.

While Shehadi may not have his eye on the second step, others do.

Joseph Abileah has taken time off from his duties with the Haifa Symphony Orchestra to gain public support for a confederation of Jordan, Israel, and the still-unborn Palestinian state. The confederation would have a sound economic base centered on an irrigation scheme in the Jordan and the Tigris-Euphrates valleys.

Of Israel, he tells you, "We are living in a small country that does not have a sound economic base."

Israel and the region on the other side of the Jordan are one country.

Jordan, as long as it does not have a way to the sea, cannot be economically successful. If King Abdullah entered the war in 1948, it was to get a way to the sea."

But the same applies to Israel. "Israel cannot live without a hinterland. The Jordan River is not a boundary. It is the middle of a country."

The people in the middle are the Palestinian Arabs. Of them, Abileah says, "We cannot come here and take away their rights.

All three countries need each other to exist, and the three together need water for themselves and for the people even deeper in the desert.

The greatest dangers to peace in the Middle East are Iraq and Syria, countries that have large desert areas.

"Who are these people of Iraq and Syria who do not allow Hussein to make peace with Israel?" asks Abileah. "They are the hungry people of the desert. So this we have to avoid. There has to be irrigation in the Syrian desert."

Driven by their need for land, the Iraqi and Syrian armies now in Jordan on the pretext of defending Jordan are waiting for the opportune moment to attack Hussein.

Abileah sees history repeating itself, for the cycle of history in the Middle East shows that the hungry people of the desert are always a threat to the established communities. The Canaanites, Israelites, and Romans needed lines of fortresses at the edge of the desert for defense during the periods that they held Palestine.

"Desert people always wait until they can mount an attack," Abileah tells you. "But if we bring water to the desert, we do not need fortresses or tanks. The problem will be solved forever."

Plans for a Jordan Valley Authority similar to the Tennessee Valley Authority were suggested by Walter Clay Lowermilk in his book *Palestine, Land of Promise* (Harper, 1944). Dams on the Jordan would provide water for irrigation and power for industry. Additional power would be developed by bringing water from the Mediterranean Sea to the deep Jordan Valley by way of a twenty-five-mile canal beginning at Haifa bay. The sea water would also replace for the Dead Sea water taken from the Jordan for irrigation, thus maintaining the Dead Sea at its present level.

The salts and minerals of the Dead Sea would be extracted for fertilizers and chemicals. Earnings from the power projects would be used to develop deep wells and reservoirs for the Negeb and the Sinai deserts.

Since the Jordan Valley is the deepest land rift in the world, it is ideally suited for an irrigation- and land-reclamation project and the cost would probably be less than many such projects developed in the western United States.

"If the United Nations wants to bring peace, it must help with the irrigation of the desert," says Abileah.

"These people who are afraid of the outbreak of peace in the Middle East fear that Jews and Arabs will take the oil now going to the West.

"We must say, 'Take your oil and give us the water.' "

This is the third article in a series of four on Peace for the Middle East. Next: "Bible Promises to Israel."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

African unity put in mothballs

Donald R. Jacobs, a Mennonite missionary-anthropologist in Africa, sent the following report on a major meeting of African Christians.

HERE WE ARE in Abidjan, Ivory Coast, at the second meeting of the All Africa Conference of Churches, with over five hundred delegates plus consultants, observers, and friends from virtually every nation on the continent.

I am amazed at the large number of young people and women present. This is a more representative group of official churchmen than I have seen for a long time. Hopefully, it represents a movement in the church to involve everyone.

And there is another rather startling fact in the delegate body: the largest single group is from South Africa, black, white, and brown. The church is one pan-African institution which does not discriminate.

Conspicuous for their absence, on the other hand, are the many, many leaders of independent churches. There are a few, but they do not reflect the great momentum of the movement. Nor are the more conservative evangelicals represented here. I suppose I am one of them but I am only a consultant.

My mind goes back to 1963, and the first meeting of this group in Kampala, Uganda.

Those were different days, to say the least. The first flush of the exhilaration of independence covered the gathering. Finally, Africa was taking charge of its own affairs in the exciting new day. Not only were nations becoming independent, but churches as well. The time had come to close ranks and, with Christ, move as His disciples together. I remember the optimism and the feeling of assured success with which we left Kampala just six years ago.

Now we are preparing to leave Abidjan after two weeks of intense work and activity. The mood could not be described as exuberant, by any means. Instead, there is a sense of anxiety. The frowned brow has replaced the confident smile. What has caused this?

Back there in 1963, colonial empires were breaking up and nations were free to establish new associations as they would. The pan-African movement was very strong and it seemed only a matter of time before the nations would break out of the colonial systems and set up new African organizations with power in the international community. In the ecclesiastical world, it also looked like church union was imminent. The people were expected to flow together after the external influences were removed. It was assumed that the presence of missionaries was responsible for the various groupings. Once missionary influence was removed, the churches were expected to unite.

But it did not happen quite this way. On the national level, these hopes for unity were short lived. Nations found self-interest outweighing communal concerns. The local problems were much more compelling than international ones. And so sectional interests soon began to tarnish the glittering hope of unity and even unified efforts. This same thing was happening in the church. Church-union talks began with a spirit of enthusiasm but there was no genuine hope of quick success. In most parts of Africa, the whole idea of church union is in mothballs, if not embalmed.

The concept of a strong All Africa Conference of Churches did not escape this turn of affairs. In fact, the few officials concerned with the organization had a difficult time keeping local support alive. The sobering fact is that, of the eighty thousand dollars needed to operate its ministries each year, all but six thousand dollars comes from overseas. This does not reflect disinterest on the part of the churches, but an international body such as this is not high in the priorities of struggling African churches, at least, not yet.

Therefore, at Abidjan much attention was given to either cutting the program down to size or increasing income. Anyone who has tried to reduce church program can predict the outcome. But these are the realities of the situation and this fact has contributed to the frowns.

In many ways, Abidjan was more sobering, more realistic. However, it is just at a stage like this when vision may be lost. At a time when we should be talking about evangelism and nurture, the conversations too readily turn to setting up commissions and raising money just to keep an organization going. We might say that the All Africa Conference of Churches is in its housekeeping stage now and, hopefully, when the house is in order many of the problems facing the churches will be dealt with.

There was another difference. At Kampala, the problem of white rule in Southern Africa and the proper Christian methodology in the liberation struggle was talked about a good deal. Abidjan, however, was haunted by the ghost of the Nigerian civil war and internal conflicts in several other nations. This is symptomatic of the fact that, at the present stage in Africa, national consolidation and development are foremost in the minds of the leaders.

What does all of this mean as plans are made for the life and ministry of the church? First of all, denominational relationships will probably continue to be the primary relationship of the churches for some time to come. These prove to be the most meaningful relationships. Secondly, peace on the continent can be preserved only if tribal and ethnic groups learn to live in mutual trust within the nations. Thirdly, any development must stress community welfare and not simply individual enrichment. Fourthly, while evangelism continues to hold a prominent position on priorities, ethical considerations, that is, how to live the new life of Jesus Christ every hour of every day, must be faced with Christlike boldness. As someone said, "It is one thing to be born, another to learn how to walk." This goes for all Christians, but is especially relevant in Africa today, where the churches are growing at such a phenomenal rate.

The conference is over. We will pass resolutions on the need to work together, the demands upon the church to take its rightful place in the ordinary life of the nations, to seek ways to speak with Roman Catholics, to become local, that is African, in all aspects of church life, and so on. Hopefully the new officers will then work for the next four years to carry out the will of the conference. With goodwill and sufficient resources, this may be possible. But to be more realistic, the winepress does not operate at this level very effectively. The place where the new wine is created is at the local level where Christian men and women seek Christ in all of life together.

Virginia thanks MDS

Recently received in the Mennonite Disaster Service office was a letter from Mills E. Godwin, Jr., governor of Virginia. It thanked the disaster organization for the services rendered by the Mennonite people during the disastrous flooding of the James River Basin Area.

The letter reads in part: "I am especially appreciative of the prompt response to the needs of our people by your volunteers who arrived on the scene, completely organized and ready to function in the cleanup phase.

"This humane effort on the part of your membership helped to minimize the hardship and suffering of our citizens during a natural disaster such as this Commonwealth has never before experienced."

Currently under construction in Nelson County are seven new houses, with clearance for two more in hand. The Red Cross is supplying materials with MDS furnishing labor and supervision.

Vernon N. Hertzler, Harrisonburg, Virginia, serves as construction supervisor; he reports that MDS teams arrive in Nelson County for work from as distant as Ontario, and upper-state New York.

Words and deeds

The Mennonite Community Church, Fresno, Calif., celebrates its fifteenth anniversary on Nov. 23.

Sold clock to buy chicks

"Mennonite Central Committee has saved my life and now I am able to have rice for one meal and bread for the other. My troubles have decreased and I'm thankful to Harold for the help and affection he has given me in my most grievous times."

This is part of a letter of appreciation presented to Harold Penner, Winnipeg, as a parting gift from Santosh Kumar Biswas. Biswas was able to rise above starvation and poverty as a result of Penner's help and concern while in Pax service in India from 1966-69.

Four years ago, Biswas explained, he had been making cigars for a living. He received 3-3.50 rupees (50 American cents) working eleven hours a day. As a day laborer, he was never sure of work for the next day. If he had no work, the family had to go hungry the next day.

"We were new in the village, so no one knew us well enough to give us loans. There were times when I didn't have work for many days and the amount of food decreased. Along with many others who faced this situation, I became like a skeleton," he explained.

"Many days we went without food. Once, my wife and I lived on three pieces of bread for three days. We sold all of our household utensils and still were in want. The last thing in our house was the wall clock. We sold it for thirty rupees and were able to buy thirty one-month-old chicks from Mennonite Central Committee with that money."

In order to buy chicken feed, the family had to go hungry once a week. There were times when they were forced to eat spoiled wheat and rice. "At those times," Biswas said, "I wondered if there was a God." They lived on chicken feed, but could not get food for their small son.

At last, one of their chickens laid an egg—a sign of the future. Soon, twenty-two hens were laying. One day, there were no eggs and poison was found in the feed. Since Biswas had had no experience with poultry, he did not know what to do and was disheartened. Things began to get worse again. Paxman Harold knew Bengali and gave medicine to help, but the chickens never laid again.

Occasionally there were Test Reliefs held and that is where they were saved. With the money they received from the Relief agency and the money Harold gave, Biswas bought 102 chicks, half of them were hens and half were cocks. Harold also lent him chicken feed. Since the want of the family did not decrease, they were again forced to eat chicken feed.

"One day, I decided to put an end to my life by throwing myself under the car which Vernon Reimer drives. But after I told Harold my troubles, he began to look after me as his own brother and now and then gave me some work to do. I was filled with joy when he gave me a loan of 740 rupees to build a chicken house, and twenty-five hundred rupees for experimenting with one hundred leghorns and one hundred Rhode Island Red chicks. Eventually, I was able to repay the loan to MCC. The chicken business now gives me a profit of 200-250 rupees a month," he added.

Biswas now has 249 laying hens and ninety-seven chicks. His troubles have decreased, and he is thankful to Harold for the help and friendship he gave in the time of need. He is also thankful to the help MCC is providing for the people in his area. Loans of four hundred rupees have been given to build more chicken houses, and unfortunate people have been able to come up in life.

"My only hope and prayer is that Harold may shine in life, and may many others receive help from such as I had, May God bless him richly in all that he does and may he live happily in the days to come." Biswas concluded the letter, "I'll be the happiest when I know he is doing well in life, and that happiness cannot be expressed in words."

FOR ALL YOU LOVE
MAKE A WILL

Have to be rich for Pax? No, times have changed

"Do you have to be rich to serve in Pax?"

The answer to this question is of great importance, because it determines whether or not young men will volunteer for this type of service.

The myth that a young man has to be rich to enter Pax is hard to kill. It is true that when Pax was first begun in 1951, one way of financing a Paxman's term of service was to ask the Paxman to scare up the required $75 a month. But that period is now relegated to the history books.

Pax, today, is financed no differently than any other type of voluntary service. "The financial arrangements for first-term workers overseas," according to Urbane Peachey, Mennonite Central Committee's secretary of personnel service, "whether they are Paxmen, agriculturists, or persons in the Teachers Abroad Program, is as follows: MCC provides the round-trip transportation, full medical care, coverage of room and board, and a monthly personal allowance of $25." Besides that, an annual vacation allowance is provided, as well as additional assistance for college graduates to help them service their education debts. It costs MCC an average of $90 a month, or $1080 a year, to support a Paxman.

Some denominational groups, including the General Conference Mennonite Church, have invited parents and/or churches of Paxmen to contribute toward a given individual's support, but these are not mandatory. Parents are sent a Pax finance commitment form which gives them the opportunity of indicating their extent of financial support. In addition, letters are sent to the pastor suggesting that support for service be made a church project. But the extent of the support from family or church has no bearing on a person's going into Pax service or not.

Requirements for Pax are of a different nature. For this service of help to man in need, mature young men who are sincere Christians with active membership in a Christian church and who show sympathetic support for Christian pacifism are sought. Pax does take a good chunk out of a person's life in the number of years of service given. In Europe, Paxmen serve for a period of two years, in the Middle East, Africa, and Latin America two and a quarter years; and in Asia three years. Preference is given to men at least twenty years of age. College education is desirable, although not required.

Applications for Pax should preferably be made at least six months to a year before assignment to allow time for evaluation of the application; compliance with passport, visa, and medical requirements; and orientation and advance preparations. The majority of assignments are made between April and September.

"Do you have to be rich to serve in Pax?" No, you do not. Fnancially speaking, it's as easy to serve in Pax as in any other type of voluntary service.

TRE EM TAI HOA KHANH

The National Association of Evangelicals through its World Relief Commission has accepted a one hundred and twenty-bed hospital in Vietnam from the United States Marine Corps. Developed out of a small first-aid station manned by off-duty Marine doctors and corpsmen, the Hoa Khanh Children's Hospital was built by the marines out of their own funds. Everett S. Graffan, executive vice-president of the World Relief Commission accepted the hospital from Brigadier General James A. Feeley. Mrs. Nguyen Thi Kanh, a refugee from Hanoi, is the hospital's head nurse.

Flour used for noodles Kansas gift to Korea

Wheat donated to Mennonite Central Committee by Kansas farmers has gone halfway around the world to Korea for relief purposes. Chung Chung Suk, MCC's material aid assistant for Korea sent a report telling of the various ways the flour was distributed in his country.

Two thousand bags totaling two hundred thousand pounds of flour were given to Korean people in several different situations. This was a help in relieving the food shortage at the Mennonite Vocational School. Rice produced by the school farm and barley which they buy are enough for eight months. The flour they received added noodles to the diet for the boys and helped to extend the food supply for the remainder of the year.

Over one thousand bags of the flour were given to two hundred families by caseworkers. They distributed the flour according to the size of the families and their emergency need for food. The flour made it possible for these people to save their wages for self-help projects and, as before, added something new to their traditional rice diets.

Although noodles are a favorite food of the people, they usually save them for special occasions. Their government has been encouraging the people to use more flour to relieve the rice shortage. It also has been sponsoring nationwide demonstrations on the different ways to use flour by means of movies, newspapers, and university home economic departments.

Flour was given to a resettlement area of cured lepers, one of the groups settled by the government in a mountain area, away from the cities and villages. The people have turned the hills and mountain slopes into terrace-type farms with their crippled hands. To gain access to the other side of the mountain, they built a road through the valley. The workers were paid with flour by MCC. They received one hundred pounds for each nine days of labor. The project was completed within two months.

During the summer, a Korean church opened a day-care center in a small village. Flour and beef from MCC were given to the center to make the children's snacks.

Again this October, two thousand bags of flour are being shipped to Korea and two hundred thousand pounds of wheat will go to India. These shipments are possible through the generosity of the Kansas farmers.

Protest to Sunday stores

The Lord's Day Alliance of the United States has called upon denominational bodies, state councils of churches and interdenominational bodies to consider a reported proposal to extend Sunday business in general merchandising.

The Kiplinger letter of October 10 reports that Sears Roebuck Company is looking for public reaction to its new policy to begin Sunday business in November in 150 stores and that the J. C. Penney Company with sixteen hundred stores is looking at the picture of Sunday business.

The Alliance letter said, "If this trend continues, it can seriously affect the lives of many of our people. A survey made several years ago indicated that in a population of about five million, approximately 250,000 people were engaged in general retail merchandising. This could conservatively affect the worship habits of a million people, because many families are dependent upon the breadwinner for transportation to their Sunday schools and churches. Twenty percent of our population engaged in Sunday retail business could create twenty percent decreases or more in all of our churches.

"We must remember that freedom of worship is no longer a reality if a man cannot worship because of compulsory employment. In some parts of the nation, the churches are already seeing the results of Sunday business. If the large merchandising chains decide to move into seven days a week operations, the toll will be even greater. We believe that our churches must act and act quickly to protect our people from compulsory Sunday work."

Trainee sponsors needed

Currently, forty young people are in the United States under the Mennonite Central Committee exchange visitor program, commonly called trainee program. From fourteen countries of the world, these young people represent some sixteen different occupations.

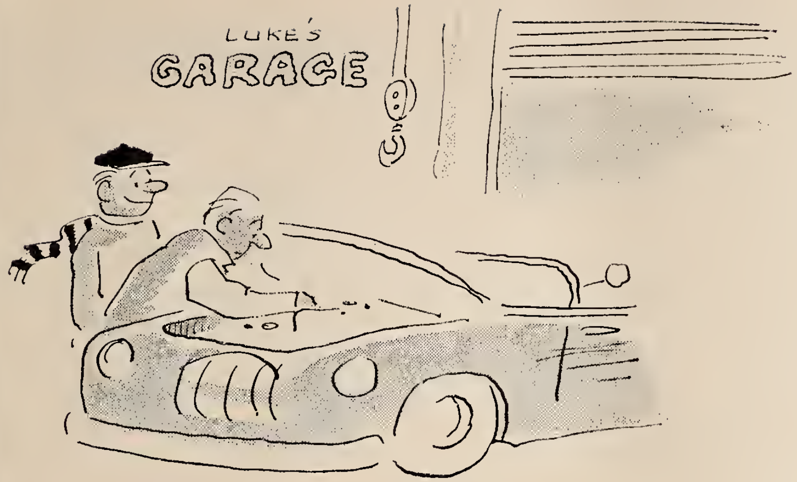
All of them have come to live with the Mennonites of the United States and Canada, for one year. While observing life in our communities and in our working world, they hope to acquire some new insights, vocationally, and in a personal way, promote international goodwill and understanding.

After six months in one location, normally, trainees move to different assignments for the second half of the year. New homes and new working assignments are needed for the first of next February. Six-month sponsors are needed now for trainees.

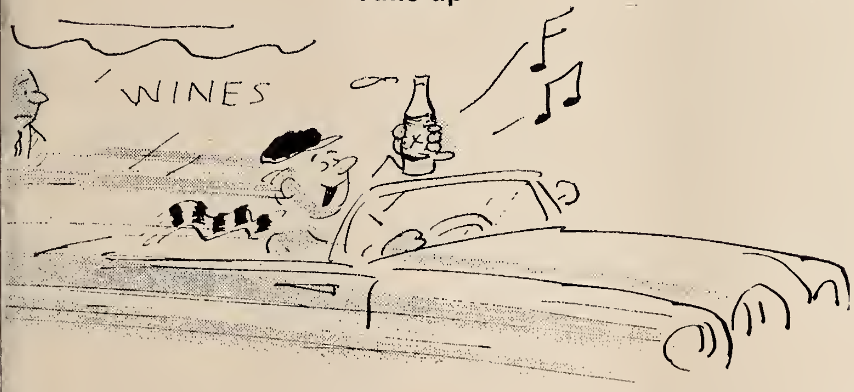
The sponsor plays an exceedingly important part in achieving the program objectives. The sponsor gives the trainee a home away from home for six months, gives him work, preferably in his chosen vocation, provides room and board plus $20 per month spending money for the trainee, sends $75 monthly to MCC to cover transportation, medical and other costs, accepts the trainee as a member of the family, rather than hired help, and makes it possible for the trainee to become acquainted with the church and community activities.

Placements are needed as of February 1, especially in church congregations or church camp associations, something suitable for theology students or young pastors. Also needed are situations for the following skills: youth worker, mechanic, machinist, electrician (particularly electronics), seamstress, telephone repairman, secretaries, registered nurses, nurses' aides, and general aides for children's homes or institutions for emotionally disturbed or handicapped children.

People who can receive a trainee in their homes or work situations are encouraged to write immediately to: Trainee Program, MCC, Akron, Pa. 17501.



Tune-up



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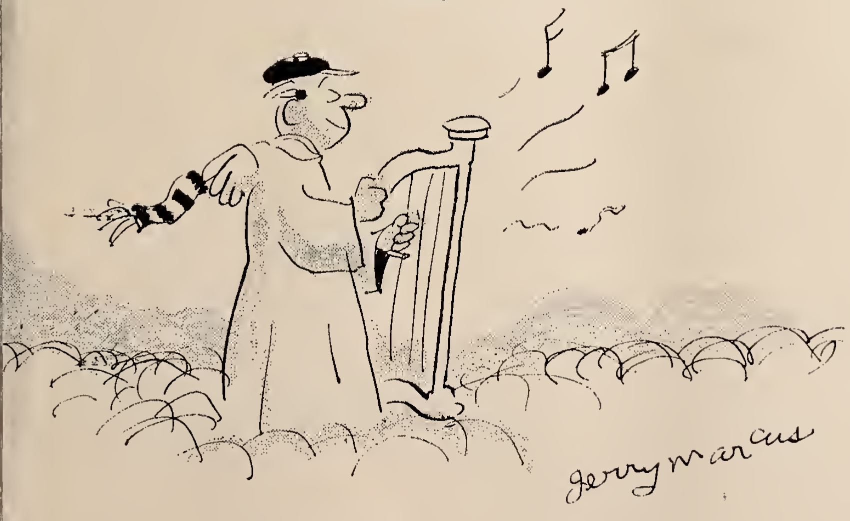

Tune-up

Cheyennes brief teachers Lame Deer draws praise

A new type of teacher orientation program was presented September 26 at the Lame Deer (Mont.) Public School.

Lame Deer, St. Labre, and Busby schools were closed for the day so that all teachers, aides, and other personnel could attend the program. Colstrip also was represented.

The program was arranged by John Woodenlegs, former tribal president who is now a member of the Commissioner's Advisory Committee on Indian Education. Among those assisting Mr. Woodenlegs was Joe Walks Along, pastor of the Petter Memorial Church, Lame Deer. Others were Ted Rising Sun, Ernest King, Sylvester Knows-His-Gun, and Carol Highwalker.

Subjects discussed included Cheyenne history, ways and customs, as well as tribal government, the Community Action Program.

Drug abuse unpredictable

"Fifty percent of college students have at least tried marijuana. Marijuana is not addictive but sometimes produces dependence and can affect perception of time."

Howard D. King, Jr., associate dean of students at Wooster College, was speaking to a Bluffton College convocation recently.

He expressed more concern about alcohol and cigarettes because the aftereffects of marijuana have not been medically established.

Four things to remember about drugs, he said, are that we cannot predict who will be a drug abuser; there is no single effect for any compound and you can't tell what will happen; illegal drugs have been manufactured by shaky methods; and the drug laws of Ohio carry stiff penalties.

Three major categories of drug users, King stated, are the legal or medical users, drug abusers or illegal users, and the recreational users of marijuana.

We are shortchanging ourselves in taking drugs and need to look for other alternatives to the problems facing us today, he concluded.

RECORD

Calendar

Dec. 3-5—Newton, Kan. Council of Commissions.

Jan. 16-18 — Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Nov. 30—Pekin, Ill., "The Greatness of God," the Russell Coulters.

Northern

Nov. 18-20—Freeman, S.D., Salem Church, Ministers' Conference.

Pacific

Nov. 23—Fresno, Calif., Community Church, fifteenth anniversary, Peter Ediger, speaker.

Western

Nov. 16-19 — Burrton (Kan.) Church, mission festival and meetings, Larry Voth.

Nov. 23—Hutchinson, Kan., First Church, Thanksgiving mission festival, Roland Krause, speaker.

Deaths

Peter W. Oyer, Congerville (Ill.) Church, was born Jan. 4, 1882, and died Oct. 23.

Margaret Schmidt Schroeder (Mrs. P. P.), First Church, Newton, Kan., was born in 1883, and died Oct. 21.

Baptisms

Bethel-Lustre Church, Frazer, Mont., on Sept. 14: Reno Berg, Jonathan Kliewer, Larry Pankratz, Jim Pankratz.

Workers

Patsy Plett, Inman (Kan.) Church, began a one-year voluntary service term at Markham, Ill., on Aug. 20. She has attended Hutchinson (Kan.) Junior College for a year, as well as Adela Hale Business Career School. Her parents are Mr. and Mrs. Abe H. Plett.

Lewis Henry Sawatzky, Bergthal Church, Didsbury, Alta., began a one-year service assignment with the Oklahoma City voluntary service unit on Oct. 29. He is a graduate of Rothern Junior College, Rosthern, Sask. His parents are Mr. and Mrs. Henry J. Sawatzky.

Philip and Janice Sprunger, First Church, Berne, Ind., are teachers in Newfoundland under Mennonite Central Committee's Teachers Abroad Program.

College football

Central State 50—Bluffton 0

St. Mary's 36—Bethel 0

Marriages

Larry N. Fitch, First Church, Newton, Kan., and *Rita Enns*, La Junta, Colo., on Oct. 13.

Robert Krall, First Presbyterian Church, Allentown, Pa., and *Mary Roth,* West Swamp Church, Quakertown, Pa., on Oct. 25.

Donald B. McGuire and *Alma Michael Neufeld* (Mrs. Peter, associate member of First Church, Newton, Kan., on Sept. 20.

Roger Wiebe, First Church, Beatrice, Neb., and *Coletta Lora,* First Church, Bluffton, Ohio, on Nov. 11.

Filmstrips

Pax: *Men for all Reasons* is an informative, interpretive 95-frame color filmstrip tuned to today's high school and campus adult. To the now music of "Fifty Guitars Go South of the Border," the filmstrip describes the Paxman as he is: "raw material under pressure." It cuts beneath the glamorized world traveler he tends to become and lays open the real gut issues of the Paxman's role. What responsibilities does a Paxman find confronting him in his new role? How does a Paxman, after rearranging social and moral values to exist in a foreign culture, relate to family and friends upon his return home? These and other topics are discussed. A tape-recorded narration accompanies the filmstrip.

What'll You Give? is a poignant, informative 91-frame color filmstrip produced by request of the Tri-County Relief Sale Committee. Telling it like it is, the filmstrip casts aside sham and pretense, catching the real mood of sale day. Beginning with the sale in progress, the filmstrip utilizes the flashback technique to catch the preparation and organization that makes a successful sale. The cries of the auctioneer and the joviality of the people who go to sales contrast sharply to the pathetic victims of war and starvation who end the filmstrip. Sight is never lost of the sale's real purpose. A tape-recorded narration accompanies the filmstrip.

Both filmstrips are currently available from Mennonite conference offices and from MCC's Akron, Pa., headquarters. They will be available from MCC (Canada) offices in the near future.

Poverty fund commitments

As of November 10, $26,930 was tentatively pledged toward the special fund for poverty which the 1968 conference proposed be initiated. To test its feasibility, the General Board asked for tentative pledges for $100,000 or more *by December 1.*

One hundred and thirty-five persons favor creating the poverty fund, while eighty-eight say *No.* Of the eighty-eight *No* votes, sixty-one came from one congregation.

About one third of the replies (34) favor listing North American projects only, while about double that number (63) would like to see overseas needs included, too.

See the September 9 and October 14 issues of *The Mennonite* for copies of the Statement of Intention. If you haven't sent in yours, please do so soon.

we can do more

LETTERS

Space-age God

Longing to call on God one day,
I launched a rocket and sped away.
Tho I searched and probed in outer
space,
Nowhere could I see His face.
Back to earth I made my return;
Finding God was my one concern.
I traveled by jet, by train, and car;
I looked for Him both near and far.
Then I sailed the seas, the oceans, too,
Home I came without one clue.
Where was God in this universe?
My need for Him was getting worse.
I took a walk to church one day;
Got down on my knees, began to pray.
I asked the Lord His face to see;
It was then I knew He was *living in*
me!

Mrs. Roman Liechty, 705 S. Harrison St., Berne, Ind. 46711.

1-W as wonderful thing

Dear Editor: We read the letter in *The Mennonite* from the person that would like to do away with the 1-W program. It is indeed very sad that some people have taken such a trust from the government so lightly and abused it. But we hope this reader doesn't judge a whole program on the basis of these abusers.

Voluntary service programs are a wonderful thing but 1-W can also be, as we have experienced. We believe it is more the attitude than the program that counts. We thank God every day that we can live in a land where we have religious freedom and freedom of choice. *Mr. and Mrs. C. A. Mierau, Henderson, Neb. 68371.*

Never lose faith

Take a glance into night;
gaze on a star's bright light.
Feel the fear and the hurt
leave your body inert.
The dark velvet of night
eclipsing your tears.
Silent prayers have been answered
every day through the years.
So never lose faith, child;
for God's ever near.

Mrs. Deborah Brooks, P.O. Box 121, Deer Creek, Ill. 61733.

Relevance from young

Dear Editor: As many of your readers are aware, during the Western District Conference annual session in Wichita, Kan., Oct. 10-12, a resolution in support of the October antiwar moratorium was offered for consideration by the delegate body. This resolution originated with a group of concerned Mennonite young people and was brought to the floor by the resolutions committee. It was defeated, after much discussion, by a vote of 213 to 191.

I was appalled by the reluctance of the leadership of the conference and the majority of the delegate body to support this resolution. Such sentiments as "a public expression such as this may be harmful to our public image" were expressed from the floor. It is inconceivable to me that a church which has historically objected to war and killing would deliberately vote to withhold support from this effort to stop the killing and destruction in Vietnam. I find even more offensive the action which followed in which certain members of the delegate body attempted to quell their consciences by offering from the floor an ambiguous and largely meaningless motion to take the place of the one previously defeated.

The resolution to support the Vietnam moratorium was only one of several issues which were brought to the attention of the conference by concerned young people. I think it is significant that most of the really relevant, important, and urgent issues discussed at the conference were presented by the young people.

Had the resolutions from the several young people's groups not been presented, the conference would have failed to face some of the most important issues confronting our church as it speaks to modern day society. This concerns me greatly! If Christians fail to be aware of and deal effectively with the important issues troubling mankind, I fear for the survival of the church as we now know it. *Ralph E. Kauffman, 1907 W. 43 Place, Kansas City, Kan. 66103.*

War opposition not comfort

Dear Editor: When candidate Nixon promised the American people that he would end the Vietnamese war, if elected, one didn't hear our self-proclaimed patriots bitterly condemn him for giving aid and comfort to the enemy, but when some disillusioned voters marched to try to induce President Nixon to end the war, as candidate Nixon promised he would, some of our self-proclaimed patriots bitterly condemned them for giving aid and comfort to the enemy.

It seems very inconsistent to assume that candidate Nixon's promise to end the war didn't give aid and comfort to the enemy, while the voters who marched to induce President Nixon to end the war gave or are giving aid and comfort to the enemy.

Furthermore, if we would want to be fair we would also have to place the shoe on the other foot and would have to extend the logic of our self-proclaimed patriots to our enemies and assume that the Vietcong and North Vietnamese people would all silently and powerlessly have to march to a war of destruction and death, as protesting against the war would give aid and comfort to their respective enemies.

Let's face this fact, opposition to any war, regardless of how justified the opposition might be, could always be squelched by claiming that the opposition gives aid and comfort to the enemy. *Vernon Stucky, Hesston, Kan. 67062.*

I THINK ITS THE BEST CHURCH SUPPER WE'VE EVER HAD! SORRY YOU'RE NOT HUNGRY!
b d
G. FRAZIER

A terrible disservice

Dear Sirs: I really had to hang my head in shame when Bethel College was flashed on our TV screen during demonstrations. So our people have joined the dissenters, hippies, dope pushers, niggers, etc. Hanoi must feel encouraged and fight harder than ever. What a tragedy that will be. You have done our boys a terrible disservice over there. I'm a soldier of World War I. Thank God nothing like this happened to us boys. I'm not a newcomer to Bethel College. C. C. Wedel was president when mother and us children ran the boarding hall in 1907-08. Uncle David Goerz was business manager. Yes, those were carefree days which will never return again unless we decide to support our government. *Sonst ist alles kaput. Theo. J. Isaacs, 376 W. Center St., Covina, Calif. 91722.*

Concern for 1-W life

Dear Maynard: I hope that some of the issues raised by L.S. with regard to the 1-W program will get careful consideration by the all-Mennonite draft study committee meeting in Chicago, Nov. 20-22.

In fairness to the typical 1-W, we need to remember that we are dealing with an eighteen-year-old. A military officer some years ago told me: "The military doesn't make men. The very best it can do is keep what parents and the society around the young man made him." This may well apply to the 1-W program.

In our particular congregation in Minneapolis, we have had several 1-W's in recent years who made a remarkable contribution to the congregation. While we have a voluntary service unit, we need to point out that volunteers are often older than 1-W men, and so witness from a background that the latter will yet attain.

As Mennonites, we need to recognize that much of the world about us considers the young 1-W to be representative of his church identification. It is for this reason that we must concern ourselves with his day-to-day life. While we realize that the command to refrain from violence is not conditioned by some defined level of piety (as many people and even some Mennonite leaders would have us believe) we also must realize that many think otherwise, even though this is a revival of the ancient "Privelegium" concept, and so is an insult both to the man who obeys the biblical injunction against violence and the one who, believing in a just war, takes up arms.

The typical 1-W is what the background he comes from has made him. This often includes a basic distrust of urban people and urban Mennonites. Let's face it, except in Amsterdam, Winnipeg, and Kitchener, we haven't many urban congregations that go back for at least a generation! We have a big job on our hands, and we must get with it. *Victor A. Dirks, 12800 Dupont Ave. South, Savage, Minn. 55378.*

Not a dishonest service

Dear Editor: I am responding to the article "Do away with 1-W's" in the Oct. 28 issue. The writer of this article couldn't be more wrong. I do not know who this writer is or where he is from, but I'd say he knows nothing about the 1-W program.

I am currently in the 1-W program. In our city, there are approximately forty 1-W's. Most of them attend church whenever possible. Not only that, but some are active in other church activities such as Church Boys' Club Leaders.

The author says he's a pacifist, yet he says he'd like young men to go into armed service rather than the 1-W program. Could this be the words of a true pacifist?

I see no difference between the 1-W program and the voluntary service program. Sure, I-W's get the regular salary but the volunteers don't have to pay rent or buy food.

Now, I ask you, does this sound like a dishonest service for a young man who is a conscientious objector? *Jerry Schrag, 1231 E. Colter, Phoenix, Ariz. 85014.*

Appropriate article

Dear Mr. Shelly: This is written in response to the letter written by Mrs. Charlie Gehring concerning the article, "When your folks fight" by Lester A. Kirkendall and Linda Nelson.

I was disturbed that one would jump to the conclusion that the author was unqualified to contribute an article to *The Mennonite.* Is any Christian or Christian publication too good to learn something worthwhile from anyone—no matter how "notoriously worldly" as implied in the letter?

Personally, I thought the article was well written and very appropriate. I must admit I was ignorant of the author's other activities since I'm deprived of the opportunity (and desire) to browse through smutty newsstands (and libraries). *James Bleam,* mcc-tap, *La Poile, Newfoundland.*

About Letter Writing

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are appreciated and will not be published.* Editor.

Saigon: a toy M-16 rifle.

Good toys for a good life

Play is the child's key to tomorrow!

Which tomorrow are you giving your child?

Let's not teach our children that war and killing are fun!

"What the war-toy manufacturers are doing is exploiting the world's agony in the most cold-blooded fashion. They are not concerned with what they are doing to the child's psyche, or, for that matter, to the world. If our children must release aggressive emotions, they should do it against bowling pins or dart boards, not against human effigies or the symbols of civilization" *Michael B. Rothenberg, Professor of Child Psychiatry and Pediatrics.*

"We owe it to our children to prepare them very deliberately for their awesome responsibilities. One simple opportunity would be for parents to show their disapproval of violence in television programs and of war toys. It is horrifying to see that the majority of toys offered for boys these days, to celebrate the birth of Christ, are replicas of guns, missiles, and tanks" *Benjamin Spock, M.D.*

Good toys are the tools of a good life.

Social growth: books, magazines, records, puzzles, pictures, pen pals.

Dramatic play: nurse and doctor kits; toy animals; dolls; housekeeping equipment; puppets; farm, town, zoo sets; costumes; cars, boats, trains; large blocks.

Hobbies and games: science kits and books, nature study, model planes, cars, train sets, pets, board games.

Creative expression: paints, crayons, carpentry tools, clay, musical instruments, blocks, building sets, crafts.

Active play: wheel toys, sports equipment, kites, skates, Pogo sticks, stilts, swing, slide, punching bag.

One child will look to you this holiday season. One crayon can draw life. One gun can kill it.

Material for this page provided by Women's Missionary Association.

New myths and old money

Dave Pomeroy

A CYNICAL VIEW of the myth that is America (Rap Brown's "Violence is as American as cherry pie," has become an eleventh commandment in some circles) subtly infused with a soupcon of optimistic hope would appear to be an appropriately *in* rationale for a movie scenario. Dennis Hopper is on the right track with his basic conception, but his execution becomes flawed at the point of audience identification with the main characters.

The prototype for *Easy Rider* is Don Quixote and Sancho, who were Americanized into the Lone Ranger and Tonto: paradigms of innocence and virtue who struggled against imagined and/or personified evil. Hopper's variation on this prototype places two hippie-type symbols of freedom-affirming youth on outlandish motorcycles traveling across the southwest from Mexico to Mardi Gras. Wyatt, sometimes called Captain America, and laconically played by Peter Fonda as though on a continual high, is the Innocent—tilting at windmills of conformity and coercion. His sidekick, Billy, acted more adroitly by director Hopper, is more cynical (observing members of a commune sowing seed on parched earth, Billy shakes his head in disbelief while Wyatt, with a gleam in his eye intones, "They'll make it.").

Their names are intended to invoke American western myth-heroes: Wyatt (Earp), the *good,* that is, law-and-order affirming; Billy (the Kid), the *bad,* law-and-order denying. Fortunately, Hopper does not make a big thing of this myth-invoking, but just lets it be there as a reference point.

However, this whole attempt at myth-evoking and heroic quest stylization breaks down at the point of rationale behind the boys' journey. They are going to New Orleans to cash in on a heroin transaction made in Mexico, and the Archimedian point of their vaunted freedom is simply money. Which is to say that Wyatt and Billy are part and parcel of the American dream they excoriate and on which the film comments. Doing their thing is little different in terms of ultimate goal from that of any given stereotyped middle-class businessman.

A deepening despair thus emanates from this conception — a despair, though, which does not reach the guts of, at least, this member of the audience. It comes closest to doing so in the film's most touching scene: in the commune, which could be a viable alternative to the life-styles of the boys, as a straightforward prayer is being offered for their meager meal and the camera pans full circle around the faces—which are blank, haggard, with few flickers of vitality. Yet, from this point on, it is simply difficult to identify with either the protagonists or the stereotyped red-necks who harass them because they are different and ultimately blast them out of existence in a *Bonnie and Clyde* style ending.

Along the way, Wyatt and Billy are jailed for joyfully joining in a small-town parade, take up with an alcoholic lawyer they meet in jail (who is given a splendid characterization by Jack Nicholson), and take a quite superfluous LSD trip with two prostitutes they meet in New Orleans —the main purpose of which seems to be to give director Hopper a chance to show some of his camera tricks.

Stylistically, *Easy Rider* has many genuine affinities with films emerging from today's youth culture. The sparse dialogue (especially at the beginning) and thus utilization of the camera to tell the story is reminiscent of *2001.* Folk-rock music plays an integral part in fashioning the mood-action, as in *Changes* and *Yellow Submarine.* Especially haunting is the Electric Prunes' "Kyrie Eleison" following the abrupt beating of the boys and killing of their lawyer-friend.

Presumably, out of that final pyre of flaming motorcycles could rise the phoenix of a new American dream. But we have been given little to prepare us for this. Dennis Hopper has attempted to give us a movie of real significance in translating a cynical view of our culture into empathetic insight, but he has fallen short of the mark, giving us heroes who are more quixotic than a Quixote and a film which is more deadening than that despair-producing which leads to insight.

The Easy Rider. Columbia Pictures. Produced by Peter Fonda and directed by Dennis Hopper; 94 minutes.

MEDITATION

Fruit will speak for you

YE SHALL KNOW them by their fruits (Mt. 7:16). . . . that they might be called trees of righteousness, the planting of the Lord, that He might be glorified (Is. 61:3).

One of the tremendous blessings of creation that the folks in Fairview Mich., in Oscoda County enjoy are the beautiful trees all around us. When we lived there my wife and I enjoyed driving through the Mt. Tom area and snapped pictures of some of the thousands of trees. How grateful are we for these great blessings of creation?

"There is a legend of a great rabbi who chanced to be in a forest on a very windy day. While passing through the grove, he imagined he heard a dialogue between the shade trees and the fruit trees. A shade tree in the spirit of boastfulness said to the nearby fruit tree, 'Why don't your leaves rustle before the wind, like ours so that you can be heard from a distance?' To which the other replied, 'Our leaves need not rustle to draw attention, our fruit speaks for us!' "

T[illegible]ory is simple, but the lesson is profound. The mere "leaves of outward profession" may blow about and make a great sound and so attract men's attention—tickling their ears, with pleasant words (2 Tim. 5:2-3). But God is looking for *fruit* in the trees of His planting. Those who conduct themselves in such a way that the works of the Spirit are obvious in their lives will not have to sound a trumpet before them. The good they produce will mark them as followers of the Savior, and spiritual benefactors of their community, the result of "other men won to Christ." (See Prov. 11:30.)

If we are true Christians, ladened with fruit, people will come to us when they need spiritual nourishment. Our actions will witness louder than our words that we are productive "trees of righteousness." If you are such a "planting of the Lord" you will bring glory to His name. Like the good tree, your "fruit will speak for you!"

Help us, dear God, to reflect Jesus Christ more so that You are able to produce more fruit from each of our lives. Amen. *Walter H. Regier*

* * * *

SEVERAL TIMES, IN restaurants, I have seen waitresses pick up tips while clearing tables and then slip the tips into their slippers. Of course I know the dimes that I use for tipping would not cause a callous but I was wondering how often they empty their slippers. It may be a pleasant feeling to walk on money but I couldn't help thinking of the words of the apostle in Ephesians 6:15 about having "our feet shod with the preparation of the gospel of peace." This might be even more painful than walking on the waitress' tips.

* * * *

I WAS SITTING in a Rotary meeting in a nearby town making up for a meeting I had missed. Their business session didn't particularly interest me, especially, since I was due at a ministerial meeting in less than an hour—a meeting in which we would select topics for seven messages for community services. This is where my thoughts were. With an old envelope and pen I started scribbling and finally came up with the theme, "The Seven Dimensions of the Cross." Later in the day, the Ministerium accepted this. The Rotary meeting had been a success! I realized that on a Sunday morning while I am preaching, the thoughts of many people are somewhere else. What can be done to compensate for this? One way would be for businessmen, housewives, and students to allow the Scriptures to have a greater influence on their thinking and decision-making when they are out in the world of everyday living. Maybe, in the midst of a business deal, you will think of a question or an idea you want to present to your Sunday school class or your pastor. *Ward W. Shelly*

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COVER

"For there is hope for a tree. . . ./ Though its roots grow old in the earth,/ and its stump die in the ground,/ yet at the scent of water it will bud/ and put forth branches like a young plant" (Job 14:7-9).

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Dave Pomeroy does his deadly demythologizing at Orchard Road, Chappaqua, N.Y. 10514.

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Ward W. Shelly, who supplies our short meditations, is pastor of the Calvary Church, Washington, Ill. He says, "All these items that I send are actual experiences."

Debbie Krehbiel, Mountain Lake, Minn., is a high school senior. Her article was originally given as a talk to her congregation, Bethel Church, on Youth Sunday, last February.

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Things to say to each other

Debbie Krehbiel

I AM A youth; flighty, ambitious, a dreamer, innocent and ignorant perhaps at times, easily excitable, a lover of change, green, moody and unstable, unsure. Sometimes, I am stupid; sometimes, I am startlingly wise; pale, for I have seen little of the sun.

You are an adult; determined, set, strong perhaps, mature. And you are no longer innocent. You are no longer ignorant of life. You do not get excited easily; and your dreams, well, you have lost many as you have walked in the sun.

We cannot communicate, you and I. We cannot understand each other. We cannot fellowship, for you are an adult and I am a youth.

We stand before a gap. You stand on one side. I on the other. The gap is deep. The gap is wide. Nobody can cross the gap. Or can they?

Look closer. Beyond the mist of our imaginations, the gap stands actually thin and shallow. Yes, there is a gap between you and me, but a gap no greater than between any two individuals. To be my friend, you must accept many things from me, and I from you. But in all friendships, people must accept many things from one another.

How did the friction start? How did the belief in the monstrous gap ever sweep our world since so many years ago? I believe it began with the question of leadership.

You believed you should lead me. After all, you have watched the years go by much longer than I have. You know more. You have raised me. You are my superior. You should be my leader. And through my childhood I did obey you unquestioningly. But then came the wretched day of adolescence, and I began to question you. I began to doubt that everything you did was perfect and unsoiled. I was shaking your pedestal. And I was noticing your hypocrisy. You thought I was trying to kick you off the throne. Then we learned to doubt each other. We created the gap.

But you were wrong. I did not want to be leader yet, even though I might not always realize it. I really want *you* to lead me, not dictate to me; lead me. For you see I am still insecure. I am still unsure. I just wanted to make certain that you were leading me in the *right* direction. You are not always doing so for you are not perfect, so I question you and you immediately feel threatened. I am actually only following what you have taught me, for you have taught me to make sure I am not going in the wrong direction, blindly.

The gap, you see, was formed in our minds as a result of a misunderstanding.

Therefore, when I speak you become defensive and end up not hearing a word I say. And when you speak, I do likewise. This is tragic. For you are a part of the church of today and I am a part of the church of today. We ought to be one. You are seeking to follow Christ but I also am seeking to do His will. God is attempting to speak through you, but He also attempts to speak through me. We do have things to say to each other. We are brothers, brothers in Christ, brothers in this church.

Long ago, the Son of God prayed that the church might be one. Today, I echo His prayer. We *can* understand each other as soon as we realize that you and I are different only as any two individuals are different. That as the church toiling in a confusing world we must stay close together. That as we heed one another we will love one another more and more deeply, and someday know what kind of a fellowship Christ really meant the church to be.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:43 NOVEMBER 25, 1969

" by Rene Magritte

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Life unfurled

The sin of thanksgiving

Do I thank God for my home
and then forget the pictures in the news
of families on sidewalks, or in slums,
in cardboard shacks falling off the sides of hills,
of flimsy tents where winter winds blow cold?

Do I thank God for my health
and then forget the countless beds
where people live with pain day after day
victims of incurable diseases
or ravaged by inhuman tools of war?

Do I thank God for my work
and then forget the ones with jobs denied them
refugees robbed of their self-respect
unskilled men replaced by automation
struggling in the quagmire labelled "Welfare"?

Do I thank God for my Savior
and then forget the ones who live with fear
those for whom life has no deeper meaning
who find the chaos of this world confusing
and never meet the God of Love who cares?

Do I?

Roberta Mohr

The second mile

It was never a question
of either . . . or . . .
but a simple fact of
both . . . and . . . then some more.

Christian, take heed—
a dying world
may be watching you
as your life's unfurled.

Pollyanna Sedziol

Miss Alfred

Black-brown hair piled around a hairpiece.
Can't take it no more.
Not shiny clean nor shiny oily,
Dull brown hair
Can't take it.

"I'm getting out of here."
(And I said that before.)
"Anywhere but here, that's for sure.
Do you believe—"
(Can you believe?)
"—I was offered a job in Michigan
Where I would have had two free periods every day?
And I didn't take it.
And class size was limited there, too. . ."
(She said?)
"I wouldn't have had more than twenty-five—"
(or twenty-six?)
"—pupils in a class. And I turned it down.
For this."

Thin legs—shapely legs,
Can't take it no more.
Thin legs supporting
Bulldog body.
Can't take it.

"I went and bought me a stereo."
(Ah.)
"Not a cabinet model, but the component parts.
They say that's the way to do it.
Consoles aren't so well-made."
(Console?)
It hasn't come yet.
told the man I wouldn't take the display model.
Darn it, if I'm paying out the money, I want it to be new, too.
'm going to take it to school—."
(Uh huh.)
—if it comes in time for Christmas.
figure maybe—."
Maybe.)
The kids'll be quiet if I play it."

Black glasses glassing brown eyes,
Can't take it no more.
Black glasses on what kind of nose
Over bulldog chin
Can't take it.

nd neither can I.

usan Lehman Sommer

Priority frustrations

my way opened
to have a free morning
all to myself
to think
and pray

jana called
and casually mentioned
that she'd like to come
to have
a chat

i felt interrupted
and i wonder
if Christ as a man
ever felt
the same

Elisabeth Wenger

Asian Mennonites work together

Paul N. Krabill, secretary, Council of Mission Board Secretaries, supplied the following report.

Recently, I spent another month in Asia, and, at the risk of being superficial, I would like to characterize my impressions of the developing Asian brotherhood.

One finds in Asia a Mennonite and Brethren in Christ constituency of fifty thousand with a fine resource of able, mature, and articulate leadership. This reflects the seventy years of rewarding and significant North American missionary activity. A strong sense of evangelical concern, a somewhat conservative theological stance, a significant and growing conviction for mission and evangelism, and a sense of responsibility as Asians for increased initiative in these areas characterizes our brethren.

Asian Mennonites are reaching out in two directions. A growing awareness of and appreciation for the Mennonite heritage and identity strengthens their desire for fellowship and continued relationship to North American churches via the Council of Mission Board Secretaries and the Mennonite Central Committee. Likewise, there is developing a sense of loyalty to the Asian brotherhood, with a desire for all-Asia fellowship and acquaintanceship.

While Asia relationships and interests are more immediate and realistic, there is a desire on the part of the Asian Mennonite churches for eventual relationships to the Mennonite World Conference. These can be explored more fully at the forthcoming All-Asia Mennonite Conference, proposed for 1971, at which time representatives from the World Conference will attend.

It is necessary that the relationship of individual conferences and regional units to the Mennonite World Conference Presidium be clarified soon. The Japanese Mennonites are asking whether they might join as a regional group, rather than by individual conferences which reflect their North American parents.

An All-Asia Mennonite Conference under the auspices of the Mennonite World Conference seems desirable as an important next step after several years of inter-church visitation exchanges. India seems to be emerging as the possible location for such a conference.

It should also be noted that the time is here to consider a new kind of coordinated approach to the total Asian situation. Work camps, peace concerns, inter-church visitation, Asia Conferences, the South East Asia Newsletter, and all other related activities must be fully coordinated and related to the churches.

The joint Mennonite appointment of long-term representatives may be a step toward establishing a new base for this kind of fraternal relationships throughout Asia. Potentially, such long-term, experienced persons are already available among mission board and MCC personnel in Asia.

Several recent developments in India have caused the Mennonite and Brethren in Christ churches to discover, even further, their common ground. The emergence of the United Church of North India rather isolates the Mennonite churches who are not joining and who feel somewhat threatened by this development. In addition, the passing of restrictive legislation in two Indian states regarding conversions to other faiths is a new handicap, threatening to decimate still further the ranks of missionaries.

R. K. Murthy has been reporting to the India Mennonite churches regarding his fraternal visit to the Mennonite churches in other Asian countries. As he reports, he shares his conviction that Indian churches must begin a home mission project and, possibly, an overseas project in West Irian or Japan. This conviction is being greeted by a surprisingly positive response.

Reluctance of the Council of Mission Board Secretaries to involve itself actively in Indonesia has made it necessary for MCC to be assigned a difficult role. These churches are troubled by their inability to communicate with North American churches on a fraternal basis, instead of only through a relief and service agency. To provide this fraternal relationship, the Mennonite mission boards should consider sending a long-term experienced missionary who is able to involve himself not only in relief, educational, medical, and peace needs, but in long-term policy, church organization, nurture, evangelism, and mission concerns.

It is understandable that MCC may not have the resources and background for this, but it is not fair for us to neglect our brethren in Indonesia who are deliberately asking for this kind of assistance.

The MCC Peace Section advisory committee in Japan is moving toward becoming a coordinating committee for the Japanese Mennonite and Brethren in Christ churches. This change of stance promises to strengthen the Japanese interest and involvement and is a welcomed development of indigenous responsibility.

The Peace Section-sponsored work camp project has taken on new proportions as a brotherhood exchange and fellowship project. Likewise, the inter-church visitation program has been widely welcomed and has greatly enlarged the vision of the churches. Better coordination between these projects would be desirable, making greater efforts to involve the churches and not only the MCC units.

This year's work camp was held at Sapporo, Japan, with thirty-three delegates from eight nations: Korea, Japan, Taiwan, Philippines, Indonesia, India, Hong Kong, and Vietnam. Even though MCC's Peace Section underwrites a good half of the travel costs, budget limitations precluded attendance by some of the invited delegates.

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This year's inter-church visitation team will come from Indonesia and will also act as the delegates to the work camp. The team will visit Japan, Taiwan, Hong Kong, Vietnam, and India. The Mennonite mission boards and MCC underwrite most of this expense.

There are exciting new frontiers ahead of us in Asia. We cannot evade this challenge without risking the loss of a significant opportunity to share with our brethren there in a new period of Asian initiative for mission and church building.

Radio-TV spots reach many
Used by 300 stations

Most people won't come to church to hear about Christ. What about them?

Realizing the potential of mass communication to reach this generation of Americans, the Commission on Home Ministries this year has invested $30,000 in radio and television. Together with the Old Mennonite Church, it has produced a special 3½-minute daily radio broadcast called CHOICE, as well as four one-minute Family Life TV Spots.

CHOICE, the short daily radio broadcast, is now being heard on about one hundred stations in Canada and the United States.

The Family Life TV Spots have been seen weekly by about forty million people since June 1 on over three hundred stations in North America. Another way of saying this is that the spots are now being used by stations which can be seen by over 80 percent of those living in the United States and Canada. It is estimated that the free time given, by television stations alone, is worth four million dollars.

Comments on the radio and television productions are favorable, like this one from a United Methodist minister from Bangor, Maine: "Besides being excellent television, it [potter's wheel TV spot] has done a fine job of awakening some of the couples in our city to come and seek help."

One man, when asked to express his opinion on religious advertisements on television, found only one made him think more than, say, a beer commercial. "The one I have to identify by denomination [Mennonites] is thought-provoking along religious lines. Since I do not go to a church, I thought you may be interested."

A Canadian viewer, writing Mennonite Broadcasts a letter of thanks for the TV spots, added, "We have heard indirectly how one lady was moved to ask for help from the local Mennonite pastor. We are praying it will help more in a real way."

Bernie Wiebe, whose office is in Winnipeg, has been directing the radio and television witness. The commission, in using the electronic twins, radio and television, seeks to accept the challenge to share the good news about God's love, forgiveness, and friendship with people of today.

Guns turned in after the assassination of Senator Robert Kennedy were used by Benjamino Bufana, a sculptor, to fashion a twelve-foot statue of Saint Francis of Assisi. He emblazoned the gentle figure with a colored mosaic depicting Robert and John F. Kennedy, Martin Luther King, and Abraham Lincoln. At the base of the cross-shaped statue, Bufana placed a singing chorus of poor children. The statue stands in San Francisco.

Justice for Arab refugees Awaits education of West

Jointly convened by the member churches of the World Council of Churches in the Middle East and the Council's Division of Inter-Church Aid, Refugee and World Service, the consultation on the Palestine refugee problem was held in Nicosia, Cyprus, September 29-October 4. Virgil Claassen, MCC Jordan director, was the Mennonite Central Committee's official representative at the consultation.

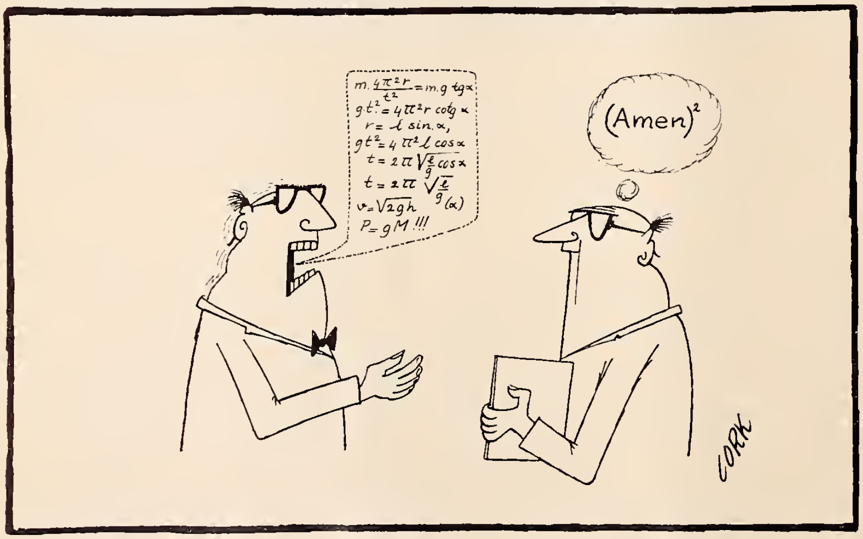
Basically, the past twenty years of work among the refugees has been one of sustaining them in their present plight. It was a program of meeting their physical needs. Although all the agencies working in the Middle East have been aware of the need for a redress of the injustices done to the refugees, little has been accomplished, due to the magnitude and complexity of the problem.

The consultation expressed the desire to upgrade present refugee programs to give the type of aid which will help build dignity and self-respect among the people. Programs suggested by the consultation were: vocational training, educational loans and grants, self-help and development projects, kindergartens and expansion of family service centers. Dole aid or mass distribution is to be reduced to a minimum.

"This upgrading of program is not a new idea," Claassen wrote. "Most voluntary agencies working in the Middle East have been moving in this direction. Our own MCC program on the East Bank is much in line with this type of program improvement suggestions."

It would be presumptuous to think that this change in program policy will change the total Middle East situation in the near future. But the desire of the Middle East churches' representatives at the consultation is to use a portion of the budget to inform the churches in the West of the grave injustices to which the refugees have been subjected, in the faith that this will help in not only ministering to their needs, but supporting their basic demand for justice.

This emphasis of seeking a just solution reflects the growing concern of the Palestinians and many other Arabs in the Middle East. Since the 1967 war, the Palestinians have organized themselves around the liberation movements and are rapidly becoming an impatient nation in exile. "It is up to us as Christians to listen to their demands," Claassen wrote, "and to do all we can to correct the injustice before a full-scale war erupts once again in the Holy Lands. And it surely will if the situation continues as it is now."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$v = \sqrt{2gh}$
$P = gM$!!!
$(\text{Amen})^2$
CORK

World conference program Plans for Brazil in 1972

The tentative program for the Ninth Mennonite World Conference, to be held July 18-23, 1972, at Curitiba, Brazil, under the theme "Jesus Christ Reconciles" (2 Cor. 5:19), has just been made public, and is being circulated for constituency reaction.

July 18, Tuesday

July 18, the first day of the conference, has been reserved for presidium meetings for the morning and a delegate meeting for the afternoon, followed in the evening by the opening session and keynote address, roll call of nations, and welcome.

July 19-22, Wednesday to Saturday

The next four days, July 19-22, will follow a similar format each day. From nine o'clock to nine-forty-five in the morning, Bible study and prayer groups will meet. Next will be plenary sessions on the conference theme under the following headings: Jesus Christ Reconciles in the God-Man Relationship, Jesus Christ Reconciles in the Brother-to-Brother Relationship, Jesus Christ Reconciles in the Wider Social Relationships, and Jesus Christ Reconciles in International Relationships.

Following a morning break, the hour from eleven to twelve each day, will be spent in working groups on the day's theme.

For two hours in the afternoon, from two-thirty to four-thirty, there will be twenty special interest study groups on a variety of topics (missions, evangelism, pastoral ministry, youth leadership, interchurch relations, Christian nurture, women's activities, voluntary service, literature, student services, peace, theology, history, stewardship, international service, social work, urban ministries, music, creative arts, Christian higher education). One exception is Saturday, when this time will be used for a dramatic presentation.

The evening sessions during this four-day period of the conference are varied. Wednesday features a musical evening, Thursday witnesses to the reconciling power of Christ around the world, Friday will be an evangelistic service, and Saturday on the church in action around the world.

July 23, Sunday

On Sunday, the closing day, the morning service is to center on the theme, The New Man in Christ (2 Cor. 5:17); the afternoon will be reserved for women's, men's, young people's, and pastors' meetings; and the evening will end the conference with an affirming and commissioning service.

President of the Mennonite World Conference is Erland Waltner, Elkhart, Indiana. Executive Secretary is C. J. Dyck, 3003 Benham Ave., Elkhart, Indiana 46514.

Draft counseling center Set up in central Illinois

An Illinois group, comprised primarily of ministers and teachers, has formed an organization to help young men deal with their draft problems. Called the Bloomington-Normal Selective Service Information Center, it is in operation at the Campus Religious Center in Normal and the Bloomington-Normal YMCA.

The counseling is as objective as possible. According to center policy: "Objective draft counseling seeks to interpret the alternatives available to young men facing military obligations.

"Then without any effort to predetermine the outcome, the counselor helps the counselee to explore his own situation and convictions and to arrive at the best solution for that particular counselee, not for the counselor or for some other counselee.

"To that end, the counselor provides accurate and objective information and assists the counselee in clarifying his own thinking."

General Conference Mennonite ministers are involved in the program. Erwin C. Goering, director of development at Mennonite Hospital, is chairman of the governing board, which deals with the center's long-range problems. Walter Gering, pastor of Normal's First Church, is a member of the board.

Outgrows early opposition Paraguay school expands

The Bible school at Loma Plata, Menno Colony, this year graduated six students. Eighty-four students had registered for the Bible school sessions, but the small graduating class indicates that most leave before completing the three-year program.

The Bible school had its beginnings about twenty-five years after the first Mennonites from Manitoba and Saskatchewan settled in Paraguay's Chaco to form the Menno Colony in 1928. The school tried to meet the need for religious education and choir work. But as subjects other than strict Bible instruction were offered to help young people adjust to the growing demand of the society in which they were living, there was opposition to the school, sometimes surfacing in acts of violence.

But the idea of a Bible school stayed alive, first having the support of about one hundred or so friends and later being organized under the auspices of the church itself. The church has bought property in Loma Plata and elected a committee to be in charge of the school. Menno Colony finances the Bible school, except for the salaries of North American workers, although the colony supplies them with free living quarters.

Since 1967, Hans and Bertha Dyck from Wymark, Saskatchewan, have been the North American teachers at the Bible school. There also are two South American teachers, Cornelius Friesen and Peter Funk.

The school is in operation during the four winter months from May to August. Students have only elementary education and the biggest problem, therefore, is the students' level of ability to read, write, and express themselves. But as the standard in elementary education rises in Menno Colony—and it is on the rise—and as young and better teachers are being trained, the work of the Bible school will become easier and the standard there will rise.

The popularity of the school is attested to by the fact that the attendance of the school has risen from thirty students in 1966 to this year's eighty-four.

Poverty fund replies grow

During the past week, approximately $8000 was added to tentative commitments to the fund for poverty. Pledges on November 17 stood at $34,304.

Three hundred and thirty-seven responses have been sent in, to date. One hundred and ninety-seven favor establishing a fund for poverty, while one hundred and thirteen do not. However, one half of the *no* votes came from one congregation.

Sixty-seven persons would prefer that projects relate to North America only, and ninety-two would also like to see overseas causes included.

At its June meeting, the General Board requested $100,000 in tentative pledges from the brotherhood *by December 1.* It appears that about one half of the desired amount will be pledged. In view of less than a wholehearted response, it is likely that the poverty fund will be implemented, but on a low-key basis. The decision will be made at the December 3-5 Council of Commissions, after which further announcements will be made.

Middle East seminar

A Middle East seminar for university students is being planned at the Church Center for the United Nations on December 29-31. The Seminar is sponsored by the Campus Commission of the Standing Conference of Canonical Orthodox Bishops in the Americas, *Pax Romana,* the International Movement of Catholic Students, the United Nations Office of the World Student Christian Federation, and the Middle East Concerns Committee of the University Christian Movement.

The registration deadline is December 1. Any student interested in attending should write to: Peace and Social Concerns, Box 347, Newton, Kansas 67114, for further details. Some scholarship money is available.

Spirit active at ministers' meeting

The Holy Spirit is alive and active in Elkhart (and in Christ's church throughout North America and the world)! That's the feeling I got at the fifth pastors' seminar. Sometimes it was a properly disturbing feeling but also a good one.

The seminar began with a discerning look at our world by Robert Kreider, president of Bluffton College. Like a man raising window shades on that world, he showed us both promise and problems and called us to pastoral and prophetic roles.

While that convicting call left me with the question, "Who is sufficient?" we were not to be left without resources. Clarence Hiebert, of Tabor College, directed us to consider the resource of God's gift of joy through study of the New Testament. In an age wonderfully caught up in the search and expression of joy, we looked for the explosions of joy in the New Testament and found them to well up in the life which abides in Jesus Christ.

In this same area, Orlando Schmidt spoke to the need for reexamination of our worship in light of what we and our people understand about our churches and what we want our churches to do. Then with his own explosion of joy, he introduced some hymns from the new hymnal and songs from other sources to aid our worship.

The first half of the week also included a perceptive consideration of adult education by David Schroeder of Canadian Mennonite Bible College. He asked that we learn to use adult education in our churches to set men free, as the gospel does: free from the gods, the spirit, the structures of our age; and thereby help adults to be whole persons who find God active in every area of life. The study of contemporary theologians, led by J. C. Wenger and John Howard Yoder, served to show options open to men for formulating their faith while suggesting careful examination of the presuppositions of the theologians.

Actually, Yoder's lectures, coming in the second half of the week, served to move the group into theological consideration of the purpose and hope of engaging in mission. This was further developed by President Erland Waltner, the pastors, and Al Meyer, of Goshen College, concerning the mission of university students and our post high school young people.

During this latter part of the week, J. J. Enz turned our attention to the Old Testament resources available to us for preaching and teaching. In three studies from Pentateuch books, he challenged us to see resources to the better understanding of New Testament teaching on reconciliation between God and man and man and man.

Thematically then, without prearrangement on the part of the seminar leadership, co-deans David Habegger and Jacob Letkeman, I felt the evidence of Holy Spirit guidance in the teaching content of the seminar.

But understanding of ourselves and our world and of our mission of reconciliation in that world was not just an intellectual pursuit. Through the daily meeting of small groups and an eight-hour session at Oaklawn, which session was directed by Oaklawn staff, we were brought face to face with the application of Waltner's thesis of mission as reconciliation. I imagine that it is this part of the seminar which will last longest with most of us. And in my own case as I am sure with others, very profitably. Here we could explore the meaning of love and acceptance of one another.

we can do more

Two other experiences added dimension to this search for reconciliation. Sunday evening, the pastors' Communion service was preceded by a period of confession. Then Monday afternoon, the pastors joined the seminary community in a four-hour discussion about proper life styles for the Christian. Here, in a concrete situation, the relation of law and grace was examined, a theme which had recurrently appeared in our studies. Due to some uncertainty of agenda, the large group could not decide whether to confine the discussion to styles of life or the underlying problem of how much law or grace a church will allow its seminary community. How to test the spirits might be the question; whether the seminary community is hindered in experiencing the leading of the Spirit because of the hot breath of the constituency down its neck. But the struggle to help the churches and their pastors and the seminary community understand one another was, again, a good example of a personal search for reconciliation.

Thus, in a real way, I felt the leadership of the Holy Spirit in the application of the issues of the seminar.

I mark the presence and leadership of the Holy Spirit because there was strongly evident an undercurrent of interest in His work in the church. This was attested to in small ways throughout the week, but also in two major references by speakers on the campus to the charismatic movement and the gift of tongues. For me, His presence was felt in the opening of the windows of the soul in worship, in learning to know brothers in Christ—especially from Canada and others whom I had never before met, in the sometimes disturbing and grating give-and-take of dialogue, and the words of convicting counsel and gracious acceptance offered to me by brothers in the faith.

In light of the foregoing, one would hope that this fifth seminar—last in a series of such seminars—may not be the last such seminar, after all. *Donald R. Steelberg.*

RECORD

Calendar

Dec. 3-5—Newton, Kan., Council of Commissions.

Jan. 16-18—Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Nov. 30—Pekin, Ill., "The Greatness of God," the Russell Coulters.

Northern

Nov. 23-25—Mountain Lake, Minn., First Church, harvest mission festival, Edward B. Stolzfus, speaker.

Deaths

Charles C. Ernst, Carlock (Ill.) Church, was born Mar. 16, 1888, and died Nov. 4.

Richard Stern Hostetter, East Swamp Church, Quakertown, Pa., fifty-seven, died Oct. 27. He was a deacon in the church and also served as president of the board of directors of the Mennonite Home for the Aged.

Lester Wagner, First Church, Normal, Ill., was born Apr. 29, 1897, and died Nov. 4.

Filmstrip

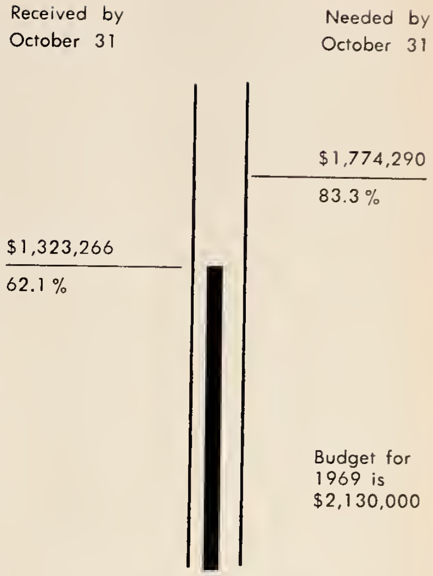
Black Treasures. Negroes have a rich heritage. That is the theme of a new eleven-minute filmstrip produced by the Coca-Cola company in cooperation with the Association for the Study of Negro Life and History. The filmstrip does not only deal with Negro history from the viewpoint of those who recorded it in the past, but also in terms of where it can be found at the present. It illustrates some of the major collections of books, original papers, art objects, manuscripts, and microfilms, in various parts of the country that tell the story of the triumphs, the suffering, and the achievements of Negroes. A teacher's guide, including the full script, and a record accompany the filmstrip. On a freewill offering or contribution basis, *Black Treasures* may be ordered from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Conference budget

Ten-twelfths or 83.3 percent of the year is history, as of October 31: 62.3 percent of the budget is in. This is 3.6 percent ahead of last year.

We don't usually report on auxiliaries, but it may be of interest to note that the Women's Missionary Association has 83.8 percent of its budget in.

We have recently surveyed our receipts experience for the past five years and find that, on an average basis, we receive about 56 percent of the receipts for the year during the first three quarters, and 44 percent in the last three months. During these five years, we received an average of 9.5 percent of all money in October; 12.7 percent in November; and 21.9 percent in December. It should be evident that it is really quite impossible to forecast how we will come out at the end of the year, even as late as Sept. 30, because almost half of all moneys are received during the last quarter. *Wm. L. Friesen, Conference treasurer.*



	Budget	October Receipts	Jan.-Oct. Receipts	%	Needed by October 31
Overseas Mission	$1,350,000	$113,985	$ 914,577	67.7	$1,124,550
Home Ministries	420,000	32,083	198,721	47.3	349,860
Education	160,000	9,225	58,179	36.4	133,280
Seminary	200,00	13,708	108,807	54.4	166,600
Where Most Needed		6,325	42,982		
	$2,130,000	$175,326	$1,323,266	62.1	$1,774,290

Note: October receipts in 1968 were $167,813, making the January to October receipts for that year $1,162,135, for a percentage of 58.5. Home Ministries report for this year does not include income budgeted and received as voluntary service unit income.

Marriages

Clarence Falk, First Church, Mountain Lake, Minn., and *Helen Teske,* Mountain Lake, Minn., in September.

Harry L. Koehn, Greensburg Mennonite Church, and *Linette Ilene Flaming,* Alexanderwohl Church, Goessel, Kan., on Nov. 9.

Loren Pankratz, First Church, Mountain Lake, Minn., and *Joan Rupert,* Lutheran Church, St. James, Minn., on Oct. 24.

Charles Schofield and *Evelyn Fast* in Bethesda Church, Henderson, Neb., on Nov. 7.

Richard Stout, American Sunday Union, and *La Donna Loewen,* First Church, Mountain Lake, Minn., on Nov. 7.

Eugene Waletzko, Presbyterian Church, Minneapolis, Minn., and *Barbara Neufeld,* First Church, Mountain Lake, Minn., on Oct. 25.

College football

Sterling 17—Bethel 7

LETTERS

Number one dislike

Dear Mr. Shelly: I just read "Smut in today's literature" (*The Mennonite*, Oct. 21, 1969).

If anyone intends to defeat such literature they must first realize that they must attack it *one step at a time!*

There are those that would say, "We must attack all of it," and I say, "Go to it, but remember how large your opponent has grown!"

I believe a questionnaire should be mailed out to all subscribers, anonymously and with a contribution envelope put there for this one campaign. This would tell how really interested they were in stamping out this sort of thing.

What is your number one dislike? Violence, liquor, dope, or sex as portrayed in magazines, movies, etc.? Thence, number two and number three, after you have formed a general opinion report to the magazine (*The Mennonite*).

If you printed my letter it would be interesting to see how many people would respond.

My number one dislike, and I mean number one, is the touting of famous criminals as heroes and stories about how slick some one was at a murder, robbery, etc. *Playboy* is full of this rot, not to mention their exacting details on how to acquire dope and use it! Bah! *Andrew M. Wightman, 12765 Perris Blvd., Sunnymead, Calif.*

A clever ploy

Dear Maynard: The thing on smut in a late issue was certainly a clever ploy. Throwing this bit of emotional, alarmist, and religiously justified Right Wing propaganda right into the middle of your usual fare of emotional, alarmist, and religiously justified Left Wing propaganda should help to temporarily disorient your conservative critics. And while they're busy writing letters ("Well, Mr. Editor, I'm glad to see you've finally published a *Christian* article for a change . . ."), you might even be able to sneak in something else by Kirkendall.

On the other hand, it seems to me that you had to compromise somewhat with the standards of truth that *The Mennonite* usually upholds. *Steven L. Goering, 4626 S. Woodlawn, Chicago, Ill. 60653.*

Brink of moral disaster

To the Editor: Re: *The Mennonite*, Oct, 28, 1969. I want to thank Levi Keidel for his article "End of the road for the church?" Well written. God's blessings. News—H. B. Schmidt. Thank you for speaking up. Arline Kitch, I hope you also read Ella May Miller's article. If women concerned are getting newsstands cleaned up, they are going to know what's there. I pray God will soon send us God-fearing men to write for our youth section.

To you who think mass sex education is the answer, let's look at facts as they have been proven. Let's learn from history in the past and history in the making. Sweden as an example —they have had sex education two decades. One of every tenth child is born out of wedlock. Birth controls in as low as ninth grades should have brought less abortions, yet the number of legal and illegal abortions has risen sharply. The incidence of venereal disease has increased at such an alarming rate that Sweden is recorded as having the highest venereal disease rate in any civilized country.

It does not appear, as some say, that sex education has helped, but rather, it has made the situation worse. "Enlightenment" has blighted and debauched the nation to the point that some predict a complete breakdown of the nation which parallels the decline and fall of ancient civilization. Sweden is a powerful illustration that mass sex education does not work. Therefore, such education does not serve to eradicate social, moral evils, such as prostitution, illegitimate children, and venereal disease, etc. American educators and parents should regard with great alarm the mounting evidence against mass sex education and take appropriate action before our nation is brought to the brink of complete moral disaster.

Let us pray for God's guidance and authority. *Mrs. Roland Epp, Lushton, Neb. 68383.*

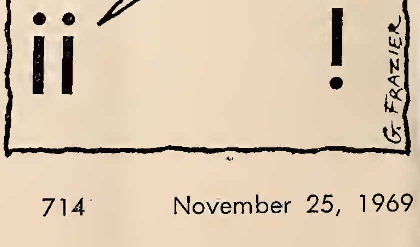
Poverty resolution

is Resolution
an appropriate word
to describe
the response of the church
to poverty
or is Poverty
the appropriate word
to describe
the response of the church
to resolutions
Peter J. Ediger, 5927 Miller Street, Arvada, Colo. 80002.

Personal plan to help poor

To the Mennonite: Million-dollar poverty fund sounds great—most of these plans do! I have a simpler plan. Since education is the key to solving dire poverty conditions and since there are many young persons who are seeking to break out of poverty but do not have adequate funds, why not (adopt) a poor young person and help him go to school? If this is a colored individual, then you will also be helping the race problem. If this is an unbeliever, you will have an opportunity for personal Christian outreach.

If you send him to one of our church-related schools, you will help him and our schools. You might band together with your friends in this venture. This million-dollar fund will not burden our Conference budget—it will work. This is a personal plan tailored for you if you really love the poor. *J. O. Schrag, 220 Grand Bldg., McPherson, Kan. 67460.*


I THINK HIS SERMONS WOULD BE BETTER IF HE DIDN'T GET SO EXCITED AND EMOTIONAL.
G. FRAZIER

MEN

I was there

"You can't keep the interest of the class if the lesson isn't interesting," commented an education committee member at the meeting of the Sunday school teachers. "I wouldn't be interested, either, in all those old stories that go back thousands of years. We just need to teach about Christ and God and salvation."

And that's the key to communicating the gospel. But can we just teach about Christ and God and salvation by cutting off the ancient? Besides, what is ancient? It seems to me I have heard it said that anyone over thirty already bears the moldy smell of age. To cut off the historic past from the Christian faith, in order to make it relevant, would leave us a God created by modern means, wouldn't it? He would be a product of the scientific age. Now such a *god* would not be altogether powerless, and he could prove to be tremendously interesting, especially to a class of students who are *with science.*

But then, that is probably not what the man intended to say in the first place. It is only something we say he implied and that, again, goes to show the difficulty of communication. And that brings me to what I meant to say in the first place. The preacher's task is to communicate the gospel, the roots of which lie buried in history, to a generation that tends to reject history and live either only for the present or dream only of the future. To do this, the preacher needs to know not only the gospel but, also, the generation to which he is preaching. He needs to take the contemporary thought forms as well as the contemporary vocabulary and fill them with Christian content. He needs to be "a workman who rightly divides the Word of truth." Which leads me to the main purpose of this article.

The preacher needs time to prepare for his preaching; he needs periods of concentrated study, and opportunities to grow in knowledge in the various fields of study. This need has been partially met by a study reserve fund set up by the board of education. This is a budget item which makes it possible for a limited number of active ministers to go back to school. Among the various contributors to this fund is the Company of 200, which plays a major role in this work. All across Canada, laymen have seen the need and responded by committing themselves to a definite contribution. Together, these laymen form a company that seeks no greater goal than to make money available for the study reserve fund. And this money goes exclusively toward the cost of a term of study for some minister or ministers.

Theirs is a noble cause. They are helping to build a more-effective channel of communication. May the Company expand. Why do I laud the Company so? Well . . . yes, you guessed it. You see, I was there. Would I go again? Well! maybe if the company was big enough. . ."

Jake Harms.

Canadian Men meet

Jake Krause, Vauxhall, Alta.; Abe Hiebert, Steinbach, Man.; Henry Isaac, Carmen, Man.; and John Wiebe, Carrot River, Sask., are four pastors who received $1000 bursaries to continue their education.

Canadian Mennonite Men, an organization which, only a year ago, was asking whether it ought to fold up, held its annual meeting at the conference in Saskatoon with a record attendance of over one hundred men. For the first time, the group included many deacons who, traditionally, met with the ministers in their annual meeting.

Most of the morning meeting was devoted to routine business, including a lengthy discussion of the Company of 200. Since the conference, the Company of 200 has gone over the top with 209 members, to date.

The annual meeting also expressed keen interest in promoting boys' work in the churches. The opinion was divided as to whether we ought to become involved with well-known organizations, such as Boy Scouts, or whether we ought to promote Mennonite Boys League. The executive was asked to study the possibilities for a deeper involvement in boys' work.

The major topic for the morning was a discussion of the "Role of the deacon in our day," which was cut very short because of other business. It was, however, picked up again at the banquet in the evening where Erland Waltner spoke of "New Roles for the Deacon."

For the 1969-70 study reserve, bursaries went to: Menno Epp, Abbotsford, B.C., Mennonite Biblical Seminary; Abe Hiebert, Steinbach, Man., Canadian Mennonite Bible College; Frank Isaac, Steinbach, Man., Mennonite Biblical Seminary; Henry Isaac, Carman, Man., Canadian Mennonite Bible College; J. K. Klassen, Vineland, Ont., Mennonite Biblical Seminary; Waldemar Klassen, Richmond, B.C., Goshen College; Jake Krause, Vauxhall, Alta., Canadian Mennonite Bible College; John Wiebe, Carrot River, Sask., Canadian Mennonite Bible College; George Franz, Edmonton, Alta., Canadian Mennonite Bible College.

Editor, Willard Unruh, North Newton, Kan.

Bible promises to Israel

Maynard Shelly

Christian Arabs have a hard time reading the Bible.

The language of the Bible is filled with references to Israel; over two thousand five hundred.

"Blessed be the Lord God of Israel" (Ps. 41:13) is one. Reports that "the Lord had fought against the enemies of Israel" (2 Chron. 20:38) are more foreboding.

For the Arabs live in or near a modern state called Israel. The Arabs have resisted—nonviolently and often violently—this nation since its founding in 1948. Israel is regarded as the enemy of the Arabs. And while most Arabs are Muslim, yet many are Christians and the words of the Bible perplex them.

"The hardest work of any minister in the world is to be an Arab minister living in Israel," Naim Ateek tells you. He is one. He is the minister of an Episcopalian church near Haifa.

"Now we know that the church is the Israel of God," he says. "But the people are simpleminded.

"It is very frustrating. You know that some of the ministers of this land see Israel as the fulfillment of prophecy. How often does a prophecy have to be fulfilled?"

You know that the Arab Christians are not the only ones who find the reading of the Bible difficult when it comes to a mention of Israel. So do Christians in North America. And so do Jews.

The Muslims feel that the Jews have exploited Christian reverence for the Bible to support modern Israel.

Walid Khalidi, a Muslim professor in Beirut, tells you, "The greatest allies that they have had is the Protestant Church and the concept of the return. As understood by the Zionist Jews, the timetable is set by man. This concept overrides all the human realities in Palestine.

"What is ironical is that the Zionists themselves do not believe in the concept of the return. But they have captured the imagination of large communities in Britain and the United States."

You discover that modern Israel has indeed captured the imagination of many Protestants when you visit the Garden Tomb in Jerusalem. This shrine preserves an alternate site for the resurrection of Jesus. It is a garden; no church or altar has been built over it to obscure the view as in the case of the Church of the Holy Sepulchre in the Old City of Jerusalem. The place appeals more directly to western styles of piety which prefer to see things as they were or might have been.

The Garden Tomb is maintained by a British religious agency. Its warden is J. W. van der Hoeven, a young Dutch clergyman who conducts worship services in the Garden.

His sermons strongly proclaim the modern state of Israel as the fulfillment of biblical prophecy and defend Israeli foreign policy more stoutly than the government itself. He proclaims a doctrine of a second chance for Israel and for all of the world.

"Jerusalem rejected Jesus once," he tells you, "but the city is going to get a second chance."

He describes the rise of modern Israel as fulfillment of Ezekiel's vision of the dry bones restored to life.

"First the bones came together, but it was not a body. Then muscles began to fill in. The old muscle that used to unite became alive—Hebrew, an old language, was revived."

Israel, as van der Hoeven sees it, is the fulfillment of the petition in the Lord's Prayer, "Thy kingdom come."

"What do you visualize happening when God is going to answer the prayer of all these people? The reality of heaven is going to be the reality on earth. Both Old Testament and New Testament point to the Holy Land, point to the Middle East as the place where the history of the world will culminate," he tells you.

"What prophets wanted to see and we don't see it. God is going to send His kingdom in Jerusalem. Jerusalem is going to have a second chance.

"Like the brothers of Joseph, the Jews have come here for grain, for hunger. They have not come here to meet the Messiah. But they will. This nation will see God in a day.

"With this second chance for Israel, the whole world will get a second chance."

Having established Israel's divine right to Palestine, van der Hoeven finds it easy to overlook the discomfort that the state of Israel has brought to the Palestinian Arabs.

The Arab refugees are being exploited by the Arab countries. "For the world, a facade is kept up, but they despise the poor refugees."

Arab refugees might have been resettled by the Arab nations "if they would have done to their refugees as the Jews have done with their refugees."

He concludes, "God loves everyone, but He has a special relationship to the Jew. God is not a computer. He is highly personal. If you want to know Him, you have to know the address of the people He loves. It is no choice against the Arabs that you make when you support the Jews."

This is one interpretation of Israel and one way of reading the Bible. It appeals to many Christians and van der Hoeven tells them what they want to hear.

But other theologians and Bible scholars read the Bible differently.

In Jerusalem, you meet Millard Lind, an Old Testament scholar who is completing a year of Bible study in Israel.

Lind sees in the Bible "a new kind of government, a community founded on the grace of God and upon suffering which simply trusts in the Word of God."

He sees in the Bible a struggle between the old community of man and the new community of promise. The old is based on violence; the new on faith and love.

"It all goes back to Moses. He used the old way to deliver Israel: he kills an Egyptian.

"After a time in the desert, he uses the prophetic word: 'Let my people go.' He uses the word and miracle."

Hugh Harcourt, a professor at the American University in Beirut, tells you, "The God of the Exodus calls the people to be a mobile, ready servant. This is true of the people of the

Old Covenant and the New Testament."

The struggle between the two ideas of community can be traced through the Bible. A dramatic clash comes in 1 Samuel 8 when the people ask Samuel, "Give us a king to govern us . . . that we also may be like all the nations, and that our king may govern us and go out before us and fight our battles" (vv. 6, 20).

Samuel is crushed by the request. But God says to him, "They have not rejected you, but they have rejected me from being king over them."

Lind notes the same antikingship strand in the Bible mentioned by Harcourt. Chronicles emphasizes David, not as king, but as leader of worship. Isaiah speaks of the prince of peace. In Deuteronomy, the king is not to have a standing army or a harem, but he should be a student of the law.

"World understanding is that kingship is the gift of the gods; but in the Bible, kingship is the revolt of man."

Though God's people choose kings and pattern their governments after the governments of the world, it is not the ultimate will of God. We see the prophets as those who bear the Word of God against the king who is the enemy of God. The prophets do not allow the people to forget that kingship is not the pattern of God's community. They hear the voice of God saying, "I have given you kings in my anger/ and taken them away in my wrath" (Hos. 13:11).

Israel with its kings cannot save itself. Other nations with stronger armies and stronger kings conquer first the northern kingdom and then the southern kingdom. Conquest and exile are judgment for rejecting God.

But even after a remnant of the exiles return to their land, the kingship notion persists. The Apocrypha records the exploits of the Maccabee family who establish themselves as kings between the time of the Greek and Roman occupations of Palestine.

So during the time of Christ, the controversy of a king for the Jews after the pattern of the Maccabees

Masada in southern Palestine where, according to tradition, the Jewish defenders committed suicide rather than surrender to the Romans: It wasn't the Masada fighters who saved Israel, but it was saved by those who took the way of the word.

was a live one. Many of the Jews wanted to throw out the Romans and get back to life with their own kings.

Harcourt says, "We confess a Lord and Savior who in His life and work rejected Maccabeeism. The devil who appears again and again is not ethical or sexual, but political.

"This Lord and Savior rejected to the bitter end Maccabeeism which attempted to drive out foreign elements and establish a pure Jewish state.

"Modern Israelis will say that the modern state is the triumph of Maccabeeism."

Harcourt sees the choice as clear-cut. "You have to support Jesus Christ or Maccabeeism, but you cannot have it both ways."

Shortly after the time of Christ, the Jews did try to establish the Jewish kingdom. The Romans suppressed the revolt with the destruction of Jerusalem in A.D. 70. But still some Zealot bands held on. Three years later it ended with the siege of Masada, a Dead Sea fortress held by nine hundred Jews who, in the end, all committed suicide rather than surrender.

Modern Israel preserves two shrines that preserve its contact with ancient Israel. One is the Wailing Wall, the remains of the retaining wall to Herod's Temple; and Masada, the fortress in which the Jews fought for their idea of a nation until the end.

Lind tells you about one of his Jewish friends in Jerusalem. "Our neighbor says the Wailing Wall turns her off. The only thing that does anything for her is Masada.

"Basically, she represents the new generation in Israel."

The history of Israel shows that "it wasn't the Masada fighters who saved Israel, but it was saved by those who took the way of the word: this weak and ineffective way."

What this means for the Christian church is that it must be a community of grace and suffering that claims man's total allegiance.

J. W. van der Hoeven, warden of the Garden Tomb: "Jerusalem rejected Jesus once, but the city is going to get a second chance."

Lind gives an illustration of what this means. "What did the church say when it talked to people who were non-Jewish? Not 'Jesus is Christ,' that was Jewish; but 'Jesus is Lord,' as over against 'Caesar is Lord.'

"For today, we would say, Jesus is your political leader."

A phrase that bothers Arab Christians comes from the Christmas song, "Born is the king of Israel." For them and for all Christians, Lind says, it means that Jesus is a new kind of king.

"While the Bible deals with history, there is a new kind of history, a new kind of ethics, therefore, a new kind of community."

The community is to be a suffering community, according to the example of Jesus who "suffered under Pontius Pilate."

MASADA
שנית מצדה לא תפול
SHALL NOT FALL AGAIN

But this isn't what happened in much of Christian history. Says Lind, "The newness of the history of the Bible is an upside-down history.

"Jesus turned things upside down and the church turns things right side up and paganizes the whole thing."

The church has not been the suffering community, but during many centuries has caused the Jews to be the suffering community.

"The church has played the part of Pilate and the high priest and the synagogue played the part of Christ," says Lind.

"The Jews, tired of being persecuted have now turned things around too."

The judgment that the Bible brings to bear on modern Israel is the same that the prophets applied to ancient Israel. And it is the same judgment that must be applied to the church.

"I see present-day Israel as a mixture of faith and unbelief," says Lind. "Faith, because every synagogue faces Jerusalem; unbelief, because Israel has taken the sword."

Harcourt notes the failure of both Christendom and Judaism to perceive the new community. "We must say that the people of God is not to be like other people.

"When Christians are finally beginning to withdraw themselves from the political establishment, just when we are beginning to gag on state religion, it is deeply ironic that we support the Jews in becoming entangled in a large political establishment.

"Do the Jewish people need to sit on a plot of ground? I do not believe so. But even if the answer is yes, they must live there in a pluralistic accommodation with the Arabs.

"In order to be Jewish, there must be justice for all who live on the land."

Chief stumbling block for all Christians, especially Arab Christians, is the concept of the chosen people. Who are the chosen: ancient Israel, modern Israel, or the church?

Sami Khoury, a physician in Amman and an Arab Christian, tells you, *In order to be Jewish, there must be justice for all who live on the land.*

"I see the Christians as the chosen people. The heirs to the prophecy are the believers. The promised land is the hearts of the believers. The chosen people is in the Christian church. Galatians 6:16 says 'upon the Israel of God' referring to the church. There couldn't be a clearer statement."

Many Jews, of course, do not regard themselves as the chosen people in the biblical sense. In fact, a Jew can live in Israel without being religious.

"They don't want to be chosen people," says Robert L. Lindsy, a Southern Baptist missionary working in Jerusalem. "They want to be like everybody else."

Which puts us back into the Book of Samuel where the people chose a king because they wanted to be like everyone else.

How ought Christians then regard the Jews? They are like other non-Christians in need of Christ though with the difference that they have had a special history that relates them to God.

"When Paul recognized that Jews without Christ are unsaved," says Lindsy referring to Romans 9-11, "he recognized that they are still there. They still have the divine-human artifacts—these do not save them no more than a Bible saves me. But if they follow these things, they will be saved."

Jews can be part of the new community of grace which Jesus proclaimed and which Jeremiah had also announced (Jer. 31:31).

"Maybe Jeremiah did not envision non-Jews," says Lindsy, "but he certainly would not have excluded the Jews."

The Middle East crisis is a political crisis. But it is also a human crisis and a religious crisis, because the land is a religious land with many people who think religiously. The religious angle may well be the angle that determines whether peace can come to the Middle East. The future of American foreign policy may well depend on whether American Christians support Israel as a special nation that can do no wrong because it has been chosen by God or whether it is a nation like other nations and must be judged by the justice with which it treats its citizens and neighbors.

You visit Kibbutz Lavi, one of the communal settlements in Israel in which families have put their resources together to reclaim the land. Lavi is also an orthodox Jewish community.

Yitro Jacobs, a member of Lavi who came to Israel from New Jersey, expresses the feelings of his people.

"Everyone over Israel is looking forward to the day when we can live in peace with our neighbors—looking forward to this day," he tells you.

"We are impressed with what has been done in this country. We could do more if we did not have to spend so much on defense. There is much that we could teach our neighbors and much that they could teach us."

As Jacobs shows you around the green gardens of the kibbutz he stops to point to the entrance to an underground bomb shelter. He laments the need to spend money on such shelters and the need to frighten children with air-raid drills. Again he hopes for peace.

Then you ask him about his understanding of recent history in Israel and its religious meaning.

"We see the setting up of the state of Israel as preceding the messianic age. My belief has been strengthened by the return of the temple site in the Six Day War of 1967. This was a miracle."

Does he wish to see the temple rebuilt, you ask?

"We still don't see how the temple can be rebuilt, but if one miracle happened, other miracles can still happen."

He defines the messianic age for you: "A day when war will end, the temple is rebuilt, and we can worship the Lord as we did."

As you walk past the air-raid shelter again you wonder how much simple religious hopes such as this have provided fuel for the engines of war that stain the earth with blood in this land called holy.

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COVER

"Flight" by the late Belgian artist, Rene Magritte, is one of the designs contributed by UNICEF, the United Nations Children's Fund for its 1969 Special Edition Card. Proceeds from the sale of the cards aid the world organization in its worldwide program of aid to children.

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The grace of trust

". . . AND HERE ARE the controls which operate the reel and the header. These levers control the threshing and acceleration speed. This level operates the auger to empty the bin, and this diagram shows the gear arrangements. Well, that's about all there is to operating this machine and I am sure that you can handle it."

I wasn't quite so confident several afternoons later when the weather and ground conditions became dry enough to harvest wheat and I took the controls of the new harvester with all its latest improvements in automation. And I have wondered since who was the greater fool in that experience—I for being willing to help my neighbor who was unable to operate the machine because of other emergency obligations, or my neighbor friend for allowing me on his new harvester knowing that I had not had any previous experience operating such a machine. But luckily for me—and him, I experienced no difficulties and enjoyed the afternoon and the change of pace from my pastoral duties.

The grace of trust which my neighbor practiced is all too often found lacking among people, even among Christian people. It is the ability and willingness to be entrusting. He was willing to entrust into my *green* hands his large investment in a piece of farm equipment and let me do the best I could, without him being there to offer guidance and assistance. It was necessary for him to entrust the total operation to another person, for good or ill!

The Apostle Paul was extremely critical of the Christians at Corinth for their lack of good moral conduct and their lack of love toward one another, yet he was also able to say to them, "I rejoice, because I have perfect confidence in you" (2 Cor. 7:16). Though they had failed in many ways to fulfill their high calling in Jesus Christ, Paul is nonetheless filled with the grace of trust toward them. He has confidence that they will come to manifest the love of Christ in their lives and in the life of the church.

The man or woman who lacks a spirit of trust in others is to be pitied, for he lives in a constant state of fear and mistrust and doubt. Nothing is ever safe or sure unless he himself has approved it. Such a person is like a hen that tries to sit on all her own eggs (and does a poor job of it) because she is afraid that another hen might crack one or not keep it warm enough!

My trust in another person may be misplaced or misused but that does not make it any less worthy. While it is often difficult to allow others to discharge their responsibilities in freedom, to allow for mistakes and false judgments and even failures, and to continue to trust them even in the more difficult situations, it is a grace which is necessary for our living with others. We find we have to entrust our wife, our children, our community leaders, and our church leadership; but all too often, we are glad to be entrusting only when we are confident the outcome will be favorable for us.

Potiphar and Pharaoh were two men who knew little, if anything, about God, but in their actions toward Joseph they evidenced the Christian grace of trust. Potiphar took a young slave and appointed him head of his house. And Pharaoh, despite Joseph's prison term as the accused seducer of Potiphar's wife, entrusted him with the Egyptian food-administration program. How many of us could match the stature of Pharaoh who entrusted the physical well-being of the nation into the hands of a foreign slave with an unsavory prison record! To our shame as Christians, today's humanist often unwittingly reveals the spirit of Christ more than we.

We dare not forget the confidence that God has placed in us as His children. He has saved us and entrusted us with the gospel which has the power to save. It is certain that we have not merited this trust. God has been entrusting toward us; ought we not be more entrusting toward others?

Wendell Rempel

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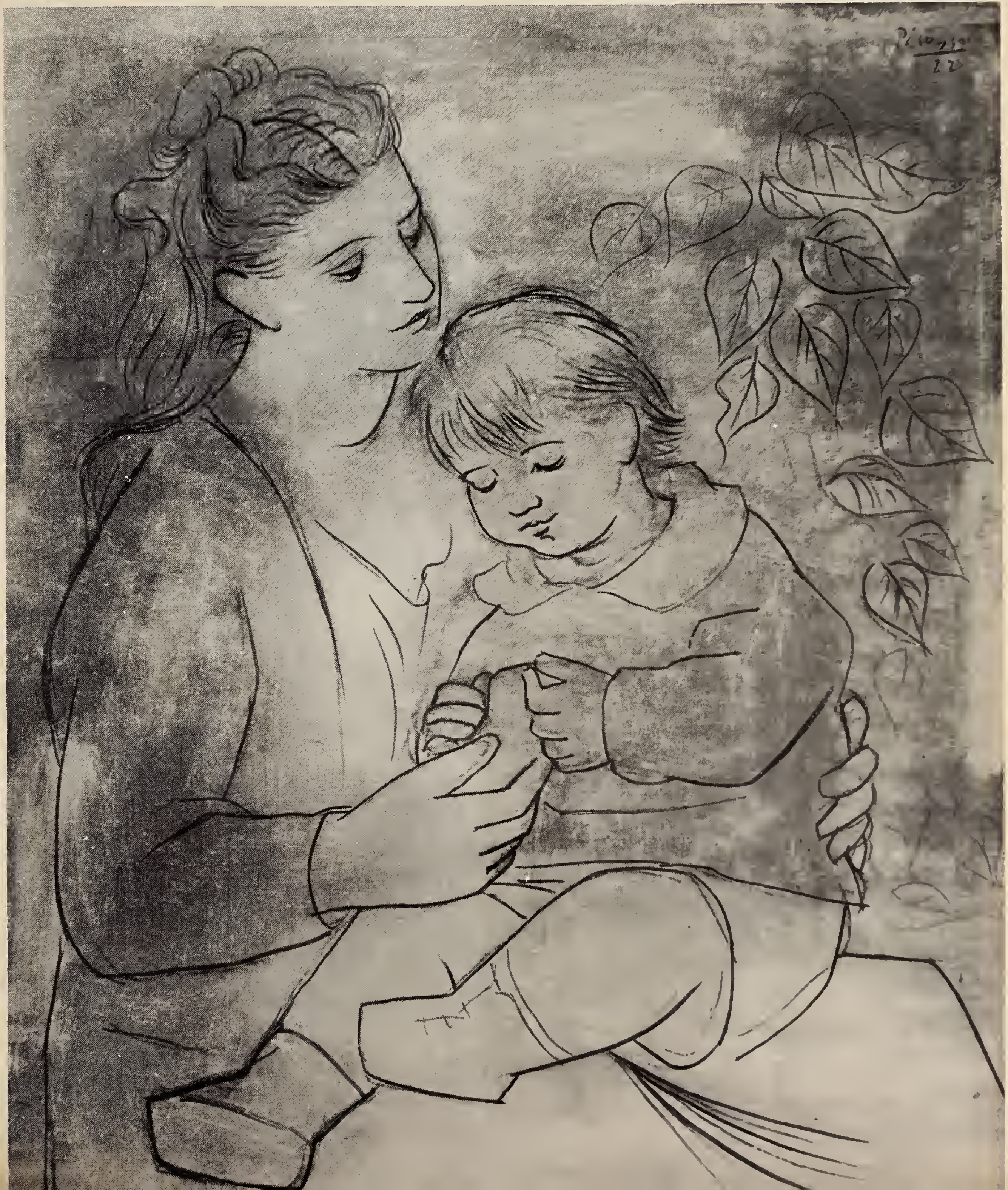
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

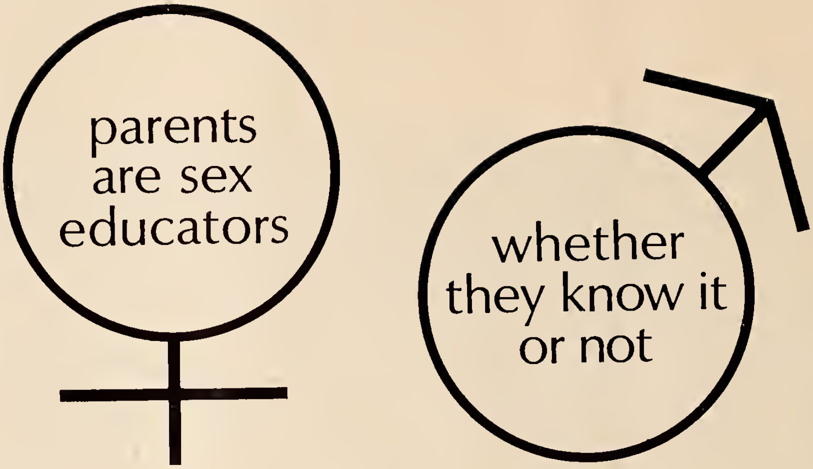
THE MENNONITE

84:44 DECEMBER 2, 1969

"Mother and Child"—Picasso

Baltimore Museum of Art





parents are sex educators whether they know it or not

Vivian Ziegler

"My parents never told me a thing about sex."

"Within the four walls of our home, my family lived like a miniature nudist colony—until my sister and I reached puberty, became embarrassed by it all, and stayed, more and more, within the privacy of our own rooms."

"I was eight or nine when I overheard a parental argument and realized Dad had a girl friend. Mom was always kind of sad and moping around, and I never saw my parents kiss!"

"The enjoyment my parents find in each other is contagious. Even after twenty-five years of marriage, Mother cuddles up to Dad on a couch; he often idly strokes her hair or gives her a teasing love pat as she walks by."

Sex education is unavoidable. It is occurring at every moment in a home where human beings live and love together. Words are a minor factor, for all-important attitudes are caught rather than taught. Long before the time most parents feel they should have a talk with Sally or Freddie about the birds and bees, the mold of sexual conditioning has been set. The well-intentioned but awkward attempt to put sex education into words often appears to the child to be late, lacking in honesty, and ludicrous.

God created humans to be intellectual, emotional, spiritual, social, *and* sexual beings. When He appraised His work (as recorded in Genesis), He considered His structural and psychic design of man and woman to be "very good." Reproduction of our species depends upon sex, and every normal parent wishes not only that his child will ultimately find personal fulfillment in his interpersonal relationships, intellectual achievements, and religious insights but in his sex life as well. Yet, many who mean well sabotage this dream from the day their child is born!

A child arrives with all the biological equipment required for being a male or female. Within each one is the innate capacity not only to produce sperm or eggs but to express love and experience intense pleasures through sex. After puberty, the biological mechanisms are matured and ready for reproduction, but whether their functioning will be expressions of love or pleasurable depends upon the emotional climate of the home. Frigidity, impotence, homosexuality, lesbianism, promiscuity, sexual repression, and exhibitionism are not physical but emotional disturbances, resulting from early and negative sexual observations in the home.

"I treat each child the same," declare some parents. In our society, this is completely untrue. If the parents are themselves relatively normal and healthy, they will train their boys to be boys and their girls to be girls. Few little boys are interested or encouraged to play with dolls, have tea par-

Words are a minor factor in sex education. Attitudes are more often caught than taught.

ties, learn embroidery, experiment with lipstick, or bake cakes in miniature ovens. Not that these activities are wrong or uninteresting, but the little boy is learning to be a man, and he observes and is taught that these are not usually among the major activities or interests of men. Instead, he receives and enjoys transportation and building toys, the mechanical, and those identified with active sports.

Many a woman dislikes and fears sex or is emotionally incapable of enjoying it because she has never learned deep in her unconscious mind to "enjoy being a girl." Buying a little girl a roomful of dolls or the latest in miniature kitchen equipment will not make her glad of her role if she is around a mother who complains about the *drudgery* of housework, the *nuisances* her children are, and discusses with friends the *pains* of childbirth, the *curse* and *misery* of menstruation, and the *freedom* and *animal passions* of men. "Just the way my mother treated a menstrual stain —the expression of disgust on her face and her vigor in attacking it—makes me feel this function (and myself included) was filthy and dirty."

By observation, little girls early learn that boys have an extra physical appendage which they do not have and they may consciously (or unconsciously) feel deprived and envious if the joys and advantages of being girls are not equally and unspokenly observable. Likewise, boys fear they may sometime be punished and have their penis cut off (as it appears to them has happened with girls). If a girl grows up trying to be the son she feels her parents wanted or competing to feel worth as much as (or to be better than) a male, is it any wonder she has difficulty in responding to sex as the feminine person she undeniably and biologically really is?

Among the ways of expressing love, sexual intercourse excels as the ultimate, deepest, most fulfilling, and most satisfying. To *give* one's mate sexual completion brings joy, reassurance, and pleasure in one's *own* sexuality. While growing up in the current sexplosive atmosphere with its mate-swapping, unmarried "marrieds," hippie communal families, and open pornography, today's youth should be shown that not only are these activities morally wrong, but they are personally unfulfilling and conducive to the loss of self-respect. Even hedonistically speaking, the "bits of fun" attainable from successive affairs (before the remorse, guilt, and emotional strains the break-ups cause) are incomparable with the variety, experimentation, complete openness, and honesty that are possible with one loving partner through the years within the stable and accepted relationship of marriage . . . thus it is *worth*

We are sexual beings and are interested in sex, even while trying to deny to ourselves and to our children that we are.

waiting for! In commenting upon the standing line waiting to see the current film, *I Am Curious (Yellow)*, Hugh Downs observed that it is sad to see so many adults who have to get their sexual thrills vicariously by going to a public theater and merely observing the experiences of others on the screen.

It *is* difficult to put into words the rightness of sex in the right circumstances and the wrongness of sex in the wrong circumstances without giving the child the idea that sex that is pleasurable is always wrong. A brief marriage ceremony is inadequate to release many girls from years of taboos and *dont's* into sexually receptive and aggressive wives. Likewise, some men unconsciously feel sex is wrong with decent girls like their wives and are impotent in marriage, capable of sex only with promiscuous women whom they disrespect. Divorced from love, sex is purely a biological union and less than God intended it to be—even in marriage!

Children learn to use sex as an expression of love by observing the closeness of their parents and by enjoyable physical contacts beginning in infancy. Holding and cuddling the infant, embracing and stroking the young child, an occasional kiss or affectionate slap on the shoulder of the adolescent are all subtle ways parents are teaching that love can be expressed physically. Enjoying the feel, the sight, and the smells of the skin and body and accepting bodily functions as natural and right begin with diaper changing, including the remarks made, facial expressions, and the way the genital area is handled and cleansed. Parental reactions to masturbation and sex play can make children feel their pleasurable sensations are good (but there are better things to do now) or are horrible, a sign that they are *bad* persons, and thus such pleasures must be secretive or repressed.

The *true* story of reproduction is so marvelous that it is really puzzling why so many good parents hope to improve on it by substituting the stork or the doctor's-bag fables. Learning the correct terms for body parts and functions at the *beginning* is easier than later discovering that "weenie" means penis or "number one" means urinating. If more parents would explain to their children in a matter-of-fact way what the four-letter words scribbled on public washroom walls meant, their secretive, furtive, and naughty function and fascination would diminish. The usual reaction of shock and denunciation by parents keeps these words in high esteem by the gutter-minded.

Christians should be alerted that the issue of teaching sex education in the public schools is being exploited nationwide today by a right-wing minority who are distorting facts, name-calling, and labeling it a communist-inspired scheme. The misrepresentation, vehemence, and emotional furor these people raise reveal their own fears and hangups about sex. God created us male and female, and we should accept that fact and be eager to learn about the differences. Basic sex attitudes *are* being taught in the home, even if no words are said. We do not object when children are taught the correct names of their tibia and esophagus or the functions of the thyroid gland or liver. But inconsistently and ostrichlike, we object to their learning the proper names and functions of the sex organs of both sexes. We encourage them to learn about smallpox and cancer but want to remain silent on the causes, effects, and cures of veneral disease. We deplore premarital pregnancy and abortion, yet denounce and inhibit the dissemination of birth control information. While we say we condemn obscenity and pornography, *Portnoy's Complaint* is predicted to be the best-seller book of the current year; and films, shows, and magazines featuring nudity, promiscuity, and sexual perversions are highly popular.

Obviously, we *are* sexual beings and are interested in sex, even while trying to deny to ourselves and to our children that we are. God intended it that way, and we should accept our masculine and feminine roles, enjoy them, and thank Him for creating us this way.

Although the school can become a valuable asset in teaching the physiology of sex, Christian attitudes and moral values are assimilated and learned at home. Parents should teach how to love persons instead of merely using them, how to love with a giving spirit rather than seeking one's own pleasures and advantages, how to love forgivingly without holding spite and practicing retaliation for wrongs, how to love and act responsibly, accepting the joys, duties, and burdens of the consequences.

Sex education classes seldom cover these areas, nor should they; and sex learned via Hollywood, pornographic literature, or the street ignores these values completely. The school's sex education classes can lessen the problems of premarital pregnancy and venereal disease, but without guidance from the home and church as to the responsible use of sex, our children are still vulnerable to promiscuous experimenting, trial marriages, sexual irresponsibility, and mistaking sex desire for mature love. We cannot blame these actions on the presence or absence of sex education classes.

The reassuring fact is that if you as a parent *accept* your own sexuality and find joy in using it as a method of *expressing love* to your mate, you *have* very actively been giving sex education to your children since their birth in a positive, spontaneous, healthful, and God-intended way. Consequently, you have nothing to fear from any public school program which will merely give supplemental and factual support to what you've taught by living and loving together at home. Wanted: Parents who teach sex education—there is no other kind!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Youth dig summer service

ABOUT 170 HIGH SCHOOL- and college-age young people took part in this year's summer service program under the Commission on Home Ministries. This includes 120 high school young people who for two to four weeks took part in twelve Servanthood groups, as well as fifty college-age young people who spent two to three months at fourteen different service areas.

Commented Don Schierling, short-term service director for the Commission on Home Ministries, about the summer, "It is not easy to evaluate the past summer because it was filled with high points, depression, good experiences, bad experiences, help, hindrance, love, and hate." But in spite of the ups and downs work campers agreed, "It was good" and "I learned something."

That Servanthood work camps were most popular with Western District youth is indicated by a breakdown of volunteers according to districts: Pacific, 6; Eastern, 4; Central, 19; Western, 67; Northern, 9; Canada, 15. Total: 120.

Work camp groups varied in size from two to fifteen in each of the twelve units: Waveland, Miss., 9; Upland, Calif., 12; Vancouver, B.C., 12; Blackfoot, Idaho, 10; Minneapolis, Minn., 13; Ft. Wayne, Ind., 14; Reading, Pa., 12; Winnipeg, Man., 15; Denver, Colo., 7; Beatrice, Neb., 7; Wheat Ridge, Colo., 2; Bike Hike, 7. Total: 120.

Fifty college young people served somewhat longer terms in fourteen different locations, sometimes singly, at other times in sizable units. Oklahoma City, Okla., 4; North Gulfport, Miss., 4; Arizona Mennonite Mission, 4; Philadelphia, Pa., 6; Markham, Ill., 2; Wichita, Kan., 1; Meadow Lake, Sask., 2; Lame Deer, Mont., 5; Vancouver, B.C., 1; Houston, Tex., 6; North Battleford, Sask., 11; Fort Wayne, Ind., 2; Crosslines, Kansas City, Kan., 1; Fellowship of Reconciliation, San Jose, Calif., 1. Total: 50.

Asked to comment on what they learned during their summer, work campers responded in a variety of statements.

Vancouver: "I learned to appreciate the retarded children and their view on life' . . . 'a little on how to care' . . . 'that being a Christian is a really groovy thing and I'm trying to be a better one.' "

Blackfoot, Idaho: "I learned 'a little more about myself' . . . 'I will *never* laugh at a retarded person or someone who is different' . . . 'to feel more at ease with mental patients and that they are more normal than people give them credit for' . . . 'there is a fine line between sanity and insanity.' "

Minneapolis: "I learned 'to open my mind to different viewpoints and others' opinions, not just the Mennonite opinion' . . . 'to be more on my own and take on larger responsibilities' . . . 'some facts about Negroes—I'm not going to look down on Negroes anymore' . . . 'to strengthen my belief for *peace* and of being a conscientious objector' . . . 'that work camp costs money, but every bit is worth it.' "

Fort Wayne: "I learned 'to live with other work campers and volunteers' . . . 'after seeing the way they [boys and girls] reached out for love and attention, to appreciate my parents and family much more' . . . 'that everyone I meet has his own problems and can't be regarded as just a "thing" with no feelings.' "

Reading: "I learned 'to talk frankly with the other work campers about religion' . . . 'we were able to show love by just listening to their problems' . . . 'not to be afraid to talk about and practice my beliefs openly because of this work camp.' "

Waveland: "I learned 'to relate to people in the South' . . . 'I had built some prejudices against people different than I and this has changed' . . . 'that He was more than just a God who didn't care, who lived away up there.' "

Wheat Ridge: "I learned 'just more about people in general' . . . 'I'm not the only creature alive' . . . 'to love those whom I thought I couldn't love.' "

Upland: "I learned 'that not only is there a need here [in Upland] but also in my own hometown' . . . 'that those guys [in boys' club] don't need a baseball bat in their hands half as much as they need someone to talk to and understand them' . . . 'that I have gotten more out of this experience than I gave.' "

So almost two hundred young people last summer claim they gained a lot, much more than they gave.

Service in Yugoslavia Couldn't beat work quotas

"After working in Yugoslavia for two years, there is very little that we can point to and say, 'This we have accomplished.' The hole where the garbage is dumped might be somewhat fuller and several pieces of playground equipment have been set up, plus several hundreds of trees have been planted. This is little to show for two years' work," wrote Stan Shetler, Blountstown, Florida, a returning Paxman in his termination report for Yugoslavia.

Shetler and Murl Dirksen Flagstaff, Arizona, had begun MCC's experiment of placing Paxmen in Communist-ruled Yugoslavia to demonstrate service and understanding in the image of Christ.

"Just why did we come, if this is all that we accomplished? First of all, the work was a secondary aspect of our stay, but necessary for providing a reason to be in the country. A much more important reason has been the possibilities of helping to set up bridges of communication between the East and West," Shetler continued.

The fellows worked at the Debili Rtic, a camp of the Slovenian Red Cross, serving needy children. In the summer months, several hundred are sent to this Adriatic health resort, but even in the winter the caring and healing ministry is continued.

The Paxmen, called by the Red Cross, were directly responsible to Susanna Soster. "Problems that occurred in regard to our projects were discussed with her. She was always willing to listen, but slow to go beyond herself in helping," Dirksen wrote.

The fellows soon discovered that if they wanted things to be improved, they had to make the first necessary contacts and then present the program to the Red Cross and ask them to put their good name to the project. Unfortunately, this was a discovery which they feel they made late in their term of service.

They had two major goals in mind as they worked on the project. An important one was to make contact with people. They worked with some people daily and many of them lived on the campgrounds so, at times, it was like one big family. They enjoyed helping the other people in the afternoons, which made the people happy and built some good friendships.

Other contacts made were with work campers who visited during the summer months. Students from many Soviet-bloc countries came as part of the camps. Dialogue was always interesting and enlightening between the two groups and the students enjoyed practicing their limited knowledge of English with the fellows.

The actual work part of the assignment was demanding. Since they were volunteers, they were called upon to do many tasks that the others in the camp did not want to do themselves. Their main duty was grounds maintenance for the fifteen-acre camp on which a peach orchard and grape vineyard are located. The fellows were also called upon to weed flower beds, trim hedges, and clean the streets and gutters.

Many times, these duties were performed after the set working hours of the day. They worked these hours not only to fill the extra time, but also to convey to their fellow workers the concept of service.

Dirksen related a story which questioned their type of service existing in a socialistic state: "We worked several hours a day over the systematic time limit. People noticed this and asked us why, thinking us a bit crazy. It gave us a chance to get in a short testimony and show them how much work really needs to be done. They didn't understand completely and brought it up at their workers' meeting. After that, they informed us we shouldn't work past noon and absolutely not past 2 P.M. What should we do?"

After this incident the fellows discovered that they had much time and they had to find ways to use it constructively. During the winter, they were able to devote time to reading and language study. They made trips to see friends and former trainees in nearby towns. Time was spent with the people in the camp as they helped them cut firewood, drove them to town, or just sat and visited with them. In the summer months, they enjoyed playing with the children in their recreational activities. "There was no boredom once we found we had to put out the first effort in making acquaintances," Dirksen added.

Shetler summed up his term of service in Yugoslavia by adding the values gained from their service experience. He feels that in making contacts with the people, both sides have been able to break down the prejudices and ideas of each which had bred fear and distrust.

"Our work at Debili Rtic has been a definite aid to the camp. Not that we worked extra hard, but just tried to keep a different attitude toward the whole situation. For the people here, it was only a job and, therefore, no one wanted to do anything outside his specific assignment. We tried to keep a service perspective on the situation and helped out wherever we were needed, be it in the kitchen washing dishes, hauling the garbage, or planting trees."

Words and deeds

John and Mabel Suderman, Winona Lake, Ind., former missionaries to the Hopi Indians in Arizona, are working on a collection of hymns in the Hopi language. K. T. Johnson, oldest member of the Oraibi Mennonite Church, has written lyrics for thirty-eight Hopi songs in addition to those already in the present songbook. John has been adding the musical notation and preparing the songs for inclusion in a revised and enlarged book.

Zion names shepherds
Emphasis on fellowship

Since September, a committee of seven has been meeting to make plans for an undershepherd program at Zion Church, Souderton, Pennsylvania. They are Mr. and Mrs. Lawrence Bartel, Mr. and Mrs. Frank R. Keller, Mr. and Mrs. Ernest Landis, and Mrs. Gladys Moyer.

What is the undershepherd program? How does it function? What are its purposes? In today's rapidly changing society when numerous organizations and groups are calling upon people's loyalties and support—and many have programs and activities that are worthy of support—the church stands unique.

"The church is unique from any other organization in that it is not founded by man, but by God, and therefore is eternal," states a report on the program. "Being a member of the church, the body of Christ, means that we are all members of a *koinonia*, a unique fellowship. The undershepherd program seeks to unite every member of our church into a fellowship so that it can become a vital, relevant, effective force in the world. We are a part of the church at large, which ministers in all parts of the world. We seek to bring God's truth and justice to all people."

Because members of the Souderton church live in many communities, covering a large geographical area, the committee has divided the membership into smaller geographical areas. Members will be serving as shepherds in each area. Each shepherd will be given a list of all in the area to serve in whatever way is possible. The program will unify the members and help to provide an improved ministry.

In most of the areas, the shepherds will also be a part of a program to welcome new families who move into the communities. Two brochures have been prepared for this purpose. The one is a church directory, which lists all the churches in the Souderton-Telford area.

The second brochure welcomes new people in the communities to Zion Church. In a very few words it defines what a Mennonite is and lists the activities and functions of the church.

The committee has adopted a symbol, which is the shepherd's staff, the symbol of faith. Placed upon the staff is the Greek letter *chi* (*X*) which symbolizes Christ. A large banner has been prepared with these symbols and will be on display.

Indian leaders at Denver

Six Mennonite Indian representatives from Oklahoma, Montana, Arizona, and Manitoba met in Denver, in October to discuss current and future policies of the Mennonite Indian churches in the United States and Canada.

The group consisted of Jim Shoulderblade and Joe Walksalong, Cheyenne pastors from Birney and Lame Deer, Montana, respectively; Henry Whiteshield and Arthur Sutton, Cheyenne and Arapaho representatives from Hammon and Canton, Oklahoma, respectively; Willard Sakiestewa, Hopi leader from Oraibi, Arizona, and Chief Harry Cook of Bloodvein River, Manitoba.

Topics discussed included the development of church leadership, ordination of Indian ministers, and handling of Indian church property. The group felt that although higher education had failed to create leadership in the Indian Christian church, it needed, nevertheless, to be strongly promoted among the Indian young people. Clarity of understanding was sought in the matter of the ordination of Indian leaders. Time was given to define a recommendation designed to place ownership and control of mission church property in the hands of the local church group. Sincere appreciation was expressed for the meeting, with an accompanying recommendation that similar gatherings be planned.

The meeting was sponsored by the Commission on Home Ministries of the General Conference Mennonite Church. Representatives were selected locally in each of the mentioned areas. Administrators in attendance included Malcolm Wenger and Palmer Becker, of the Commission on Home Ministries, and Isaac Froese, of the Board of Missions, Conference of Mennonites in Canada. *Isaac Froese.*

Work in Mexican hospital People appreciate witness

The shrill ringing of the telephone shatters the silence in the patio apartment of Allende 501, Cuauhtemoc.

"Bueno. Esta Tina?" (Is Tina there?)

"Acaba de salir" (She just left) . . . *"al hospital."*

It is 11:00 P.M. Tina just left to check, once more, before she retired on the postoperative patient who had been in delicate condition. In the meantime, there was a call for an emergency. Five accident cases, victims of a head-on collision on the nearby Mexican highway were brought into the hospital. Although efficient and capable, Tina's staff of Cuauhtemoc-trained nurse's aids are not quite up to the task of coping with such an emergency, along with looking after the thirty regular patients.

The resulting confusion is soon under control as patients hear Tina's voice directing nurses, consoling concerned friends and relatives, and suggesting to the inquisitive to retreat for awhile. Tina gives the anaesthesia while doctors clean and suture wounds and set broken bones. By 1.00 A.M., peace is restored.

It isn't always an accident case that will call Tina to the hospital at any hour of the day or night. More often, it will be a delivery or a difficult intravenous feeding that needs to be started on a starving or dehydrated baby. Sometimes, it is a difficult patient who needs Tina's authority; next time, it is the problem of finding another empty bed and a place to put it in the overfilled (40 patients) twenty-eight-bed hospital.

The glamor of nursing pales before these very mundane, routine problems, and only a person with the sense of a calling and a total commitment can go to the task, day after day, with the required vigor and negation of self.

On August 13, it was fifteen years since Tina Fehr (better known in Manitoba as Katherine) from Altona, Manitoba, came to Mexico, to work, first in the Regional State Hospital and later in the new Federal Public Health Hospital. Fifteen years of untiring service to the sick: delivering babies (the hospital averages 90 births a month), giving anaesthesia, training nurses, and supervising the hospital in general, thus creating and maintaining an atmosphere where some eight doctors and two intern doctors can work in harmony and with confidence in the nursing care provided for their patients.

Clarence Jordan, fifty-seven, founder of the sometimes controversial Koinonia Farm near Americus, Georgia, died October 29 at the farm. He is shown here examining newly harvested peanuts, one of the products of the cooperative, interracial farm established in 1942. In the late nineteen fifties, Koinonia Farm became the target of arson and gunshot attacks by whites. Jordan, a Southern Baptist minister, and his colleagues weathered the assaults. He was also a New Testament scholar and had translated a part of the Bible into the Southern vernacular.

This time recognition was given. Dr. Guizar and Dr. Cuilty took the initiative and planned an evening for Tina on August 14. A representative group of doctors, nurses, officials from the municipal office, service clubs, Mennonites, the Catholic Church, and *Comite Menonita de Servicios* gathered in the new Lion's Club Hall for a supper sponsored by the two hospitals of the town and the municipal government.

Guizar expressed for all doctors and especially the young interns what Tina's presence and untiring devotion and unstinted giving of herself meant to them and to their work. Fifteen years—a lifetime—the best years of her life had been sacrificed in service to humanity, often in a superhuman manner.

Cuilty, in the name of the two hospitals and the local government, presented Tina with a parchment, a Diploma of Merit.

Lozano Cantu recalled the first years when *Comite Menonita* had begun their services; how Erwin Schrag had so ably administered the Regional Hospital, and the other short-term nurses also had given of themselves in service of love.

Mrs. Cuilty spoke for the hundreds of women whom Tina had attended and had helped physically and spiritually.

Two Catholic priests expressed their appreciation of Tina's service of love that cuts across denominational and racial barriers and brings us nearer to the source of true love. *Helen Ens.*

Strife over Asuncion ban As church and state clash

Church-state relations have dipped to an all-time low in Asuncion as Archbishop Anibal Porta Menas excommunicated several members of Paraguay President Alfredo Stroessner's regime.

The government apparently retaliated by invading Christ the King Cathedral during Sunday Mass and dispersing the congregation with tear gas and water hoses. The decree of excommunication was being read at the time, according to a report from Religious News Service.

The Archbishop's action came on the heels of recent alleged government attack on priests and students and the expulsion of a Spanish Jesuit priest, Father Francisco de Paula Oliva, who directed communications for the archdiocese and was a professor at the Catholic University of Asuncion.

In September, the liberal Catholic weekly *Communidad* was suppressed because it lacked, the government claimed, "responsible direction." The influential paper, second-largest weekly in the country, had been published fifteen years.

The church, known as a strong opponent of the regime, announced the excommunications in all the churches of Asuncion, noting that all who ordered attacks on priests and students and the executors of those orders "were excommunicated."

Radio reports said that Catholics were "greatly incensed" by the present church-state situation, during which Sunday Masses were suspended, for the first time in their history.

Indonesian pastor speaks Reports signs and wonders

"It was like spending an evening with the Apostle Paul." This comment was made independently by three persons, members of three separate congregations addressed by Indonesian Mennonite pastor S. Djodjodihardjo during his recent visit to Canada.

The Winkler (Man.) ministerial association, which sponsored Djodjodihardjo, wanted Canadian churches to listen to firsthand information about the widespread evangelical revival currently in progress in Indonesia, involving also the Mennonite Church there. It was hoped that this contact with the Indonesian church might help to challenge Canadian church people to greater evangelistic zeal. Some of Djodjodihardjo's audiences were regrettably small; but, on the other hand, he communicated most effectively in smaller informal groups, sometimes after the formal services.

Pak Djodjo's report was, simply, that in Indonesia the Lord today is confirming with signs and wonders the preaching of the gospel of Jesus Christ, as was the case in the New Testament times. (See Mk. 16:20 or Heb. 2:4.) Inquirers, especially young people, are flocking to the churches. What to us appear as the more sensational aspects of the movement were not paraded by Djodjodihardjo. In fact, frequently, such information could be elicited only by pointed questions, as this humble and winsome witness testified that the Indonesian churches' success is the Lord's doing. Yet it became evident that the Holy Spirit is using human instruments. People are attracted to Christ when His followers demonstrate love in practical situations.

In the Mennonite Church, the breakthrough of the Spirit began in the ministers' group, Pak Djodjo reported, after a period of intensive Bible study, prayer, confession, and renewed dedication.

Of speaking in tongues, Brother Djodjodihardjo stressed that its purpose is personal edification (according to 1 Cor. 14:4), and its place is in private devotions rather than in public meetings. While glossolalia to him was "not ecstatic, but normal," he carefully added that its absence in any Christian individual or group was not a sign of inferior spirituality. Speaking in tongues was only one of many gifts of the sovereign Spirit. Why He had chosen to bestow it more liberally in Indonesia than in Canada, Pak Djodjo did not pretend to know, but he did know that this gift had greatly strengthened the Indonesian Christians in their faith and in their joy to witness under severe persecution.

"Is persecution a prerequisite for revival in the West?" Djodjodihardjo was frequently asked. "Not necessarily," was his opinion. "Your great need is to pray more and to demonstrate Christian joy and love." At another occasion he stressed Bible study and prayer for power to overcome sin. *William Schroeder.*

Every Home Plan

Our church papers, *Der Bote, The Mennonite,* are invaluable to me. They bring current issues to my attention. They indicate how other members of our brotherhood think and feel about these issues. They keep me informed on broader developments in our constituency. I read them! *Henry Poettcker, Winnipeg.*

One-armed man in Jordan Now runs a grocery shop

Many case histories of people in need are referred to MCC workers in Jordan each month. One day as I was discussing some of the social cases with an official of the Jordanian Ministry of Social Affairs, I was handed a sheaf of papers which contained the case history of another person in need. Though we get numerous cases, each one concerns the life of one or more persons and it is with great interest that I await the translation of each.

This particular case history concerned a twenty-one-year-old Palestinian refugee. As a child he was orphaned, and during the 1967 war his relatives were either killed or sent to the West Bank. He was wounded in the arm while fleeing, and due to the severity of the wound, he later had to have the arm amputated.

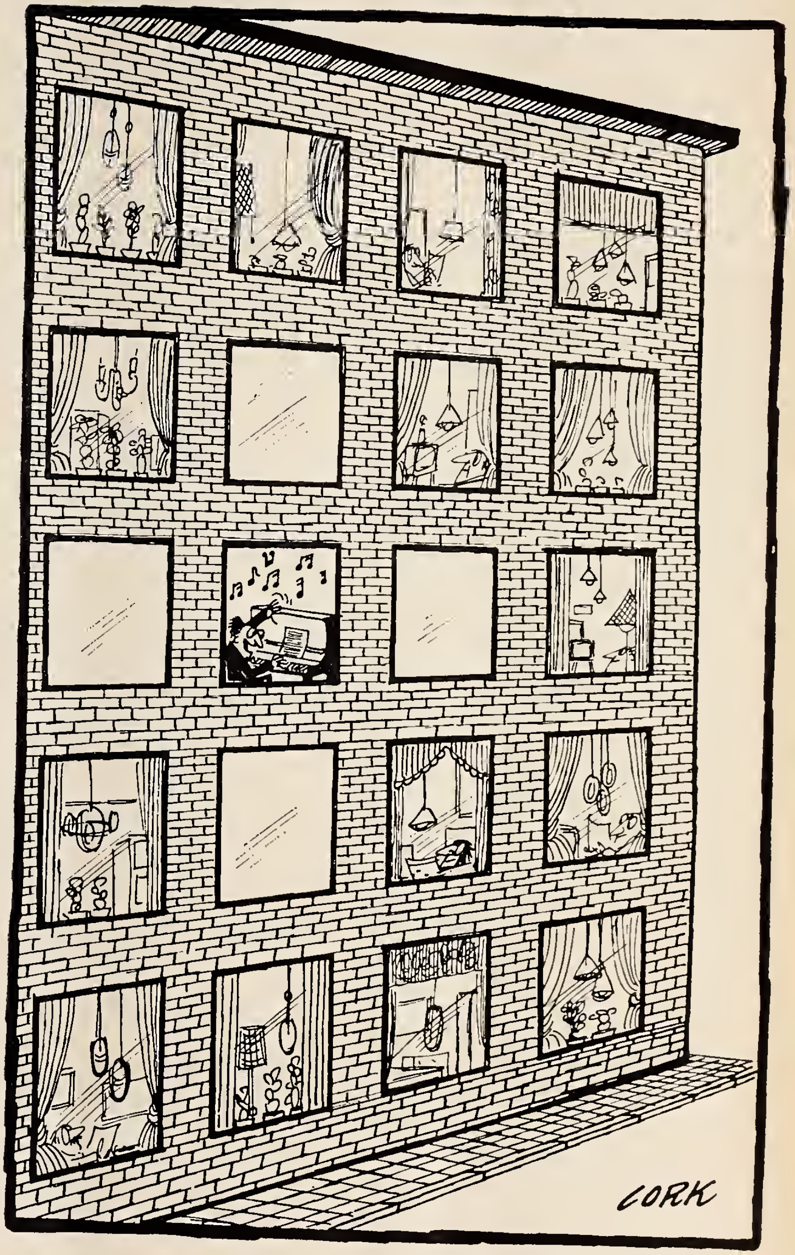
Without relatives or home and with his handicap, he was shifted from place to place until he finally found residence in a local youth club.

Although he had above-average intelligence, school was very difficult for him and he was unable to pass his final tests in high school. He was ineligible for a diploma.

Without a diploma, he could not get any kind of skilled job and could not be employed as a laborer. With this in mind, MCC Jordan was asked if we could help the boy.

Before answering, I asked what type of assistance would be the most satisfactory for him. "A grocery shop," the official replied. "Before he lost his arm, he had worked part time for a grocery man. We feel that he knows the business well enough that he will be able to manage alone."

After much thought and investigation, I agreed to help the man with a sum of money so he could begin his grocery store. Upon informing him of my decision, his eyes radiated a new kind of excitement, one of renewed hope and expectation. That very afternoon, he began looking for a suitable place for his shop. He found one in a new addition of the city which did not have other shops nearby. I went with him and helped to purchase the necessary groceries to stock his 3-by-5-meter shop.



He thanked me many times for helping him start his shop. Though I was the recipient of his thanks, I knew that his shop was a reality, not because of what I had done, but because people in America cared. I told him so.

The best thank you of all was given by a small boy who entered the shop while I was leaving. He marched up to the counter, laid down the money, and said, "Five tomatoes, please!"

Kenneth Reddig.

Bethel January interterm 25 courses and workshops

January is a good month to try something new.

And Bethel College is offering twenty-five different courses and workshops in the new interterm from January 5-29.

"The interterm offers opportunities for persons in the community to take advantage of short-term courses which may be of interest to them," William Keeney, academic dean, pointed out. "A person may take such courses for credit or may be interested in auditing, just because of his personal interest in the course. The college welcomes the community to share in the interterm opportunities, some of which will be offered on a one-time basis."

Life Science in Contemporary Human Affairs, Clay for Non-Majors, Liberal Arts Reading, the Social Rebel in American Literature, Business Law, Black History, American Industry—these are some of the course offerings attracting the most student interest.

But many other possibilities exist. The Intercultural Education Seminar is an offering by the Associated Colleges of Central Kansas which will take students to Puerto Rico for a month's study. The instructor, Justus Holsinger, is currently there researching the twenty-five-year story of the Mennonites in Puerto Rico.

For the course in the German Language and Literature in a German Environment, arrangements are being made for students to study at a teachers' training college in Germany and to live with German students in their apartments. Professor Allen Schmidt, who has lived in both Germany and France, is directing this study.

Among the other courses being offered for the first time are Applied Design Workshop, Introduction to Linguistics, Poetry Workshop, Music Seminar, Introduction to Music Literature, the Nature of Man Within the Liberal Arts, Man and Physical Activity, Adaptive Physical Education, Architectural Design and Structure, History and Philosophy of Science, and Revolution, Power, and Peace.

At Orange in California Inter-Mennonite church

The Pacific District Conference of the General Conference Mennonite Church, with assistance of the Commission on Home Ministries, has entered into a joint arrangement with the Southwest Conference of the Old Mennonite Church to start a new Mennonite Church in Orange County, California. On September 1, John Kreider, who lives in the area, assumed the leadership of this congregation. On October 19, the pastor's home in the city of Orange was dedicated as a meeting center for the group.

Orange, population of seventy-five thousand and still growing rapidly, is one of the oldest cities of the county of Orange, which has a population of over one and one-half million people. Located at the foot of mountains which rise to the north and to the east, it is strategically located in relation to the freeway system and is accessible from all areas of the basin. "Like other cities throughout the United States, Orange has a great spiritual need," says John Kreider.

Although the new congregation is sponsored by two Mennonite groups, the plan is to build the Mennonite Christian witness around families unrelated to church and to Jesus Christ. Presently, about seven Mennonite families are showing interest in the work. The congregation at the dedication of the parsonage numbered fifty-two.

The steering board includes the following: Donald Yoder, Phoenix, Arizona, overseer of the Southwest Mennonite Conference; Jonas Hostettler, Downey, California, chairman of Church Evangelism and Extension of the Southwest Mennonite Conference; Pastor and Mrs. John T. Kreider; Albert Epp, Glendora, California, vice-president of the Pacific District Conference; and Donald Diller, Phoenix, Arizona, of the Pacific District Conference.

THE MENNONITE HYMNAL

This beautiful well-bound edition of great hymns is in itself a remarkable achievement. The fact that the two largest Mennonite bodies joined forces in producing this work is a notable step toward closer cooperation among Mennonites.

In comparing with the former *Mennonite Hymnal* several variations are easily noticeable. All the Indexes of the new work are in the back, where they should naturally be, instead of in the front of the book. The topical classification of each hymn is at the bottom of the page instead of the top. The new Hymnal contains 653 hymns, the old 623. The number of Gospel Songs remains the same but the new Hymnal contains nearly forty of the familiar and well-loved songs not found in the older Hymnary.

The old Hymnary contains ninety Responsive Readings; the new has seventy Scripture Readings, some to be read in unison, others responsively, still others antiphonally, making for a fine variety. While most of the readings are from the Revised Standard Version there are also four other versions represented, bringing the Bible truths in clear, present-day language.

In addition to the Scripture Readings, there are also four Affirmations of Faith, ten Congregational Responses, and nineteen Prayers. These are valuable additions. In the Prayers we note that some address God with the older and more familiar pronouns of "Thee" and "Thou," while others use the more modern terms of "You" and "Your," another interesting variation.

The hymns throughout are of high standard, some having slight variations from the older Hymnary, corresponding more closely to the original editions. All in all, the committees have done a remarkable work in supplying superior quality material for both individual and congregational worship. *J. N. Smucker, Goshen, Ind.*

RECORD

Calendar

Dec. 3-5—Newton, Kan., Council of Commissions.

Jan. 16-18 — Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Western

Dec. 14—Moundridge, Kan., West Zion Church, special meeting, the Wendell Wienses.

Deaths

Anna Franz, Menno Church, Ritzville, Wash., was born June 30, 1888, and died Nov. 5.

Calvin Garmatter, Ebenezer Church, Bluffton, Ohio, was born Oct. 20, 1896, and died Nov. 11.

Gertrude Johnson Gerber, Salem Church, Kidron, Ohio, was born Apr. 13, 1913, and died Nov. 10. She was president of WMA.

David P. Goertz, Hoffnungsau Church, Inman, Kan., was born Oct. 26, 1886, and died Nov. 10.

Mrs. John D. Harder, First Church, Mountain Lake, Minn., was born Jan. 31, 1877, and died Oct. 19.

Augusta Epp Regier (Mrs. B. G.), First Church, Newton, Kan., was born Sept. 12, 1880, and died Nov. 6.

P. P. Schroeder, First Church, Newton, Kan., was born Jan. 28, 1881, and died Nov. 4.

Mary Wiebe, First Church, Beatrice, Neb., was born Apr. 12, 1886, and died Nov. 7.

Marriages

Paul F. Diringer and *Helen Marie Mason,* First Church, Newton, Kan., on Nov. 14.

Brian Galle, West Zion Church, Moundridge, Kan., and *Kathy Mitchell,* Galva, Kan., on Nov. 8.

Lee A. Hunsicker, Zwingli United Church of Christ, Souderton, Pa., and *Lois Arlene Voth,* First Church of Christian, Moundridge, Kan., on Oct. 25.

Richard Long and *Elaine Ruth Andres,* both of First Church, Newton, Kan., on Nov. 15.

Robert Schrock, Calvary Church, Washington, Ill., and *Evelyn June Gordon,* East Peoria, Ill., on Nov. 8.

Richard Verder, Calgary Church, Washington, Ill., and *Pamela Swisher,* Church of Christ, Pekin, Ill., Nov. 8.

Baptisms

First Church, Newton, Kan., on Nov. 9: Paul F. Diringer, Richard Long.

Filmstrips

No Loitering. A church in the inner city can ignore the problems around it and move away, it can ignore the problems and turn in upon itself, or it can meet the problems head on. That is the theme of this ten-minute color filmstrip produced by Concordia Films. It does not offer solutions to problems of the inner city, but rather presents the needs and areas of concern and then points to directions in which the church might move to solve these problems. The title comes from the way some churches have kept the unwanted from their doorsteps by signs reading "Please! No Loitering on Church Steps." Accompanied by script with discussion guide and record, *No Loitering* can be ordered from the Audio Visual Library, Box 347, Newton, Kan. 67114, on a freewill offering or contribution basis.

Poverty fund responses

In the past four days (this report is written on November 21), an additional $3384 has been received at the Newton office for the proposed poverty fund. The total in tentative pledges now stands at $37,688.

The ratio of responses favoring the poverty fund continues at about two to one. However, over one half of the votes not favoring the fund came from one congregation.

Should North American projects, only, be listed, or ought overseas needs be included, too? The number of replies in favor of North American projects, only, has been growing. As of this date, ninety-eight favor both overseas and North America, and eighty-eight (fourteen from one church) want projects in North America only.

Tabulations will continue through Dec. 1, and will be reported weekly.

Workers

Ray and Margaret Brubacher, a Teachers Abroad Program couple presently in the Congo, will be replacing Peter and Margareth Sawatsky in the direction of the MCC Congo program. The Sawatskys returned to Canada early November, Peter having become ill with malaria some months ago, tentatively diagnosed as cerebral malaria. While he was partially paralyzed at first, Peter has improved greatly, but has been unable to carry on his duties as MCC director in the Congo. He plans to enter the University Hospital, Toronto, for examination and treatment; Margareth and the children will continue on to Saskatoon to settle in for the children's schooling. The Brubachers spent one year studying the French language in Brussels, Belgium, before going to the Congo as teachers for two years. They were assigned to a Swedish Mission school near Buta, two hundred miles north of Kisangani (formerly Stanleyville), an isolated and primitive situation. As MCC Congo director, Ray will be responsible for MCC personnel placed in the Congo, program planning and implementation, administration of finances and budget control. Since much of MCC's thrust in the Congo is one of assisting the programs of the national churches and mission boards, both Mennonites and others, his task will include counseling and working closely with these organizations. MCC has been in the Congo since 1960, working in numerous areas. Presently, nearly sixty MCC volunteers are in the Congo, twenty-seven of whom are Pax, and twenty-three in TAP. Another nineteen volunteers are in French-language study

R. Brubacher

M. Brubacher

in Belgium for a year; in the spring they will be going to assignments in the Congo. The Brubachers are 1964 graduates of Eastern Mennonite College. Ray also holds a bachelor of divinity degree from the Goshen College Biblical Seminary. He is a member of the Elmira (Ont.) Church. Margaret is a member of the Lake Region Church, Minnesota. Their parents are Mr. and Mrs. Glen I. Birky, Detroit Lakes, Minn., and Mr. and Mrs. Ezra Brubacher, Elmira, Ont.

Dennis and Karen Dirks, Immanuel Church, Downey, Calif., were commissioned for Christian service on Sept. 7. Dennis has accepted the position of minister of youth at the North Hollywood Baptist Church.

Keith Friesen, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at King's View Hospital, Reedley, Calif. He is the son of Mr. and Mrs. Arnold Friesen.

Ronald Goertzen, Bethesda Church, Henderson, Neb., son of Mr. and Mrs. Jacob C. Goertzen, has accepted a twenty-seven-month Pax assignment in agricultural work in the Congo.

John and Zella Penner, Beatrice, Neb., joined the Fort Wayne voluntary service unit on Nov. 18 for a two-year term. A member of First Church, Beatrice, Neb., John's parents are Mr. and Mrs. Henry D. Penner. He has attended Freeman (S.D.) Junior College for a year and the University of Nebraska at Lincoln for a year. Zella is a member of Bethesda Church, Henderson, Neb., and daughter of Mrs. John J. Thieszen. She has attended Freeman (S.D.) Junior College for two years and earned a general business certificate from Lincoln School of Commerce.

John and Elma Wiebe, General Conference Mennonite missionaries at La Mesa, Colombia, since September 1967, resigned from pastoral duties effective Dec. 31. They will devote full time to bookstore and literature work as they take their places as laymen in the church. On Oct. 27, five new members were received into the La Mesa church, one through baptism and four through transfer of membership.

Robert Paul Youngblood, Gulfport, Miss., will join the Fort Wayne voluntary service unit in November for a two-year period. A graduate of the North Gulfport High School, he will be working in a hospital. He is a member of a Baptist church and his parents are Mr. and Mrs. Tom Youngblood.

Published

Soldiers of Compassion by Urie A. Bender, begins: "Into the desolation of conflict, where peace is slivered daily into a million shards come the men of Pax. . . . Men who do not need to kill to serve their country." This new book tries to capture the spirit of the Pax program, a program with a way all its own of responding to human need. When the Korean conflict loomed on the horizon, Mennonites asked themselves, "Why must we always wait for our government and some international crisis to nudge us into an expression of our love ethic?" And the arrival of Pax Unit I in Europe on April 1, 1951, was the beginning of a reply to this question. By June 1968, the number of Paxmen totaled 674—to them Bender dedicates his book, and to Greek interpreter Alexander Mavrides.

During the research for this manuscript, Bender traveled extensively in Europe, North Africa, and the Middle East. The bulk of the book concentrates on telling the story of the men in Pax: in Germany, Greece, Paraguay, West Pakistan, Algeria, the Congo, Crete, and Vietnam. But Bender also addresses himself to why young men choose Pax, what changes have been made in the program, the risk men take of never being the same after a Pax term, and Pax's place in history.

Also included in the 319-page book is a fifteen-page picture section, a listing of countries which have had Pax units, and a breakdown of Pax personnel according to denomination, and a listing of all Paxmen to 1968.

Soldiers of Compassion, a 1969 Herald Press publication, price $4.95, can be ordered through Faith and Life Bookstores.

QUESTIONS

Does the Commission on Overseas Mission sponsor child-support programs?

Yes, and no. COM does not, as such, have a program whereby you can support a specific orphan child in a certain country.

However, MCC has a limited program of child support. Seventeen dollars and fifty cents per month covers all costs for a boy at the vocational school in Korea. Under the family-child assistance plan a sponsor can help keep families together for $15 per month. Tuition, supplies, and books can be provided in MCC's educational assistance program for $5.00 per month. By the way, sponsors will nearly always get more services per dollar invested in MCC's child support programs than in those offered by most other agencies.

Why doesn't the Commission on Overseas Mission have its own program like this? Largely, because people in the churches have counseled the commission not to. The staff feels that more can be done per dollar given for children's work if it is not tied to a specific child.

Does the General Conference still do mission work?

Yes, surely. Both overseas and in the United States and Canada. Much of the program of the Commission on Home Ministries is what we generally refer to as home missions. Inner-city work, assisting about twenty young churches with finances, and American Indian ministries are some examples.

Some people thought overseas mission work was closing shop when the former Board of Missions ceased at the end of 1968. But the Commission of Overseas Mission is involved in mission work as much as ever. We have 215 workers overseas now, of whom thirty-three are serving terms of three years or less. The work in Japan, India, Colombia, and other places continues, and new opportunities and types of ministry open up continually.

LETTERS

Poverty fund explained

To the Editor: I wish to respond with words of appreciation for what Don Steelberg has done in writing to pastors, urging them to encourage their congregations to get behind the proposed poverty fund, as well as what is being done in the congregation where he is pastor. As far as I know, Don did this all on his own initiative.

In his Oct. 20 letter, printed in the Nov. 4 issue of *The Mennonite,* two matters are mentioned which others have asked about, too. First, the suggestion seems to be that if we all gave $7.00 per year for three years, we could raise $1 million. It is true that this is what $1 million averages out to. And it is a good ideal, the only trouble is that it doesn't work.

All experiences in fund raising demonstrate that a goal will not be reached if it is coupled with the suggestion of a per-member "fair share." In his book, *Designs in Fund Raising,* George Seymour, who spent a lifetime in raising funds for universities, denominations, and individual churches, reports from experience that approximately one third of the money raised comes from the top one or two gifts; the next one third from the next dozen or so gifts; and the remaining one third from the members at large. *If we are to raise anything near $1 million for a plus poverty fund, it will necessitate many large gifts,* including a few in the $50,000 to $100,000 range, others of $10,000, $5,000 and other large amounts, as well as many, many smaller gifts. This is not saying that smaller gifts are unimportant, but simply an acknowledgement that large gifts are essential for a goal to be reached.

Secondly, why has the General Board acted so slowly, and why what appears to be halfhearted support from them?

The first time the General Board met after the July, 1968 Estes Conference was the following December. We had just adopted a new constitution, and, as a result, the General Board had to spend much time getting the reorganization under way. Moreover, last December 1 it was being forecast that we would meet only 90 percent of the budget (an accurate forecast, for the final result was 90.1 percent). Who can be enthusiastic about trying to raise an *extra* $1 million when first priority programs aren't being financed?

Another factor is that setting up and administering a fund like this is very complicated. Let me list only a few questions that need answering. How does one decide which projects qualify? Who makes these decisions? Who will write up the proposals, promotional material, informational articles, and recommendations for raising these plus funds? Who will administer projects after they are under way? Getting someone to do this costs money too— where will it come from? Passing a resolution is easier than implementing it.

Someone says, "Excuses, excuses!" But let's look at the facts behind the scene, too. Be encouraged, however, for the General Board will take definite action on implementation of this fund at the Dec. 3-5 meetings. Your intercession for God's guidance and their sensitivity to His direction is the greatest need at this time. Will you join others in prayer? *Lester E. Janzen, stewardship secretary.*

A meaningful witness

Dear Editor: I greatly appreciate your paper, *The Mennonite.* Much of the news one reads today is slanted to influence readers one way or another. I think your paper says it as it is. You present various points of view and I appreciate that.

I am writing in response to some of the letters in recent issues of *The Mennonite.* I feel that some people are misinterpreting some of the resolutions passed at the annual meeting of the Western District Conference which convened in Wichita Oct. 10-12. I am referring to the resolutions passed concerning noncooperation with the Selective Service System. The resolutions did not state or imply that the Western District *recommends* noncooperation with Selective Service. The resolutions did say that we will recognize that as a meaningful witness. The doors of communication will remain open between the Conference and individuals who take this stand. Personally, I am happy for our alternative service program. Our district wholeheartedly supports it and I could conscientiously serve in it. But shouldn't I recognize the individual who feels that he must draw the line at a different place? *J. Hobart Goering, Rt. 2, Box 157, Moundridge, Kan. 67107.*

Why VS is better

To the Editor: I would like to respond to the letter from L.S. regarding 1-W service in the October 28 issue. I am currently a member of the voluntary service unit mentioned in that letter, which is in Minneapolis, Minn. I must first say that I also believe voluntary service to be preferable to 1-W, but I do not feel that L.S. understands why it is.

Most of what I object to in that letter was said by implication. The inference at the end of the first paragraph is that Mennonite men doing alternate service owe service to the Mennonite church. Admit it or not, all 1-W's and voluntary service workers are in alternate service for their own sake, not for the sake of the church—and this is as it should be. In fact, I see a real danger in becoming too oriented toward serving the local Mennonite church.

Another implication is that alternate service must be sacrificial—that we must give up something—the logical conclusion being that if you are not sacrificing, you are not serving. This is absurd! If sacrificing was the main goal of a Mennonite's life, we could all serve by giving 90 percent of our income to the church, or by sleeping on a bed of nails. In other words, we are preoccupied with sac-

FOR ALL YOU LOVE
MAKE A WILL

rifice and mild forms of martyrdom. The real value of voluntary service, as opposed to 1-W, is not that it gives us a chance to sacrifice by not keeping the salaries we earn, but that it opens up possibilities for our own education and service which are not open to the 1-W who is dependent on keeping his salary. With several volunteer unit members earning salaries and turning them over to the unit fund, it is possible for other members to assume necessary but nonpaying positions such as those at the Minneapolis Workhouse.

Finally, I feel it is presumptuous for any one person to set his own criteria for determining the honesty and sincerity of any other person's commitment. This is the same presumptuousness which the draft board assumes when it tells a man that it has the ability to discover the honesty of his convictions. Admittedly, voluntary service *might* indicate a somewhat higher degree of dedication than 1-W, but only the individual person can know the honesty of his convictions.

To summarize: voluntary service is preferable to 1-W simply because it presents more opportunities for the individual worker. *Tom Shelly, 2300-30 Avenue South, Minneapolis, Minn.*

Plastic ears

Ring, ring, ring.
Keep ringing, keep ringing.
No answers, no answers.
Ask, ask, ask,
preacher has no time.
He's late again, late again.
Please, Sunday school?
Shut up, we're busy
playing church.
Friend, will you help?
I sure will, my social
project will cure all.
Help! Doctor, help!
Tranquilizers are the
answers for today.
Oh, God, are my ears
the only lonely,
plastic ones?
Marty Kuder, Rt. 1 , Box 315-B, Rittman, Ohio 44270.

War in any form is test

DEAR EDITOR: The report of the resolution on Selective Service adopted by the Western District Conference is cause for a great deal of concern [News, Oct. 28]. I do not believe that this resolution speaks for the majority of the members nor was it arrived at through a candid examination of the philosophy which it represents. I speak specifically of paragraphs 3, 4, and 5.

As an involved attorney who has been active in the defense of Selective Service violators, I have seen firsthand the deficiencies of the system. At the same time, I can recognize the danger of departing from what has heretofore been the traditional Mennonite stand.

The Selective Service law exempts from service any person who, because of conscience, is opposed to war in any form. We have lived with this system for many years. It has not been without change. The courts have amplified and expanded on the interpretation of this exemption until its application is now broad enough to include almost every shade of religious or philosophical persuasion, provided it is based on conscience and that the registrant is sincere. These changes have come about through the efforts of the National Service Bureau, peace and social concerns committees, and through the appellate courts of the land. No change has been wrought by demonstrations, moratoriums, or marchers.

In paragraph 3, the resolution refers to those who have fled to refrain from participating in an immoral war. This sounds strangely like a line from those who ascribe to the "just war" belief. Were World War I and World War II any more *moral* than Vietnam? In any event, it doesn't sound like opposition to "war in any form."

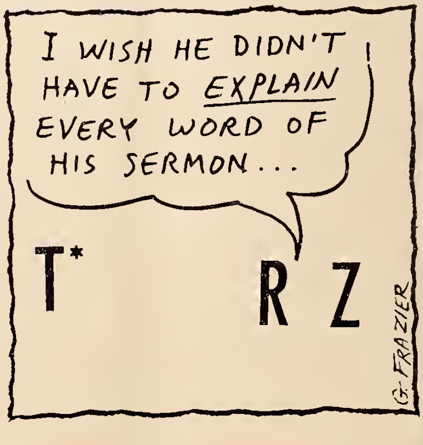
Paragraph 4 recognizes *"total noncooperation"* as a witness compatible within the historical traditions of the Mennonite Church. I pause to wonder if the delegates even knew of what "total noncooperation" consists. Simply stated, it is a conscious and planned program of violating the law. No matter what the exemption or the qualification required, the noncooperator prefers to *commit a crime.* How can this be traditionally Mennonite?

This is not to say that the present system of Selective Service is desirable. The system has failed in many instances and I have stood beside many who have refused induction because of conscience. I stand beside them in word, spirit, and deed because they do exemplify the highest tradition of the Mennonite Church in their conscious opposition to war in any form.

Notwithstanding the October 11 resolution; I refuse, in word, spirit, and deed, to stand by those who would differentiate between a *just* and an *unjust* war or those noncooperators who elect to commit crimes, when they can act within the framework of the law.

It has been my experience that Mennonites, as a group, have enjoyed a favored position before Selective Service bodies. This position is an outgrowth of our historical and traditional stand based on individual conscience. If we now abandon this past course, we may well lose the benefits which we have attained.

In response to the minority group from Bethel College, I would have this to reply: There is no magic in being young—we all were once. There is also no magic in saying something; the magic is in having something worthy of saying. *Victor D. Goering, Wolcott Building, Hutchinson, Kan.*


I WISH HE DIDN'T HAVE TO EXPLAIN EVERY WORD OF HIS SERMON...
T* RZ
G. FRAZIER

MEDITATION

God's will

When tragedy strikes we say that it is God's will that it should be so. But is this necessarily true? We may think that the right thing to do is to ascribe the happening to God's will. Underneath, we may have hard feelings toward God.

To believe that everything that happens is the will of God is to be a fatalist. The Hindus are fatalists. They believe that everything that happens is the will of God. Because they believe this, they think that people should not try to prevent things from happening as they always have. For this reason, it is almost impossible to change their condition.

Christianity is basically antifatalistic. It teaches that changes can take place. But, in practice, many Christians are fatalists.

When we say that all that happens is not God's will, we do not mean that He doesn't know what happens, and even allow it to take place. Sometimes by saying that it is His will we simply mean that He allows it to happen.

God's will is often hindered by ignorance, tradition, and prejudice. I think we can appreciate the difficulty which enlightened people have in helping those who are steeped in ignorance and superstition.

We see God's will expressed in the ministry of Jesus. We are told that He was anointed of God to bring good tidings to the afflicted; to bind up the brokenhearted; to proclaim liberty to the captives, the opening of the prisons to those who are bound; to proclaim the year of the Lord's favor (Is. 61:1, 2a RSV).

Jesus went about everywhere healing the sick, restoring sight to the blind, making the lame to walk, raising the dead. When the leper said to Him, "Lord, if you will, you can make me clean." Jesus said, "*I will*; be clean" (Mt. 8:2, 3 8:1). When the disciples asked who had sinned that a certain man was born blind Jesus said, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him" (Jn. 9:3 RSV).

Jesus clearly indicates that it is not God's will that people should be sick or blind or crippled or that they should die. I believe that it is not God's will that children should be brought into this world to die in infancy; or that they should be born with defects and handicaps; or that people should be maimed by disease, or thousands killed and maimed on our highways and in war; or that millions of souls should live in spiritual darkness, and not find eternal life.

When we say that it is not God's will that human tragedy occur, we realize that many questions remain. If it isn't God will that these things should happen, why does He allow them to take place; why doesn't He step in and perform a miracle? This is a difficult question to answer. Part of the answer might be that God respects human judgment and dignity; He wants people to be able to take care of themselves. Apparently, God does not wish to run the world by constant intervention. It may also be that miraculous intervention would not accomplish the higher purposes of God.

What are we to do when something happens to us which is not God's will? We must learn to accept these things and continue to trust in God's love. But we should also be led through this experience to seek more earnestly to implement His will. *Victor Sawatzky.*

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"Mother and Child" by Picasso: We should accept our masculine and feminine roles, enjoy them, and thank God for creating us this way. See "Parents are sex educators."

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THE MENNONITE

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Terror in the Kremlin

We've really scared the communists this time. And we should be glad because we are hitting them where they are weakest.

Think of the terror that the men in the Kremlin must be feeling right now. Democracy's secret weapon has been planted right in their midst like a ticking time bomb and they don't know how to turn it off. They would gladly send a whole division of tanks to blast this ticker in their heartland off the map, but when they shoot at it, it just breaks into a thousand pieces and starts all over again.

They would like to send a whole regiment of spies and counterspies to filter through the walls of the Pentagon at night to uncover the secret, but it would do no good. The American military doesn't know how to defuse the secret weapon and they never planted it in Russia. They're so scared of this weapon themselves they would never use it on anyone else for fear of retaliation.

The most recent experience that the Russians have had with this secret weapon was in 1968 when there was a report that it was going to explode in Czechoslovakia and they dispatched several divisions to that little country to dampen the fuse lest it should detonate and set off a chain reaction across their entire domain. But in spite of all their efforts, the sound of ticking is still heard in Czechoslovakia as well as Rumania, Yugoslavia, Poland, East Germany, and the Soviet Union itself.

The puzzling thing to the people in the Kremlin cave, like puny politicians everywhere, is that while they are terrified by the very presence of a picture of this secret weapon, yet the young people in America hold it in their hands and wave it vigorously day after day.

For the secret weapon is free speech and it came alive in a vigorous way in the October and November demonstrations in the United States and across the world against the Vietnam war. Yes, the scared politicians in our country said that the peace marches were giving aid and comfort to the communists, but this represents a very poor understanding of the things that aid and comfort a communist politician. For he is engaged in the business of promoting one point of view—the communist point of view—against which no dissent is allowed because, he claims, this point of view is the only true one. Such blind loyalty will build a great country, he tells his people. Don't dissent or you'll spoil it all, and we'll never catch up with the United States.

But then his people discover that the United States has millions of people who dissent on important issues and the country not only survives but prospers. And the enslaved people of the communist countries begin to wonder about their poverty. Have they remained poor because they have been hoodwinked into keeping their mouths shut? So the day moves nearer when the silent majorities of the communist countries will speak up, the day that the Kremlin dreads. They went hysterical and berserk when a whisper was heard in 1968 in Prague. I'm sure there's more than one straitjacket in the Kremlin to haul away the people who can't stand the strain.

Meanwhile, back on our ranch, let's bask in the glory of being really free and use our freedom responsibly and fearlessly.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:45 DECEMBER 9, 1969

the people
who walked
in darkness
have seen a
great light

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Black life in Pittsburgh

Robert Lavelle

I WOULD LIKE to tell you people something about the area in which your Mennonite Disaster Service men are working in Pittsburgh. Perhaps many of you have been to the new arena located near the Hill District where fifty thousand black people live. They represent about one half of the Negro population of Pittsburgh.

The oldest section of Pittsburgh, the Hill District, is close to downtown, Fifty to a hundred years ago, the rich began to build their homes in this area since it was close to their work; the poor lived on the fringes and on the river banks.

Over the years, these homes in the Hill District have been occupied successively by lesser-advantaged income peoples. As the rich whites moved out into the suburban areas, the poor whites moved in. This pattern kept up until the homes needed major repairs. At that point, it would be permissible for a black family to move in. But the black family would not be able to do the major repairs needed, because of their income. Eventually, the buildings became so deteriorated that most people felt they should be torn down. But there was nowhere for the black people to move, because of the city's racial pattern of segregated housing.

This area became such an eyesore that people couldn't stand to look at it; some people moved to the suburbs, and the city built parkways and expressways detouring the area. Both expressways north and south do not take in the Hill District. A lot of the people who live in the suburbs have heard of the Hill District, but they've never seen it. Yet, here you are working in it!

They say you cannot build a beautiful city and ignore the needs of the people. Yet, Pittsburgh attempted it. They uprooted fifteen hundred families (1200 of whom were black) to build that new arena, a plaza, and a center. The city turned its back on its own housing code so that the city-beautiful could be built.

A survey, funded by the Ford Foundation, was made of the people who live in the Hill area. It was found that 70 percent of them wanted to live there for the same reasons the city fathers wanted it to be the city beautiful area: its proximity to downtown, to cultural and recreational centers, to all the amenities of city life. It was a coveted area, and the city fathers won, for their beautiful city.

The people who live in the Hill District have given up hope, in many instances. They are the so-called dropouts of society. And the reason they are is because no one has ever taken time to give them hope.

Instead, they are exploited by white merchants. You know the story about the child who was told to draw a banana on the blackboard. The teacher gave him a piece of yellow chalk. But the child took the yellow chalk and mixed it with black and drew a brown banana.

"Bananas aren't brown, they're yellow," the teacher said.

"No ma'am, they're brown," the child insisted, because he had never seen a yellow banana. The yellow bananas were offered for sale in the white stores until they spoiled, and then they were brown, and taken to the black community where they, again, were offered for sale.

That is true. It is not an exaggeration. I have experienced it often—the brown bananas, the wilted lettuce, the inferior goods, the higher prices. This occurs 90 percent of the time in some places, because that is the way it is

Pittsburgh, April 1968: You cannot build a beautiful city and ignore the needs of the people.

supposed to be in our competitive capitalistic society. You take advantage where you can, and let the buyer beware.

Someone might look at me and say, "Well, you've made it, why can't they?" Maybe a few words on what happened with me might help.

I was a nice, light, well-reared little black boy, not quite realizing that I was black living in a white area, until one evening I went with some friends —all white, of course— to the swimming pool. The guards grabbed me and said, "Hey, boy, you can't go in there!" They did not allow Negroes in the public pool.

I got all my schooling at night, working during the day to do it. I was a good scholar and would make honor rolls and receive invitations to join honorary societies. And when I would try to join them, I would be told that they had not realized I was black, and I could not join.

Later, I became a realtor and got a master's degree in real estate insurance. I joined the real estate board, and through goodwill and persuasion, served on all the committees, trying to get myself known, so they would see that, though I was black, I was the same as they. But still I was denied the opportunity to join the group who controlled the listings of homes, the multi-list societies.

Finally, I had to take them to the Federal Court and after a year and a half, through five pretrial conferences, I was admitted to the multi-list group.

But the discrimination is still there, more subtle now, not out in the open. When I leave the meetings, then they conduct the real business. And they plant obstacles in my path to prevent me from operating as effectively as they. Now all this makes me so angry that I would like to strike back but, instead, I turn the other cheek.

So you see, if the white man does this to me—the acceptable black man who wears their clothes and who has gone through all their schools, and who has tried to do everything that he should to be accepted as a worthwhile person—what do they do to the person who has not had the opportunity of motivation which I have had?

The Sunday after Martin Luther King's death, I drove down into the Hill, concerned about my own building. Fires were still smoldering, with fire engines all over the place and people looting shops. I stopped in front of several establishments where people were coming out with loot and I thought, where have we failed? I was shook, because I should have been out there with those people trying to do something, too, about the system against which they were rebelling.

So I determined that I had to take my car back and start walking instead of going where I was headed. That experience was one of the beginnings of my understanding of what my role was to be from that moment on.

There is an organization in the Hill District called the United Black Front, but it is not united at all. It consists of about thirteen organizations in varying stages of understanding of what they are trying to do, and of varying stages of sincerity of purpose.

Unfortunately, black power has become a term synonymous with violence, hate, and fear. But it is not that at all.

I have been a black power advocate all my life. It merely meant that, in every instance, I was going to give opportunity to a black person wherever I had to hire someone. Or whenever I had to give something, it would be a black person who would benefit. When I remodeled my building the architect was black; all the contractors were black. Two or three of them had never had the opportunity to be contractors before. Thus, mistakes were made, and it cost me $10,000 extra, that I could ill afford.

If a person sees someone willing to lose money in order to give someone the opportunity to learn, he will usually say one of three things: either he is rich or a fool or he has some angle.

"He has an angle, but I don't know what it is!" That is the one I am most happy people use on me. For it gives them the opportunity to explore what my angle is. And that angle might bring someone to Christ and to the freedom He offers in terms of dignity and hope.

The United Black Front was organized to try to create economic opportunities, rebuilding black-owned and-operated businesses, and to provide training for black people. And that is where the Mennonite Disaster Service men have assisted me.

You should know something of the hours and days spent in simply trying to get the opportunity to even ask members of this United Black Front if MDS could come in and work under them.

I tried to get them to meet me. I would set time aside from my busy schedule for appointments with them. And then they wouldn't show up. This happened several times, until finally I went out looking for them. This surprised them, I learned later, even though I couldn't find them at first. But they heard that I was looking for them. Some days later, I did come across a few of them.

"You had an appointment with me."

"Oh, I forgot."

"Well, you saw me write it down in my book so that I wouldn't waste your time. Do you have the right to waste mine?"

"We don't have one of those little books."

It was fantastic! Yet, that was a simple and direct answer; it stopped me in my tracks. They didn't have one of those little datebooks. And, even if they did, they wouldn't have used it, because they did not have any reason to use it. Time had never been important to them. No one ever cared about them. But now—to find someone caring enough about them to chase after them—well, that started bringing about communication between us.

A few years ago, before I made my Christian commitment, I would have blamed them and would have told this story about those no-account so-and-sos and how they deserved their lot. And never, never would I have gotten the chance to see what beautiful souls they were, and to chase after them.

God certainly chases us. He chased me for years, and I praise His name that He was patient enough to catch me.

Most of the groups belonging to the United Black Front do not believe that there is any longer a possibility of reconciliation between races, or a working together in these troubled times. Many don't believe that MDS is Christ-oriented, even though I often heard MDS simply referred to as "those Christians." So MDS is undergoing a test. But don't let it frighten or concern you. I feel that many will come back to the fact that we are all brothers and sisters, no matter what our color.

To the glory of God

A hundred thousand dollars—
not really very much
in a world
where far more fabulous sums
build great ships and planes
and the munitions to destroy them.

Consider the jobs provided—
construction-crew wages,
there was a wrecking crew, too,
and then there will be
maintenance crews,
a janitor,
and the cure for men's souls.

A hundred thousand dollars—
earmarked to remove the grass and trees
and build out of pride
and generous, sometimes sacrificial,
contributions,
a church.

Pollyanna Sedziol

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

A loud call for peace on earth

Burton Buller, writer for Mennonite Central Committee, prepared the following report.

After standing en masse near the Capitol grounds in the bitter cold for several hours, the lines slowly began to move down Pennsylvania Avenue.

Many who had waited expectantly all morning weren't allowed to march; there were just too many people for the organized march to accommodate.

These extra demonstrators completely filled the length and width of the Mall as they made their way from the Capitol to the Washington Monument.

As the march moved down Pennsylvania Avenue, there were chants of, "Peace, peace, peace" as they passed beneath the massive silent government buildings. One could see a few red flags of revolution fluttering above the crowd, but the number of American flags proudly waving in the breeze was impressive. Many individuals who carried an American flag in one hand humorously mocked themselves by carrying in the other a sign saying, "I'm an effete snob for peace."

Most seemed to be saying, "I love my country and my government. But war is not good for my country, so let's stop it—now." It wasn't unusual to see entire families holding hands and singing songs of protest as they marched.

Occasionally, a lone national guardsman would show himself on the upper porch of one of the buildings, but only for a moment. When he was sighted, thousands would raise the peace sign and cry, "Peace, peace, peace." He quickly disappeared, but he served as a constant reminder that the Washington Justice Department was taking no chances. One had only to walk a half block from the parade route to see thousands of armed guardsmen camped within the inner courts of such buildings housing the Department of Commerce where they were practicing the use of tear-gassing devices. Their services were never needed throughout the march.

Along the parade route and scattered throughout the marchers were three thousand marshals. These were recruited from college campuses by the moratorium committee, trained in crowd control, and given the impressive job of keeping the peace among close to one million people. They promised the Washington officials that they would maintain nonviolence along the established parade route, and later Herbert Klein, President Nixon's director of Communications, stated, "I would have to say that they carried out their word."

Police Chief Jerry V. Wilson added at a news conference that the parade marshals had been a great aid to his officers during the parade.

Standing back, away from the marchers, letting the youthful longhaired and often shabbily dressed marshals handle the crowd their own way, were the Washington police. They were courteous and often humorous. It wasn't unusual to see a police officer slyly lift the lapel of his uniform to display a series of peace buttons, or to see an officer return the peace sign. There was a surprising amount of amicability as individuals or groups stopped to discuss peace concerns with officers.

The march ended at the Washington Monument, where a rally was held with special speakers: Senator McGovern, Senator Goodell, Mrs. Martin Luther King, and many more. Interspersed between the speeches were folk songs by Peter, Paul and Mary, and others.

Estimates on the number of demonstrators vary widely. A local Washington radio station with on-the-spot reporters placed the crowd between one to one and one-half million. The Justice Department placed the estimate at 250,000, arrived at by estimation of those gathered on the Washington monument grounds.

The crowd was extremely fluid and not all those who marched bothered to force their way through the tightly packed throng to the monument. This led the committee to estimate that a little more than three-fourth million visited the Washington Monument at some time during the day.

Over 350 Mennonites share in the November witness.

ALL WAR IS SIN
ALL WAR IS SIN
ALL WAR IS SIN
PEACE IS THE WILL OF GOD
PEACE IS THE WILL OF GOD
WAR IS SIN
BLESSE ARE THE PEAC MA
BLESSED ARE THE PEACE MAKERS

The crowd was made up of people from all social groups. The majority were clearly young people, but not the kind who are believed to so often comprise a demonstration. There were extremely few hippies; so few, in fact that their presence was negligible. The greatest number of youth were college students, graduate students, and those recently graduated from college and holding regular jobs.

Although the protest was basically youth-oriented, there was a solid contingency of middle-aged people and American veterans present. The march was legal: Washington officials had agreed to it, it was supported by members of Congress, and a variety of people took advantage of the opportunity for legal dissent to make themselves heard on an important issue.

But even though the tone of the demonstration was intellectual, moderate, patriotic, and sincere, there were those present who held to a more radical, leftist viewpoint. This small group, less than one percent of the crowd, remained submerged until the very end. Throughout the day, these members talked about marching on the Justice Department in protest of the Chicago conspiracy trials.

At five o'clock, this small group did attempt to march on the Justice Department. It was an illegal march; they had no permit. It was not a peace march; it centered on the Chicago conspiracy trials. It was not sponsored or in any way aided or abetted by the moratorium committee; it was sponsored by a segment of Students for a Democratic Society —the Weathermen — and Yippies (Youth International Party). They were prepared for confrontation before they arrived, and were clearly expecting it. Many had brought along gas masks.

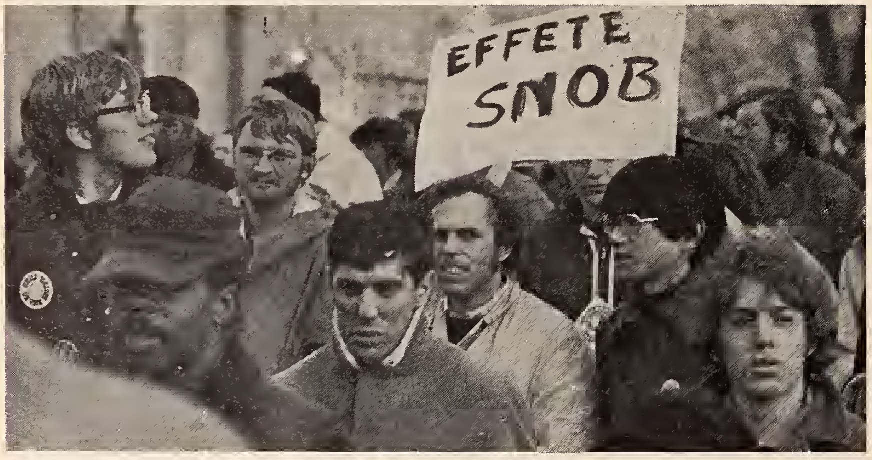
At the start of this confrontation with the police, a significant action took place which may have far-reaching effects. When it became clear that a confrontation and violence would likely erupt, the youthful parade marshals pled through police bullhorns with the splinter group to disband. Violence, they charged, would discredit everything that had been accomplished. Their pleas were to no avail. When confrontation finally did come, the marshals threw themselves bodily between the two lines in an attempt to hold the militant dissidents from the police lines. They, together with the police, were shouted down as "pigs."

This action is significant because the confrontation was not only between extreme leftists and police, but also between minority leftists and the moderate peace movement. Thus far, the peace movement has been reluctant to separate itself into factions, in an effort to retain strength through unity. The movement has been superficially split for some time, but on Nov. 15, the break became complete and public. The two groups now are composed of nonviolent moderates genuinely interested in working within the system toward change and improvement, and militants interested in change and improvement through revolution. Although the split cannot be that simple, it seems that the two movements will begin moving apart more rapidly from this point.

The estimated number of participants in the march on the Justice Department building again varies. The Justice Department estimates the crowd at ten thousand while local radio stations set the peaks at five thousand. After the police released the initial burst of tear gas, many demonstrators left, realizing they had been duped into a confrontation with which they didn't agree. According to local radio, less than one thousand stayed for the subsequent gassings and arrests. The incident was of such a minor nature that most of the few demonstrators who had not yet returned home didn't even realize that a confrontation was in progress.

Throughout the day, the more militant demonstrators realized that it was impossible to gain control of the demonstration. Only after the day's activities were over did they attempt to turn the day to their own ends. By causing violence and gaining the attention of the press, they hoped to make it look as if the whole demonstration was instigated by their faction. In this they failed. This time the moderates refused to cover up for them. Capitol Hill and most of the national press accurately assessed the faction as a faction and realized the group for what it was. Although the results of the day were marred, they were not lost.

As the day came to a close and the evening chill began to numb the already cold hands, most people left with confidence in what they had done. Their protests would not be in vain. The President could hardly help but take notice, for it had been the largest demonstration in Washington history. Even if the President would fail to note it, historians certainly will. More people had protested against war in one city than there are American mil-



itary men in Vietnam. The crowd was not composed of radical leftists but of college students, parents of college students, and some veterans. The tone was patriotic, not derogatory. Neither the President nor the government need feel offended or disheartened; it was a show of support for America for a major policy change.

As I trudged back to my car with my head down, protecting myself as best I could from the night chill, I saw a piece of paper in the dirt beneath my feet. "We are demonstrating against the war in Vietnam. But we are demonstrating also against all war," it said. "Against the war of man against man everywhere, and of man against nature. . . .

"All of us can be hurt, can die, get angry, want to be loved, and all of us on this planet, this life raft we call earth, will make it together or we won't make it at all.

"Time is running out for all of us on earth and we have nowhere else to go. No nation has the right to build atom bombs or use napalm or pollute the air we all breathe or the water we all drink. . . .

"Once [the Vietnam] war is over, our real job will begin. The job of disarming all nations, and of nursing our cities, our forests, our rivers, our air, our peoples and our children back to health."

The paper ended with the final appeal, "Give earth a chance. There will be no second chance."

Tensions in Arab camps Guerrillas bid for loyalty

Arab refugee girls at the MCC sewing center in Marka Camp frequently feel the pressure for loyalties from competing commando groups. Both the Al Fatah and the Popular Front for the Liberation of Palestine also operate sewing centers in Marka Camp. Reportedly, the Al Fatah operates theirs through the Palestinian Red Crescent, an Arab equivalent to the Red Cross. In this center, the girls work voluntarily to help sew clothes for the refugees.

For some time, both the girls and their teachers have been under pressure from commandos to leave the MCC-sponsored sewing center and attend the commando-sponsored centers. In an attempt to correct the situation, MCC director Virgil Claassen accompanied an official from the Jordanian Ministry of Social Affairs and Labour to the camp for an investigation.

"To the best of our knowledge, the Red Crescent people are happy for the MCC center in Marka Camp," Claassen wrote. "It was the other sewing class, operated by the Popular Front for the Liberation of Palestine, which had been applying the pressure."

The PFLP is a smaller and more militant commando group, and generally less willing to cooperate with the Jordanian Government, as does the Al Fatah group.

Repercussions from the recent clash between the Lebanese army and the commando units were felt in the refugee camps. Demonstrations were held in support of the commandos. The MCC kindergarten teachers in the Marka camp reported that the demonstrators demanded that the classes be closed for the day and that the teachers join in demonstrating.

"The teachers had no choice," Claassen reported. "But before they got the children dismissed, a camp guard had to call upon five or six commandos to stop the crowd from stoning the center."

The protection MCC-sponsored projects in the refugee camps receive from commandos is an interesting development, also reflecting the seriousness and confusion of the Middle East situation.

Commenting on these matters, Claassen wrote, "The commandos themselves are divided into various groups. We often hear that they are fighting among each other. Some groups feel that they should be more militant and not listen to the government. Others feel that they should cooperate with government. There is a constant struggle for power and prestige, to complicate matters. Some Arab governments give full support to the commandos and others do not. Many people on the street support the resistance movement while others do not. All this points not only to confusion, but also to the threat of violence. A small clash between two factions in the Arab world could develop into something much greater."

Quakers hit detention bill Request for more judges

A Quaker lawyer charged, on October 30, that a preventive detention measure before Congress "is very dangerous legislation" and saw it as a foundation for other bills that could be even worse.

Indianapolis attorney George Sawyer testified before a House Judiciary Subcommittee that "this preventive detention legislation is not the answer. The answer is money—money for more judges." Sawyer spoke on behalf of the Friends Committee on National Legislation.

The lawyer said, "Let the committees of Congress turn their attention to the underlying causes of crime, which are—poverty and being black in a white racist society."

The preventive detention bill would give a judge power to put a person in jail before a trial, on the basis of subjective evidence and the belief that an accused would commit another crime before coming to trial.

Bernice Just, secretary of the Washington Pre-Trial Justice Program of

the American Friends Service Committee, also testified before the subcommittee, saying that "to confine a person without a trial and finding of guilt for sixty days, on the assumption that he might commit a crime if he were at liberty, is a seriously frightening prospect."

Sawyer said in his oral testimony that he was more disturbed after hearing an Administration spokesman describe the bill at a conference on preventive detention, held recently in Chicago. Sawyer declared that provisions for due process and a speedy trial were "under attack here."

He said, "This bill creates a situation that is frightening," and questioned whether the system of "bail itself is constitutional." Sawyer said that bail "in some instances is in violation of the Eighth Amendment," which prohibits "excessive bail," since any money bond may be excessive for a very poor defendant.

Students sit with trustees

Three students and three faculty members, as well as all seventeen board members, were present for the meeting of the Bluffton College board of trustees in November.

Gail Wasem, David Spraw, and Kirt Gerber became the first students invited to the board meeting, a policy which few schools in the nation practice.

Also present were Howard Baumgartner, attorney from Berne, Indiana, who chaired his first meeting, and new trustees Donavin Gratz, Lancaster, Pennsylvania, and Al Ramseyer, Smithville, Ohio.

Major activities of the board at this session included:

Adoption of a new code of regulations and bylaws for the board.

Meetings of standing committees in the following areas: Educational affairs—which discussed admissions and student aid. Development and public relations—which discussed plans for fund raising for the science center, relationships to fund-raising consultants, college publications, alumni affairs, and other matters. Business affairs—which looked into investment policies, a review of the recent audit, bookkeeping procedures, and many other budget and business matters. Reception and discussion of a report from the planning council study concerning position papers such as beliefs, heritage and faith, assumptions, fixed characteristics of the college.

Budget and financial matters, always important to private colleges, are to be discussed further by the board's executive committee next month.

Poverty fund pledges

By December 1, $45,303 had been pledged toward the poverty fund, nearly one half of the $100,000 requested by the General Board in June. The request for $100,000 in tentative pledges was the method chosen by the General Board to test the feasibility of a million-dollar fund for poverty, as asked for in a Resolution on Poverty in North America by the delegates to the 1968 Estes conference.

There have been 384 individual responses. Two hundred forty-nine favored the poverty fund, and 119 opposed it. Ninety-four persons favor the funds going for projects in North America only, and 125 would like to see overseas projects included too.

we can do more

THE MENNONITE HYMNAL

I am happy to express my deep appreciation for our new hymnal. It says a number of encouraging things to us. In the first place, the hymnal is an expression of cooperation between the General Conference and the Old Mennonite Conference, being the result of the cooperative effort of the music committee of both groups.

The entire effort of the committees has been to present hymns with a vital spiritual message that will speak to the heart of man and help to create a worshipful attitude in a worship service. Their selection of hymns for this purpose presents many that have grown out of human experience and have lived for generations in a changing world by speaking to man's deepest needs. Many others, products of recent years, have been selected for the same quality. Others were selected for their message to the problems of today, but all have one purpose—worship.

My past experience of selecting hymns for the service suggests the value of the highly classified table of contents. It will be most useful, especially in view of the detailed classifications of the various hymn themes, such as God, Jesus Christ, the Holy Spirit, the Holy Scriptures, Life in Christ, the Church, and many others. Their usefulness will be greatly enhanced by the Topical Index, and Topical Index of Worship Resources, which classify hymns that present various themes of the Christian faith and Life. The Index of First Lines, and Alphabetical Index of Tunes will be useful in locating hymns which are embedded in memory.

Uniting these aids in the selection of hymns and readings for the worship service, and allowing them to guide vital spiritual expression that will evade formal, meaningless reading as a substitute for worship, will enrich our services. Familiarity with the hymns will enable the memorized tunes to also convey the gospel message to life experiences of toil, temptation, recreation, or nighttime wakefulness and transform the unexpected moments. *H. E. Nunemaker, Elkhart, Ind.*

RECORD

Deaths

Lillie Amstutz, First Church, Bluffton, Ohio, was born Feb. 6, 1887, and died Nov. 20.

Andrew Pjesky, First Church, Halstead, Kan., was born in Castople, Russia, Nov. 18, 1890, and died Nov. 17.

Hester J. Shipley, Grace Chapel Church, Paint Rock, N.C., was born June 12, 1880, and died Nov. 14. She was a charter member of the congregation.

Gregory Scott Schmidt, son of Mr. and Mrs. Clifford Schmidt, Hoffnungsau Church, Buhler, Kan., was born May 6, 1960, and died in an automobile accident on Nov. 21.

Hilkie P. Wedel, Emmanuel Church, Moundridge, Kan., was born Nov. 2, 1892, and died Oct. 29.

Marriages

Kenneth Ratzlaff, Hoffnungsau Church, Inman, Kan., and *Carol Morris,* Roman Catholic Church, Hutchinson, Kan.

Duane Regier, Halstead (Kan.) Church, and *Marie Mar,* Bethany Methodist Church, Wichita, Kan., on Nov. 23.

James Salvert and *Dorthy Nachtigal,* Community Church, Fresno, Calif., on Aug. 9.

Calendar

Jan. 16-18 — Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971 — Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Northern

Dec. 12—Freeman Junior College, Founders Day.

Western

Dec. 14—Moundridge, Kan., West Zion Church, special meeting, the Wendell Wienses.

College basketball

Bethel 74—Bluffton 65
Goshen 66—Tabor 62
Goshen 85—Bethel 62
Bluffton 66—Tabor 50

Workers

Anthony and Georgianna Armour, Woodlawn Church, Chicago, have accepted a two-year voluntary service assignment in Atlanta. Anthony attended Bluffton College; Georgianna, Loop City College.

Ron Goertzen, Bethesda Church, Henderson, Neb., is serving a twenty-seven-month assignment in agricultural work in Nyanga, Congo. He attended Bethel College.

Larry Harder, First Church, Reedley, Calif., will serve as a recreational assistant for emotionally disturbed boys at Children's Center for two years. He attended Reedley College and Fresno State College.

Dale and Kathy Linsenmeyer, Beatrice (Neb.) Church, have replaced Arthur Driedger as MCC director for the Bolivia program. (Driedger has transferred to MCC headquarters as acting director for Latin America.) As MCC Bolivia director, Dale will be responsible for MCC personnel placed in Bolivia. Presently, thirty-eight MCC volunteers are in Bolivia, eighteen of whom are in Pax service, and eight are in the Service Education Abroad (SEA) program. Dale attended Bethel College and holds a bachelor of science degree in agriculture from the University of Nebraska. Kathy is a graduate of Mankato State College with a bachelor of arts degree in sociology and psychology. Their parents are Mr. and Mrs. Henry Linsenmeyer, Beatrice, Neb., and Mr. and Mrs. Verner Priebe, Humboldt, Iowa.

Ramon and Karen Neufeld, First Church, Reedley, Calif., have accepted a two-year voluntary service assignment in Hyden, Ky. Ramon received his doctor of medicine degree from Loma Linda School of Medicine. He will serve as medical director at Frontier Nursing Service. Karen attended Bethel College and Reedley Junior College.

Ruth Quiring, First Church, Calgary, is serving a one-year voluntary service assignment as secretary in the treasurer's office at MCC headquarters, Akron, Pa. She attended Canadian Mennonite Bible College and has been employed at a Toronto bank.

A. Armour

G. Armour

Goertzen

Harder

D. Linsenmeyer

K. Linsenmeyer

R. Neufeld

K. Neufeld

Quiring

DISCUSSION

Has America really lost its soul in Vietnam?

At the outset, let it be said that the author of this article is a Mennonite, who believes in peace and that murder is sin, and hence war as such, is sin. But one cannot dogmatically make such a statement without some qualifications. Jesus Christ, the Savior of mankind, taught that we should not kill our brothers, but He also taught us to "Go ye into all the world and preach the gospel to every creature."

We also read "how can they hear unless there be a preacher, and how can they preach unless they be sent?" Now I would like to ask, "How can we send them, unless the door is open?" How many missionaries are we sending to communist China? Or to communist Russia? Or to any of the other communist dominated nations? Since the onset of communism, over one billion people, nearly one third of the world's population, have come under communist enslavement, and hence have had the door to missionaries closed to their lands. Conversely, Japan, a country which had virtually closed the door to Christianity prior to World War II, is now a field "ripe unto harvest." West Germany is a similar situation.

So one needs to explore both sides of a question. In a recent issue of *The Mennonite*, the statement was made "It will be hard for many people to accept the idea that communism could, in fact, be a lesser evil than war. But I believe this is really the case, given the methods we are now using in the waging of this war" ["Lost in Vietnam—America's Soul" by Alvin Beachy, Nov. 11]. The author of that article has a right to his opinion, but he also says that there will be those who will find it hard to accept that opinion. Here is the other aspect of the question at hand.

Isn't it strange, how in 1941, when our own land was attacked by the Japanese, and our ships were sunk by Germany, we had almost instantaneous 100 percent patriotism? Even Mennonites of draft age entered the military service, either as regulars, and/or in noncombatant service, willingly. And those who were conscientious objectors gladly went into civilian services as was provided by our government. Now, suddenly, these things are wrong, and many Mennonites even advocate brazen resistance to the law, draft-card burning, etc. Could it be that the difference is that now we are fighting in a war where our own land is not in immediate danger? But, are we not morally obligated to protect our brothers in South Vietnam against atheistic communism, especially since we promised to do so? Are the people in Vietnam not entitled to the same protection against communist atrocities, as your own wife and children would be if the fighting were in Kansas or Indiana?

The article in question seems to be concerned mostly with *so-called* American atrocities. I do not deny that there have been American atrocities, but in each instance of documented atrocities, it has been proved that the acts were committed by individuals acting as individuals, not under official orders. No doubt the final evidence will prove the same in the case of the Pinkville massacre. And the Vietcong have been quick to make superpropaganda out of isolated instances where citizens or soldiers of South Vietnam have committed such acts of atrocity, usually in retaliation for acts of atrocity committed against their loved ones by the Vietcong.

But very little, if anything, has been said about the one hundred thousand or more of documented atrocities committed by the Vietcong. Why are people so prone to believe the worst about ourselves, and discount what the enemy has done? If you would really learn the truth, go to your library, and read the November 1968 *Reader's Digest* article, "The Blood-Red Hands of Ho-Chi Minh." Read how the Vietcong cut off little children's hands to make the parents talk, how they cut out their own countrymen's eyes, bowels, and sex organs, to make them talk. Or how they place a bamboo spear in a child's ear, and when he refuses to tattle on his parents, pound the spear right through his head. If you have a strong stomach, read the rest of the article. And this article was written by eyewitnesses! And it is fully documented.

It was stated in the article previously referred to that certain American atrocities were reported by *Esquire* magazine. Upon reading the article in that magazine I, too, was shocked, but felt somewhat relieved when I noticed at the very end of the article, it was stated that those responsible *were court-martialed, dishonorably discharged, and received sentences up to life imprisonment.* This last statement had been omitted from the previous article in *The Mennonite.*

By and large, our military in South Vietnam is interested primarily in stopping communism and in giving the people of South Vietnam the right to self-government. Any acts of indecency or immorality reflect on the moral stature of the individual soldier. If such acts are committed, or if the moral life of our servicemen in South Vietnam is to be questioned, then the shame should be upon the people of our country for failure to bring up young men with Christian principles and standards.

Our President has presented a plan for the orderly withdrawal of our troops from South Vietnam, a plan which, if successful, will not leave the people of South Vietnam at the mercy of the communists. No one seems to have come up with any better plan, which would simultaneously prevent the spread of communism. With one third of the world already closed to Christianity, it behooves us to stand firm for the right, or some day we could find ourselves defending our wives and children in our own backyard. Let us not be ostriches, sticking our heads in the sand. Winston Churchill said: "An appeaser is one who feeds a crocodile hoping he will be eaten last." Wouldn't our indiscriminate pullout of South Vietnam be appeasement of an enemy who could eventually consume ourselves? *Fred Von Gunten, 505 Clark St., Berne, Ind. 46711.*

LETTERS

Kimbanguist visit

Dear Maynard: Your lead article in the Sept. 30 issue of *The Mennonite* detailed the history of the Kimbanguist church of Congo. I really appreciate the vision this article implies. And, of course, Frank Epp did an excellent piece of writing.

The following excerpt is from a letter by Stan and Donna Voth to their parents. They serve in Isiro as TAP volunteers. But Donna describes a visit to the Kimbanguist Church in Kinshasa.

"We and Bev and Joe Zerger went to the Kimbanguist church. This is an independent Protestant church, although many of the missionaries do not accept them. Mennonite Central Committee is interested in them because they are pacifists. They have several huge churches in Kinshasa. The service was really nice with mostly choir music. They had four different choirs that sang about all the time except for the twenty-minute sermon. Some of them didn't sound so hot but one of them was terriffic—sounded like the Robert Shaw Chorale. Right after the service they asked us if we wanted to stay for a wedding. Of course, we jumped at the chance. The wedding took place right after the service. They had ushered us up to some special seats in front when we arrived, so there we sat barefooted (you have to take your shoes off before entering) in front of everybody. The bride and groom walked in together with friends, relatives, and a choir following them singing. The whole ceremony was much like ours—white dress and veil, rings, vows. Afterward, everybody went outside and greeted the bride and groom and at that time gave their gifts of money. Everybody was constantly singing. Then they brought their band and it started blaring away—really swinging! We were ready to leave but one of the pastors and another man told us that we had to stay and eat something with them. They took us into an empty schoolroom (they had a school right by the church) and fed us a huge steak and french fries dinner! Meanwhile, the wedding guests were also having a feast in another room. I don't know if they always feast their visitors like this or if it was just because of the wedding. Anyway, we ended up staying there till almost three P.M. After we ate, the choir sang some songs especially for us. This choir has made a record, and sings on the Kinshasa radio station every Sunday morning. We've never received such hospitality in the Congo before!

"But that was just the beginning of our excitement that day. . . ." Stan and Donna Voth.

Oh, to be youthful and eligible for TAP or any other service abroad on behalf of Christ! *Dick Rempel, Route 4, Inman, Kan. 67546.*

Don't spread too thin

Dear Brother Shelly: I am enclosing the Statement of Intention published in *The Mennonite* of Oct. 14. I believe the General Conference Mennonite Church can raise the extra million dollars without too much trouble. It only comes to about $6.50 per member per year extra. I know that some cannot and others will not give, but there are many who can give more than $6.50 per year. My wife and I decided that we would contribute $7.50 per year each for the three years. We feel that the money can be raised without too much trouble. The reason we favor listing North American projects only is because with the amount of money to be raised it might be spreading it too thin to extend the work in both North America and other places in the world.

I have felt that the same procedure could be used to raise money for the work with retarded children. Just a few dollars per year per member would go a long way toward getting the work started. Jesus did not exclude the retarded when He gave the church His Commission. But there is no one to really listen. I sincerely hope and pray that the members will support the fund for poverty. *Holmes H. J. Raudenbush, 3015 French St., Erie, Pa. 16504.*

No outagration quotas

Dear Mr. Shelly: I was utterly amazed as I read last week's issue of *The Mennonite*. Never would I have thought that the Mennonite Church and Bethel College would support the Moratorium as they did. If only all of this energy could have been spent on their knees in prayer asking God to direct our nation and intervene for us in guiding the minds of our leaders. Certainly this would have been much more effective than any protest march, for through Christ all things are possible.

In this last issue, I was even more amazed in reading the resolution passed by the Western District for total noncooperation with the Selective Service System. I cannot understand how so-called Christians can completely defy the laws of our land. If the laws need changing, then certainly now as ever, there are proper methods of getting them changed, the same as in the past when the Mennonites were given by law an alternative to serving in the armed forces. Total noncooperation can only mean chaos and total destruction of our nation, which the communists would just love. News like this must certainly be counted as a vote for communism.

I thank God for the privilege of being an American, still the greatest country in the world where we have more freedoms than any other country. If we will but witness for Christ instead of complain, certainly this could change our whole nation.

Yes, America has immigration quo-

WE NEED SOMEONE LIKE YOU IN THE CHOIR!
𝄞 t
G. FRAZIER

tas but no outagration quotas. Maybe a special fund should be set up for these demonstrators and protesters that think our country is so bad, for one-way tickets to a country they think is better. *Levi F. Siebert, 11645 Fowler Dr., North Glenn, Colo. 80233.*

Rebuild 1-W program

Dear Editor: The letter, "Do away with 1-W" caught my eye while looking through the Oct. 28 issue of *The Mennonite.*

I personally am somewhat in agreement with the writer. I sometimes wonder if about 95 percent of the 1-W's today have any conviction about killing anyone. As a matter of fact, most 1-W's I've come in contact with are 1-W's just to get out of the army to save their face with the church.

They think that is a necessity rather than a servant of God. They maintain little, if any, contact with Jesus Christ, and call themselves conscientious objectors.

There's the 5 percent to look at, too, who are with the group, who are 1-W's, also. They have the conviction and spiritual growth to act as persons with the love of Jesus Christ and can carry a greater impact over the world than the other 95 percent. Because of these 5 percent, it would be an unwise decision to even think of doing away with the program, not only for the 5 percent, but for the one who may come in contact with the gospel of Jesus Christ and find the cleansing joy it has to offer.

Rather than do away with the program, I think it best to pray for 1-W's, not for the 5 percent or the 95 percent, but for the 100 percent who are working today. Looking back in the history of the 1-W program, we see that so much has been lost for the program it would be rather silly to throw it out completely. The best thing to do is rebuild on the foundation on which it began, and that is on Jesus Christ. *Edwin J. Wiens, Box 411, Rosthern, Sask.*

Sex is not wrong

Dear Mr. Shelly: I have a few comments on John Wall's letter which was printed in *The Mennonite.* First, a misguided St. Augustine who lived in A.D. 354-430 was largely responsible for the "sex is wrong" teaching which is still the teaching of the Catholic Church. Protestantism inherited this teaching from the Catholic Church, and I agree with Wall that this satanic falsehood has been a curse to the church these many years. There is nothing in the Scriptures condemning sex when used for its God-intended purpose. Rather, the Scriptures point out that this is to be the supreme love-relationship between husband and wife. This relationship has spiritual overtones as well as being a physical relationship.

However, lest Wall think, and would have our young people think, that the sex as portrayed in *Playboy, Sexology,* and might I be so bold as to say SIECUS, and also a host of other publications, is the type of light our young people deserve, let the record speak for itself.

In the United States each year, three hundred thousand girls become unwed mothers, three hundred thousand brides are pregnant when married, three hundred thousand girls have abortions to get rid of illegitimate pregnancies. Too many newspaper headlines also reveal our sad dilemma. Some of such headlines follow: "Nation near to VD epidemic"; "Millions may be victims of VD in America"; "Counselors blame premarital conduct for broken homes"; "Cancer in women linked to early sex experience."

New morality advocates encourage these conditions when newspaper headlines read: "Bishop continues debate for liberal sex attitudes"; "Don't fight new morality, clergymen tell teachers"; and when a bishop on nationwide television says that any action between consenting adults is fitting and proper; and when a bishop speaking to an all-girls' college student body says "There are no laws, I repeat, there are no laws governing sex."

While the "sex is wrong" attitude was satan-inspired, the so-called new morality is double satan-inspired. It is only a new name for immorality which is warned against, yes, literally condemned from Genesis to Revelation.

We want our children to have a good wholesome and rewarding attitude toward sex. Who can better give this than the Eternal who made man male and female and left us His instruction book so we can know how to live happy, full and rewarding lives?

We feel it just might possibly be the lesser of the two evils to have our children taught by ignorant parents who "botch up sex education" than by the advocates of new morality and free love which when examined should read *lust.* Man was made in the image of God, to be a part of the kingdom of God, but if he chooses to live like alley cats, the Eternal's instruction book says, "He shall not enter that kingdom." *Wilmer Wedel, Rt. 2, Burns, Kan. 66840.*

Perfect view of sex

Dear Editor: In reply to John Wall's letter of Oct. 21, 1969, I submit the following. What is your standard for determining an objective, "rational view of human sexuality"?

If we should ask thirty different people what a "rational view of human sexuality" is, we might get as many as thirty different views. Many of these views would contradict one another. Obviously, there can be no uniformity, objectivity, or rationality in this procedure.

There is only one objective, "rational view of human sexuality," namely: "Thou shalt not commit adultery." This is the perfect view of sex, because it was given by an omniscient God who knows what is best for man. *S. Dennis Kletzing, Salfordville, Pa. 18958.*

FOR ALL YOU LOVE
MAKE A WILL

YOUTH

Wishing in the inner-city

Steven G. Schmidt

If I, as an inner-city teacher, could choose three wishes to come true (to borrow from fairy tales), they would be: that parents and teachers could talk to their students and kids, that through this mutual sharing actual understanding and respect for each other would occur, that answers to the problems uncovered in this mutual sharing could be found.

At present, a wall stands between teen-agers and teachers, between teen-agers and parents. A wall everyone would be better without. A wall that needs to be put down.

Unfortunately, these wishes are a little like wishing there would be peace forever—it's a long way off, if even possible. On the other hand, solutions will never come unless attempts to find them are made.

One simple way that I found rather effective for openers is to set aside some class time and have everyone make wishes. A child's game, and yet not a game. It is a start toward making my first wish—the communication wish—come true.

(The principal of our school was trying to initiate a program of communication by asking teachers to actively counsel students during one free period a day. He wanted the teachers to be mostly ears listening to gripes, complaints, study problems of kids. Many, many teachers hesitated, and do you know what their reason was? "I wouldn't know what to talk about. I wouldn't know what to say." Can you imagine! Teachers afraid to counsel students? Perhaps they could start here where I have.)

I had the students write the wishes they wanted to make on a piece of paper. The option of not putting their name on the paper was given, in the hope of getting more honest wishes.

Wishes are loaded with insightful information about the wisher. At the very least, wishes collected from a class could give a teacher a better understanding of his students—their feelings and aspirations. More specifically, papers with names on them give a concerned teacher a great opportunity to begin to help individuals who are hung up on one thing or another.

Many of the wishes may be a cry for help. Many of the wishes may be

Keeping brothers, maybe

How do I keep my brother
helpful
in an impersonal, automated age?

Machines make cars that maim and
kill.
Machine's own fault?

How do I keep my brother
helpful
in school, when he's known by his card?

Can keepers of brothers get shook by
beards,
flowers, clothes, or toes?

If I accept his keeping,
maybe
together we'll contribute

New directions in exchange for
being.
Begin. Dream. Now.

Cornelia Regier

made in a desire to share something. Many of the wishes . . . but let some wishes speak for themselves.

Four classes of sophomores at South Shore High School on the south side of Chicago made these wishes. Except for handwriting, they are reproduced as written.

I wish for a happy home life.

I wish for a life on the farm surrounded by meadows, flowers, and grass.

A different and better father.

I wish for a beautiful home.

Mayor Daley be dumped.

I wish everyone in this world could and would live in peace with everyone else.

A complete reform in the process of education and no hungry people.

To get married.

Good job and good money.

I wish I had a mother so I could tell my troubles to.

No war.

Marry this young man named William P.

I want my whole family to be together again.

I wish to be a pimp.

Happiness and peace.

Nixon out of the White House.

As much money as I want.

I wish for new parents.

I wish that when I get married that my husband and I will stay married.

I wish that people don't fight about race or color.

That I was out of school.

That I was a genius.

No one to make you do what you don't want to do.

Good looks and a perfect figure.

Wish I own all the industries.

Lots of love and sex with lots of different girls.

The black man will get freedom and be recognized as a human being.

I wish I had a good personality.

No more armed forces or armies.

Wish I were a sex symbol.

Wish I were fat.

No more wars *forever*.

I wish I had warlock power.

Wish for a loving family which would include a wife that wouldn't mind me playing around with other ladies.

A B in biology.

Everyone was save from their sins.

I wish all people over thirty put in old-age camps.

That girls came easy.

Everybody should die in peace.

I wish I had a child.

That I had every new style outfit in the world so that my wardrobe would be out of sight.

I wish that I would not be drafted when my time comes up.

No more ghettos.

That I weren't afraid to tell people just how I feel about things.

The wish that I really and truly want to come true is: Dr. Martin Luther King, Jr's., dream to come true.

That someone will have a baby and give it to be because I love babies.

There was no such thing of school.

For my parents to live a happy life, including me.

I wish I had a boyfriend that was real cool not like the tramp I use to have.

To be respected.

I wish to grow up to become something worthwhile.

Wish I had better eyesight.

Thinner ankles.

Wish my mother didn't have to work so hard.

Improve the stupid school.

I wish I could talk my way out of anything.

A driver's license.

I wish I could finger my flute correctly?

Want to get marryged.

I wish there was only one race.

About two children.

I never want to die.

Grandfather live until 100.

I wish I had time to think about my past.

I really wish my little brother who die to come back to life.

I have presented the idea that having students make wishes is an opener—a step toward communication between teen-agers and adults. What a teacher or parent does or can do with the wishes he receives is another story. Hopefully, from real communication that follow wishes, mutual understanding results, and hopefully, from an understanding and sharing come some solutions to problems.

MEDITATION

God waits in the city ghetto

"I WAIT FOR the Lord, my soul waits, and in his word I hope; my soul waits for the Lord. . . ." (Ps. 130:5).

Sometimes, the Lord pops up in the most unexpected places. And, sometimes, when He does appear we don't recognize who He is. We have our preconceived ideas of where God is and how He speaks to us. We think that anything other than our idea of God can't be God. In a sense, we limit the ways He can appear to us. However, God is bigger than our concepts of Him and sometimes He breaks through our preconceived ideas to speak to us in a startling way. So we keep waiting for Him within narrow limits, when He is around us all the time.

If we keep our ears open, we can hear God speak to us in many different ways. It might even help, on occasion, to shut our eyes because, sometimes, things we see keep us from hearing what we ought to be hearing.

Such a place might be a city ghetto. At first glance, we wouldn't see much evidence of God among the dilapidated buildings and the ragged children playing in the streets. And if we shut our eyes, the sounds we would hear would show little evidence of God being around. Obscenities are so common that, after awhile, they fail to shock, arguments drift out to the streets from the bars, and there is much loud talk and laughter, not happy laughter, but bitter laughter. God? How can God be here?

A young man found God in the ghetto. He went there to do good, to show that somebody cared about the poor black people there. He was, in some miraculous way, going to undo three hundred years of injustice by his presence. Yes, he was going to bring the love of God to the ghetto.

The first few days in the ghetto were lonely and somewhat frightening ones for the young man. He had difficulty understanding and accepting people there. It was a totally new environment, so unlike the Kansas farm from which he came. He tried to be friendly to people, but they seemed so different, and he sensed, a bit suspicious of his motives.

Then, one day, God spoke to the young man. It happened while he was standing on the fringe of a group of Negro teen-agers who were laughing and talking on the street. A car with two white men drove by. They spied the young white man in the crowd of blacks and shouted obscenities at him as they drove by. The young man was scared, but the young blacks seemed unperturbed. One grabbed the young white man by the arm as if to reassure him and said, "Come on, let's go play some basketball." So they played basketball and the young man no longer felt alone. A small thing, perhaps, but it changed the entire outlook of that young man. No longer did he feel he had to bring God to the ghetto. God was already there. It was just a matter of recognizing Him and acknowledging His presence.

I know, for I was that young man. *Myron Schrag*

* * * * *

STANDING IN LINE at a railroad ticket window in an Indiana city, recently, I heard the woman ahead of me order two tickets. The agent asked the woman about the age of the girl. She is just twelve, said the woman. Would she pass for eleven asked the agent. She is quite small replied the mother and so the girl went for half price. Suggestions to cheat and do wrong come from strange and unsuspected places. Where was the place you last had the chance to cheat? What did you do about it? *Ward W. Shelly*

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Joy — by-product of the Christian life

Raymond M. Veh

DOES YOUR LIFE reveal joy in your Christian experience? Do people see in you the authentic, positive ring of joy?

An early historian remarked that one could tell a pagan by the ugly pleasures he indulges in, and an atheist by his sourness; but one could tell a Christian by his joy. Paul prayed for "the gift of difficulties" to prove joy.

Joy, to be sure, is not the end and aim of the Christian life. The primary purpose of it is to produce Christlikeness. But joy is, or should be, an inevitable by-product of this way of life.

When the true Christian experience of rebirth comes, a joyful attitude toward life is inevitable. Rebirth as Jesus brings it to us always produces joy. Mrs. Edith Kent Battle imagines Jesus with younger boys and girls thus: "He let them hold His strong, warm hand; He was their friend: He laughed with them . . . isn't that the way we could tell who He was, today?"

A lively Christian life—a growing life—has vivacity, vigor, and vigilance. It has vivacity because it is genuine—not an imitation of anything. It has vigor because it has strength and health—not weakness and immaturity. It has vigilance because it has the radiance of God—not the blight of anger, fear, or sin.

In the Scriptures, this glorious word *Joy* is used often. At Christmas, we sing "Joy to the World." At Easter, we sing "Raise Your Joys and Triumphs High." Joy fastened in faith in Jesus Christ is lasting. There need be no fear that anyone can steal away this joy. There is no greed, no grief, no uncertainty, in complete commitment to Christ.

Our ground for joy is as sure as the eternal God. Thus, joy in the Lord is no fragment of the mind. It is no invention. We can see this joy in Jesus. He was a man of sorrow, of grief. No one can imagine the agony of mind, let alone of body, that Jesus faced.

But the author of the book of the Hebrews saw the underlying joy that possessed Him. He said: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Periods of trial certainly can puncture surface happiness like a toy balloon. If we depend upon pleasure, fun, beauty, money, such can flee swiftly from us and leave us joyless. But if we follow Jesus Christ we see in Him the joy that never is depleted.

We do not come into this joy completely. At conversion there is joy. Then as we persevere in Jesus Christ, we find that "His joy is in us and our joy is in Him." This joy continues all our life long.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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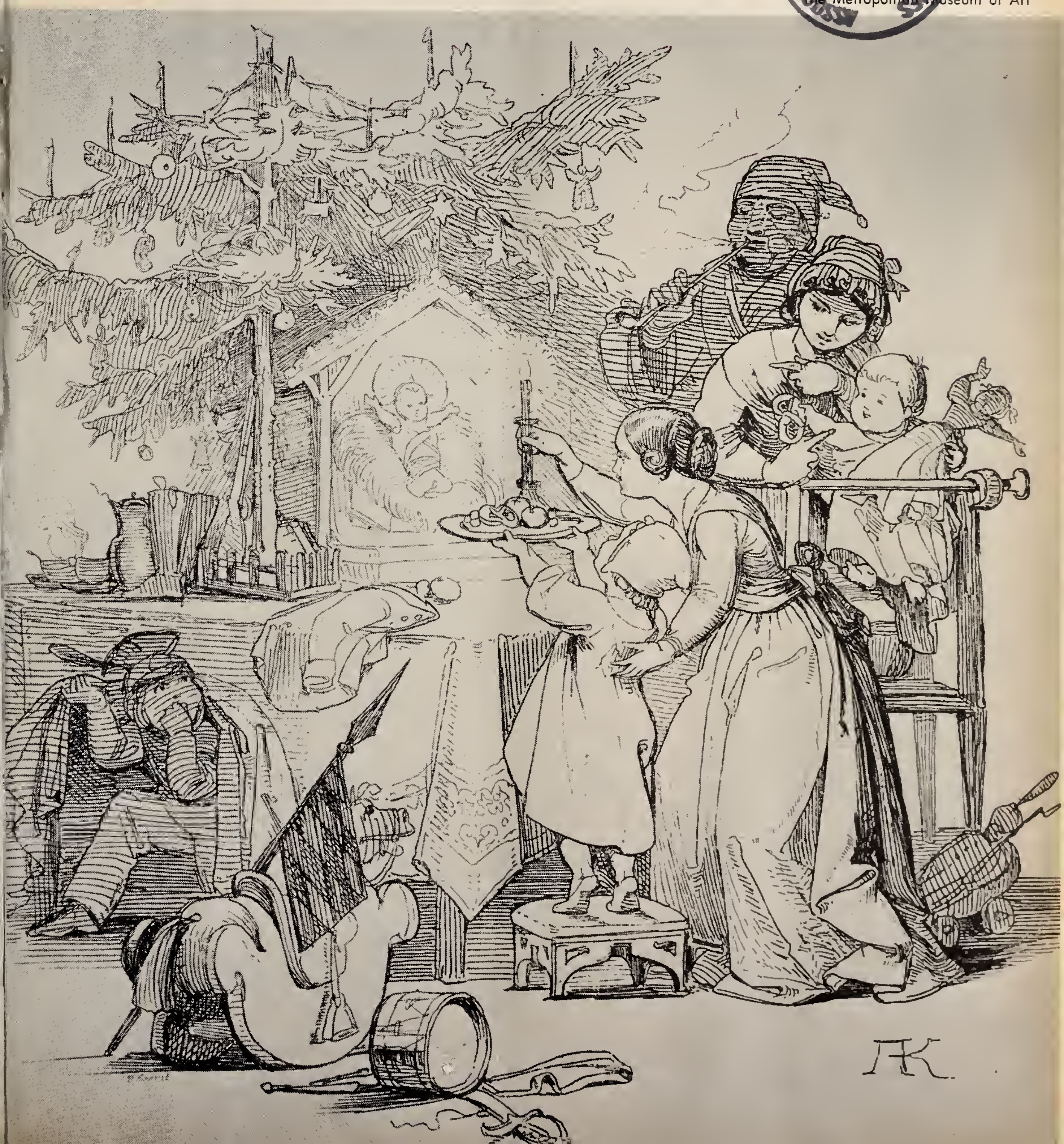


A visit from Old Nick

William Robert Miller

I WAS STARING at the stacks of colored boxes, each bearing a picture of an *Atlas* missile, when the clerk interrupted: "See anything you like?"

"Well, not what I've been looking for," I said. "I want a wooden train for a three-year-old boy."

"Yes, of course, a snap train. I'm sorry, we're completely out."

I mopped my forehead in exasperation. "Here, too? This is the fourth place I've tried!" The bruise on my arm began to ache, where one of my son's contemporaries had butted me with a toy Death Ray gun at Wurz's Kiddie Shoppe.

The clerk gave me a sympathetic look. "We've got lots of other trains. Look at this one—complete with anti-aircraft missile-launcher unit. Authentic in every detail." He pointed to a specimen that was on display, walked to it, and manipulated the controls. The launcher spun on its platform and ejected a bullet-shaped object. "It's the best we have," he announced.

"The best, eh?" I said drily.

"If that's too expensive, here's a jim-dandy at a lower price." He began to unpack a somewhat smaller box.

"Uh, no, that's not it," I ventured. "If you don't have the snap train, just forget about it. Maybe I'd better get something else. How about a tractor?"

"Just the thing! Step over here. Complete with recoiling cannon and flame-thrower. It's the lastest model. Want to see how it works?"

"Look, I appreciate the trouble you're taking, but I *am* tired. I said trac-tor, not tank. Don't you have a plain, old, down-home kind of farm tractor?"

The clerk seemed puzzled for a moment. "You mean this?" he asked, rather tentatively, pointing to a little olive-drab bulldozer.

Oh, my aching feet! Why argue?—I thought. It's a losing battle. But before I could reach for my wallet, the clerk's attention was distracted by an awareness of a presence that had apparently been with us for some time. The man was unremarkable in appearance except for a curious contradiction. Although portly enough, and wearing a full beard that made him look like one of the many Santa Clauses to be seen these days on street corners and in department stores, he had a leer that was not ribald, not obscene, but utterly and completely disgusting, as if this man were privy to some nameless and enormous evil of which he was fatuously, inordinately proud.

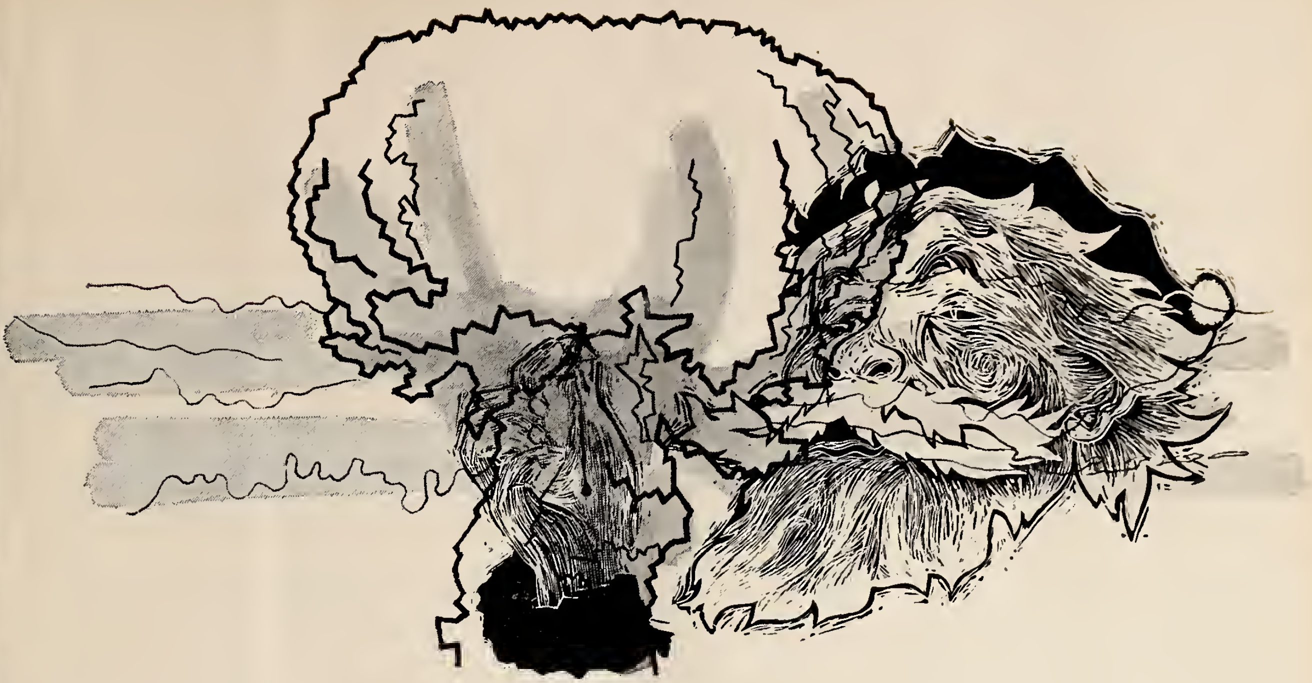
"Let me ask you a question," he said to the clerk, with a confiding snicker.

"Yes?" The clerk's geniality had disappeared. He looked pale.

"About that missile-launcher . . ." the evil-looking Santa said. "You said, 'authentic in every detail.' " He could not suppress a sinister chuckle. "Aren't you going to show him the corpses?"

"The corpses?" stammered the clerk.

"These!" Out of a pocket inside his overcoat the bearded man brought a small tray. Incredible! It contained a small heap of some animal substance that reeked of decay. At a glance, it might have looked like a mouse that had been run over by a car. But as I looked, I could see that this crumpled and bleeding mass consisted of a dozen or more tiny figures of human beings. They were not made out of wax or metal. They writhed on the tray, some of them convulsively, some feebly. Heads and limbs were missing from some of them. It was hideous, unbelievable. I must be losing my mind, I thought.



Probably I was getting a fever from standing so long in the warm store in my heavy overcoat.

"Authentic in every detail," the Santa-faced man beamed. "This is only a sample. There's more. Lots more. Want to see them?"

"Well, actually, I only wanted to buy a snap train for my little boy," I said, too stupefied to be able to think of anything else.

The clerk, however, had regained his composure. "Say, now," he said enthusiastically, "that beats 'em all for realism. Where'd you get them?"

"They're supposed to come with the set," Santa said. "The manufacturers leave them out, but they belong in. Manufacturers!" he snorted derisively. "All they care about is the dry technology of it all, how the thing works. They leave out the most educational part. The *human* part." He took one of the tiny humans and snapped it between his fingers. I heard a tiny scream and saw the blood spatter onto the floor. "See?"

The clerk was panting with excitement. "Yes, I see! It's great! We'll sell millions of them. Wow! Just like in the movies. The kids will go nuts over it. One thing, though."

"What's that?" the bearded man asked.

"The blood. Is it easy to clean up?"

"Is it ever?" the Santa asked. "Maybe you don't understand. This is not imitation 'real blood.' This is *real*. Smell it." He held out the tray toward the clerk. One of the figures on it seemed to be gesturing feebly for help.

"Astounding!" said the clerk. "If these things are real, how do you get them?" His puzzlement appeared to border on the psychotic.

"I'll show you," said the Santa. From another pocket, he produced one of the Buck Rogers Shrinking Ray guns that I had seen in another store's toy department. At the base of the grip was a lever I had not seen on other models of the gun. The evil-looking Santa turned this lever, then pointed the gun at the clerk and pulled the trigger. The gun emitted a strange "bap-bap-bap" sound and, before my very eyes, the clerk shrank to the size of a small grasshopper. With a sudden swoop, the Santa grasped the tiny figure, tossed it into the tray, and put it in his pocket.

As if I had asked, the man turned to me with a look of crisp satisfaction. "I get a lot of them that way," he said with a professional air. "You see, this gun shrinks a man down to the size of his soul." He gave me a measuring look, then, apparently, caught sight of a more-promising specimen. He dawdled on for a moment, apparently, feeling the need of some kind of explanation. I was beginning to get a migraine headache, and the man's face began to blur before my eyes. "Christmas is the best time of all," he enthused. "The next best thing to a real war. Look at those happy faces." He pointed to a pair of five-year-olds who were struggling for possession of a $5.95 do-it-yourself poison-gas kit. "Yes, sir, this is my breeding ground."

A stockman came by just then, carrying a stack of boxes containing six-shooters, and passed between me and the bearded man. After he had passed, I looked and the evil-looking Santa was nowhere to be seen. I was beginning to feel extremely warm and headed for the elevator. The whole thing must have been a daydream, perhaps born of fatigue, I thought. As the elevator doors closed, I looked down the aisles and could not see the bearded man. But I did not see the clerk anywhere, either.

Church council is a time for learning

DECEMBER'S FIRST WEEK was back-to-school week for the chosen of the General Conference.

Otherwise, the week is known as time for Council of Commissions (formerly Boards). This meeting brings most of the elected officials of the Conference together in Newton, Kansas, for a week of planning and deciding.

Shakespeare wrote: "All the world's a stage, / And all the men and women merely players" (*As You Like It*).

He could have said with equal accuracy that all the world's a school and all the men and women merely students. For the Council of Commissions was a leadership training school with all of us trying to learn about the church and how God wants the church to do its work.

"Now, as in the first century, we are to witness to our faith," said Henry Poettcker, Winnipeg, president of the General Conference, speaking to the first meeting of the General Board.

"We have come together to ask how best to make this witness," he added.

Thus, the problem was simply stated, but the following five days showed that answers don't come easy. Ten years ago, formulas for the work of the church seemed more obvious. All that was required of the church was to keep on doing what it had always done, only do more and do it more efficiently.

"1970 is not 1950," observed Walter Gering, vice-chairman of the Commission on Overseas Mission and a former president of the General Conference. He appealed for taking a real good look at mission work. "Are we keeping a growing edge on our programs?" he asked.

He also said, "We need to understand each other as persons," a simple reminder much needed for the week of study as well as for the life of the church.

"We are looking for models for action," said David Habegger, chairman of the Commission on Home Ministries. "How do we go about our work for this year?"

This Commission spent a good bit of time testing all of its work. Voluntary service was one old program on which new models were tried.

Training should become as much a part of voluntary service as service itself, perhaps even being called a training-service program. And it has been clear for a long time that volunteers almost always get as much learning out of voluntary service as they give service. Thus, the practice of voluntary service should make use of this reality. Again, the classroom for learning the Christian witness is almost everywhere.

But formal programs of learning may not be doing as well as we hoped.

The Commission on Education wrestled with the problem of study materials for the church. "By 1976, we will need a new graded curriculum," said Frank Ward, executive secretary of the Commission. "Do we want to become involved in another long project? Our age says, 'Forget about curriculum. Find some other way.' "

The problem of learning is more than lessons and lesson guides.

"We go to Sunday school from four to eighty-four," said Marian Franz, a member of the Commission on Education, "and most of the time is spent sitting in chairs in a verbal encounter. Application of the lesson is individual, but does not raise the question of what it means to the church as a group of people. This would drive us to the Bible."

One of the week's sharpest verbal encounters came when Curtis Burrell, leader of a black community in Chicago and pastor of the Woodlawn Church, visited a meeting of the Commission on Home Ministries.

"I'm not going to say much because you're not going to believe it. You don't want to look things in the face," he said.

"This nation has run out of solutions," he added. "The only solution left is a police state."

He reported that more police are being added to the police force in his community, though the area has the lowest crime rate in the city.

"It is believed that there are anti-black factions that want to stir up black people so they can come in and wipe out blacks like they did in Pinkville," he said.

He lamented the fact that the Mennonite Church could not enlarge its program in Chicago.

"I know your hands are tied. You can only accept the money that comes in the collection plate.

"You are doing too many things," was his analysis of the problem of the Commission.

In despair, he concluded, "People are right. The church is irrelevant."

And stretching the available money to do all the things that need doing was an exercise that tried the patience of all who took part in the Council of Commissions.

"We have spent more emotional energy on this than on anything we have done," said one commission member.

After hours of hard work, the commissions and the seminary board came up with a budget of $2,130,000 for 1970, which is about 6 percent more than the receipts anticipated for 1969.

"The General Board is concerned about their responsibility to determine priorities," said Elbert Koontz, secretary of the Conference. "They are trying to find out what their responsibilities are."

The General Board moved cautiously in its exploration. The fifteen-man (no-woman) board has completed its first year of operation after its creation under the General Conference's new constitution which also reconstructed the program work of the Conference under three Commissions—Overseas Missions, Home Minis-

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tries, and Education. A Division of Administration is directly responsible to the General Board.

For the first time, the district and regional conferences were fully represented on the three Commissions by representatives which they themselves had elected. This brought a number of new people to the meetings of the Commissions and added to the air of learning and searching during the week.

The General Board took action to move ahead on the Poverty Fund which aims to raise a million dollars for a Christian ministry to needy communities both in North America and abroad. This was perhaps the most affirmative action taken by the Board.

The Board put off action once again on the formation of a Division of Communication. It promised to study a special agency to deal with the ministry and its needs. Later it will look at work on a possible statement of faith. The Board will meet again in June giving one day of its time to a seminar with persons and groups who have raised questions about Conference programs such as the Committee of Christian Concerns.

During the first half of 1970, Board and Commission members and their staffs hope to visit at least half of the congregations of the General Conference to interpret Conference program and especially to listen to the concerns which these congregations may have for the work of the Conference.

Members of the General Board include the Conference officers, six members at large, and two persons from each of the Commissions. The Conference officers are: Henry Poettcker, president; Jacob T. Friesen, Bluffton, Ohio, vice-president; Elbert Koontz, Newton, Kan., secrettary. Members at large are: Henry P. Epp, St. Catharines, Ont.; Albert Gaeddert, Geneva, Neb.; Lotus E. Troyer, Smithville, Ohio; Harris Waltner, Fort Wayne, Ind.; Robert Gerhart, Quakertown, Pa.; and Harry Yoder, Bluffton, Ohio.

Representatives of the Commission on Education are: Harold Buller, Beatrice, Neb.; and Elmer Richert, Rosthern, Sask.

The Commission on Home Ministries is represented by: Leo Driedger, Winnipeg; and David Habegger, Elkhart, Ind.

Henry H. Epp, Winnipeg, and Elmer Neufeld, Bluffton, Ohio, represent the Commission on Overseas Missions.

Besides the meetings of the General Board and the three Commissions, the trustees of the Mennonite Biblical Seminary also met at Newton during the first week in December.

Other groups meeting included the Division of Administration, the Women's Missionary Association, and the Program Committee.

Place of the meeting was the First Mennonite Church of Newton.

General Conference Budget, 1970

Commission on Education	$ 161,200	(7.6%)
Commission on Home Ministries	399,110	(18.7%)
Commission on Overseas Mission	1,387,130	(65.1%)
Mennonite Biblical Seminary	182,560	(8.6%)
	$2,130,000	

NEWS

For crucial human need Poverty Fund on its way

The Poverty Fund is on its way toward its goal of one million dollars for crucial human need—spiritual and material—in North America and overseas during the coming three years.

Positive action on this proposal came at 7:43 P.M. on December 5 as the General Board of the General Conference was closing a week of study and decision making.

Plans were made to secure a full-time director for the program and a steering committee to both raise the funds and administer the program.

The present project grows out of resolutions adopted at the Estes Park Conference in 1968 which called attention to world hunger and domestic poverty. During the recent months the General Board made a feasibility study to determine support for a possible program. Tentative pledges approaching $50,000 convinced the Board to move ahead.

The director and steering committee for the poverty fund will be chosen from persons outside of the regular Conference agencies and their staffs. The steering committee of five will choose a larger advisory committee to assist it in its work.

A preliminary statement of guidelines considered by the General Board said that "high priority will be given to projects which specifically seek to blend evangelism with service."

Emphasis will be placed on people and program rather than buildings and equipment, and on programs that can be completed in three years or less.

Programs will seek to eliminate root causes and build motivation. "Programs related to the greatest human needs in this day will receive high priority: food production, justice, literacy, and population control."

The Poverty Fund director and the steering committee will be responsible to the General Board of the Conference.

Draft resistance makes the scene

ALTERNATIVE SERVICE IS as Mennonite as shoofly pie.

Or is it?

After thirty years of living in a world at war, Mennonites of the United States have grown accustomed to military conscription. They know how to respond to it; they know the options well.

Many, of course, do as other Americans do. They take the military way. But unlike other Americans, these Mennonites know that even as citizens they have another option, and that as Mennonites, their churches would prefer that they take that other choice.

That other choice is alternative service. It means civilian service as a substitute to military service for those who for religious conviction oppose war. During World War II, conscientious objectors received no pay. But since 1951, men in alternative service have a choice. They can choose to work for pay or they can choose voluntary service.

Of those Mennonites who choose alternative service, most choose to take a job at a hospital or charitable institution for a salary. They are serving their country in a humanitarian way. But some men, their families, and their churches feel that resistance to war should mean, at least, a token sacrifice, so they choose voluntary work usually in a service program of their church or another religious agency.

Most Mennonites have lived with this program for over a generation. The fathers of many now in alternative service took part in Civilian Public Service in the early nineteen forties and they expect their grandchildren to follow the same route.

For, after a generation and a half, isn't alternative service a Mennonite tradition?

Yes, it is a Mennonite tradition, but it no longer stands alone. For in 1969, the Mennonite traditions of civil disobedience and martyrdom have come back to take their place as new options in the Mennonite protest against war.

Scene 1: Turner, Oregon. The Old Mennonite Church is meeting in its general session in August and receives a petition from some of its activist and nonconformist (also a Mennonite tradition) students asking for a firmer stand against Selective Service and military conscription. Say they, "A small, but growing, number of Mennonite young people find the present arrangements with the United States Government totally unacceptable."

They say that the Selective Service System must be considered an integral part of the military. "Its only purpose is to channel men into various vocations related directly or indirectly to killing."

For these young people, accepting alternative service is too much of a compromise of Christian conscience. "By cooperating with [Selective Service] we, in effect, are sanctioning its actions."

The students do not ask that the church change its position. But they ask for toleration and support for their efforts to resist the draft. "We do not advocate that the Mennonite Church should officially state that noncooperation is the practice it will now assume. Certainly, we accept the existing arrangements as being viable for those unable to agree with or accept the position of total noncooperation."

And at Turner, the Old Mennonites show toleration and openness to the resister position on the draft. Says a conference resolution, "We recognize the validity of noncooperation as a legitimate witness and pledge the offices of our brotherhood to minister to young men in any eventuality they incur in costly discipleship."

Scene 2. Wichita, Kansas. The Western District of the General Conference meets in October and is also approached by its young people for action on the Selective Service System. The scene at Turner, Oregon, is replayed with different actors on a different stage. The words are much the same.

A slim majority of the delegates went along with the statement which said, "We recognize total noncooperation with the Selective Service System as a meaningful witness of one's beliefs and as a witness compatible within the historical traditions of the Mennonite church." (See *The Mennonite,* Oct. 28, pp. 645-46.)

Purpose of the resolution at Wichita is to "prod us out of lethargy into active responsibility and concrete action."

Prod lethargy it certainly did.

Discussion on this issue has been vigorous and sharp all over the Western District and throughout the General Conference. (For one sampling of the discussion, see Letters, beginning in our issue of Nov. 11.)

Objectors to the resolution on Selective Service felt that approval of noncooperation and civil disobedience was outside the Mennonite tradition. "If an individual chooses to show his opposition to war by the burning of his draft card, refusing induction, fleeing the country, it is his own individual affair," says Curt Siemens, pastor of a Mennonite church in Wichita. "But as a Conference, we cannot reconcile the concept of a peace church with concerted action that encourages to commit acts that add to the further confusion."

Flashback: Europe. From 1525 to 1614, more than four thousand Anabaptist-Mennonites are killed in the Netherlands, Switzerland, and Germany. The issue is baptism, and the Anabaptists baptized according to their conscience resisting the laws of the land. For their disobedience they are martyred.

Scene 3: Chicago. And now it is November 1969 and the Peace Section of the Mennonite Central Committee has invited members of the Mennonite churches to a consultation on conscience and conscription. This is the first in a series of annual assemblies to discuss current issues. The meetings, says William Keeney, chairman of the peace section, "are not legislative, but we should not underestimate their importance."

Leaders of the church are represented—pastors, professors, and church

FOR ALL YOU LOVE
MAKE A WILL

administrators. Sprinkled liberally through the group are a number of students and young people—many activists and nonconformists (a historic Mennonite tradition).

It is the week after the antiwar march on Washington. Some of the activists are physically and emotionally drained as they meet in the YMCA Hotel. But they are still strong enough to test the church.

"Is the church going to support those who take a more radical position on the draft?" is a question asked in a discussion group.

The church has already said it would as recorded in Scenes 1 and 2. But it wasn't coming through to the young people.

Draft resistance is still a new thought for the church and in Chicago the leadership of the church is being tested by its youth. The activists are draft resisters in theory only. Few have acted out their convictions, though during the days of the Chicago meeting some are testing the alternatives. Should they go to Canada to evade the draft? Should they return their draft cards?

Doug Baker, a student at Indiana University, says, "The Selective Service System is an integral part of the military machine. The war in Vietnam could not be fought without Selective Service."

He found the draft to be not only discriminatory but also coercive. "We feel that we should be doing what God wants us to do. To accept the government's will is to accept a lower authority."

Other young men argued for traditonal voluntary service, and one voice was raised in support of noncombatant service in the armed forces. Said Art Hofer, a Vietnam veteran from California, "The government was very generous in giving alternative service." He felt that there are not many Christians in the armed services, and noncombatant service is an evangelistic opportunity. "The only way you are going to reach these people is by being in the military."

The churchmen recognize that the church's peace witness has been blunt-

Christian obedience and Selective Service

The following is a Message from the MCC Peace Section Consultation on Conscience and Conscription which was held in Chicago on November 22.

In this first annual Peace Assembly called by the newly structured Peace Section of the Mennonite Central Committee, we have struggled together with the issues of Christian conscience and conscription. Though keenly aware of a wide divergence of experience and convictions in our group, we also sense a deep bond of Christian fellowship and love, and a common uneasiness of conscience about the militarism and conscription of our society.

Gathered as a consultative body, we unite in addressing the following concerns to the Mennonite and Brethren in Christ churches in the United States and Canada, as well as to other groups and persons.

I. We reaffirm our commitment to the gospel of our Lord Jesus Christ as revealed in the Scriptures. It is our primary allegiance to Christ and His kingdom from which we develop our witness, that love to God, neighbor, and enemy throughout the world are the essence of Christian living. (See "A Declaration of Christian Faith and Commitment," Winona Lake, 1950.) We affirm our Anabaptist view of the church and of Christian discipleship. This view emphasizes a continuing testimony where word and deed are joined in a life style of Christian brotherhood and witness against war and militarism and witness to the redeeming love of Christ.

II. We affirm that war is sin. It is contrary to God's will for all men. Yet militarism is rampant in our society, permeating the social and economic system in the United States and Canada.

While some among us have accepted service within the armed forces, such service seems clearly unacceptable as a Christian response. We are nevertheless ready to continue ministering to such persons in their situation.

III. We affirm that conscription as an integral part of the military system violates the essential freedom of each person. This evil should be abolished along with the military system which it supports. When the government persists in conscription, the church should make clear that it is not responsible for the operation and administration of the conscription system. Objecting to all war, we cannot identify with those who call for a voluntary or mercenary army as an acceptable alternative to military conscription.

IV. Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief today about radical discipleship to Christ in relating to war. We urge particular attention to an understanding of Christian vocation as a basis for our response to the issues of militarism and conscription, recognizing that various forms of obedience may result.

As Christians, we acknowledge a calling that transcends the demands of government. Out of such a sense of Christian vocation, the young people of our churches should voluntarily offer service as an expression of discipleship. When the government recognizes it, such service may be offered to meet draft requirements.

Therefore, for some, conscripted civilian service in earning positions is proper expression of Christian vocation, for many others, it has become so routine as no longer to call for a serious moral decision of discipleship and also so routine as to have largely lost its symbolic value in witnessing against war. We question routine and easy response as an acceptable form of Christian service.

We recognize noncooperation with military conscription as a valid expression of nonconformity and peacemaking. For many, confrontation with the moral decision has given new vitality to their commitments to radical discipleship and to their witness against war. The church should help them in making their decision, minister to them with literature, counsel and nourish them in their faith, and provide encouragement, and financial assistance where needed in event of prosecution, imprisonment, and other costs of discipleship.

Others find neither prison nor alternative service according to God's will for them. As evidence of their conscientious objection to military service they choose to migrate to a place where they can worship and serve in freedom from the system of military conscription. The Canadian and American churches should join these persons in brotherly support and help them to determine where God calls them to establish new communities and how best to maintain their faith and witness in the new location.

Should the government continue to conscript, we would urge that exemption from military service be extended both to those whose conscientious objection to war is not on religious grounds and to those whose conscientious objection is only to particular wars.

V. Since the burden of objection to war and militarism is the responsibility of the entire brotherhood and not only of the young who face the possibility of conscription, we appeal to every member in our congregations to join in witness against these evils and in witness to the redeeming love of Christ through prayerful selection of occupation, the sacrificial use of money, rejection of the modern idolatry of nationalism, participation in some form of voluntary service, the use of appropriate means to change the systems which support the continuation of poverty and racism, the rejection of high standards of living, and the personal Word of the gospel.

Chrisitan obedience to the gospel of love and reconciliation is an obligation that never ends. We confess that we too easily neglect the application of it to militarism in our countries, unless we are personally involved. Confessing our weakness and ineffectiveness and moved by the danger of our time to humanity itself, we ought to be gripped by a new sense of urgency to work for peace. We send this message in the name of the Prince of Peace and the hope to which all Christians are called.

ed over the years. Civilian service was intended to express disagreement with the war system. "What was opposition to the state has become institutionalized," observed Paul Hiebert. "It no longer has any protest value."

Says John E. Lapp, Lansdale, Pennsylvania, "I wonder whether we are not where we are today because we have joined hands closer with Selective Service than we intended."

So for the third time in one year, the stage is set for another statement on noncooperation with Selective Service. This is the first public inter-Mennonite comment on the subject. In its message to Mennonite and Brethren in Christ churches, the group says, "We recognize noncooperation with military conscription as a valid expression of nonconformity and peacemaking."

The church should help those who face this choice of radical discipleship and help them with their decision and where it means prosecution and imprisonment, the church should offer financial help.

Others will choose to "migrate to a place where they can worship and serve in freedom from the system of military conscription. The Canadian and American churches should join these persons in brotherly support and help them to determine where God calls them to establish new communities and how best to maintain their faith and witness in the new location."

The statement reaffirms the traditional Mennonite teaching on war which is based on the Bible. "Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief today about radical discipleship to Christ in relating to war."

And the message gives its continuing approval to forms of alternative service. Voluntary service is "a calling that transcends the demands of government. . . . When the government recognizes it, such service may be offered to meet draft requirements."

"Conscripted civilian service" was also seen as a "proper expression of Christian vocation" though not without limitations, especially where it has become a routine response that calls for no "moral decision of discipleship. . . . We question routine and easy response as an acceptable form of Christian service."

The statement, which approves of selective objection to particular wars and opposes a voluntary army, concludes by pointing out that the "burden of objection to war and militarism is the responsibility of the entire brotherhood and not only of the young who face the possibility of conscription." Prayerful selection of occupation, the sacrificial use of money, rejection of nationalism, and high standards of living are factors that the older generation needs to face with the same radical commitment expected of youth.

Scene 4: *Chicago*. The time and place is the same as the above. The Mennonite consultation on the draft has almost finished work on the message discussed above.

"Is this going to scare the whole church on the peace position?" asks one Mennonite Brethren seminary student.

Says another person about the people he knows, "I don't see our pastors responding to this when they have had an isolationist position all their lives."

"If Selective Service is the evil thing that we say it is, how can we take our constituency with us?" asks a seminary professor.

Someone observes that a challenge to the military system may mean prosecution not only for young men but for the whole church.

"I would rather have the system grab us by the corporate throat than to take young men one by one," says another seminary professor.

Alternative service was as Mennonite as shoofly pie (or *zwieback*) and will probably continue to be. Burning at the stake is a Mennonite tradition no one revives with enthusiasm, but it may still be the most Mennonite tradition of all.

Strands of church tension Can be signs of health

Many strands of tension pull at the fabric of the General Conference Mennonite Church. But this may not necessarily be a bad thing. The General Board of the Conference was told that it might well be a wholesome condition.

The Board was discussing a report from its officers who had met with the Committee of Christian Concerns in October in Omaha.

The meeting had been a profitable and positive one, reported Heinz Janzen, general secretary of the Conference. "All present agreed that problems exist in our Conference in many areas," he said in a report to the Board at its December meeting.

"Statements have been made orally and in print which tend to inflame and polarize different sectors of our fellowship. They were agreed that a continued emphasis on the centrality of Christ and the authority of the Scriptures needs to be made."

The Board commended its officers and the Committee of Christian Concerns for the spirit of their meeting and asked that a further clarification of issues be made to the satisfaction of all persons involved.

Plans were made for a fuller meeting at the time of the General Board's midyear meeting in June when the entire board plans to meet with an equal number of persons and groups who have raised questions about Conference programs. Such a meeting would include representatives of the Committee of Christian Concerns but would not be limited to them.

The Board recognized that the Conference is criticized not only from the right, but also from the left and from the center. The strands of tension are varied.

The people in the center are pastors and laymen concerned about the conventionality of church life and the indifference of church members who just don't care. The Board heard these leaders described as despairing because "it is pretty hard to whip up the troops in these dull, partially-committed congregations."

Yet in spite of the pulls and tugs, one member of the Board found it a wholesome thing. "Sometimes we can be too concerned about equilibrium," said Leo Driedger, sociologist from the University of Manitoba. "I think some conflict is functional. It keeps the pot stirred and the people thinking."

Vietnamese in Edmonton Men from the other side

Mennonites in Edmonton met with two representatives of the National Liberation Front of South Vietnam in November.

Alfred Heinrichs, minister of the First Church, saw it as an attempt at "an event of reconciliation" and an effort "to become bridge builders."

The two men were Le Phuong, NLF diplomatic representative to Sweden, and Huynh Van Ba, who fills a similar role in Cuba. Ba has been away from Vietnam for two years and has lost most of his family through the war.

Both men are nominally Buddhists and seemed hesitant to express themselves on the worth of the Christian witness in Vietnam. They didn't seem to be aware of the work of Vietnam Christian Service in which the Mennonite Central Committee participates.

The men gladly accepted information and printed materials on the positions of the historical peace churches on war which was given to them by the Mennonites who hosted them during their visit.

Guests in Canada: Le Phuong (left) and Huynh Von Ba (right) with Allen Sherk. Edmonton Mennonite. Dialogue was difficult.

The dialogue with the Vietnamese was made difficult by a language problem—the diplomats spoke a broken English—and by what the Mennonites felt was a rigidity in holding to the propaganda line of their organization. They insisted, for example, that their South Vietnamese group received only material aid from North Vietnam.

Phuong and Ba also maintained in their first response to questions about the mass executions at Hue during the 1968 Tet offensive that the United States was responsible for the deaths. After prolonged discussion, they admitted that such executions could have taken place, though still arguing that such events are minor compared to the atrocities which they claim have been committed by the United States.

They interpreted the war as an effort to secure Vietnam for the Vietnamese which fought first the Japanese invaders during World War II, then against the French colonialists, and, finally, against the Americans who took the place of the French.

The National Liberation Front which they represent is made up of a number of Vietnamese political parties including the Communist Party. The diplomats said they had less fear of the communists than they did of the United States which continues to "bomb, gas, and commit atrocities on our villages."

About thirty people attended the meeting with the South Vietnamese in the Edmonton church on November 10. The men were making a three-day visit to the city at the invitation of a civic peace group.

"Naturally, some of the positions taken by our guests were unacceptable to the group," said Heinrichs. "But

I do believe our group was able to differentiate between some of the propaganda and that which was reality."

The visit helped to establish a meaningful relationship. "After sojourning three days in our midst," reports the pastor, "they gave some of us a Vietnamese good-bye: the cheek-to-cheek embrace.

"Also, they gave us a feeling that we would be welcome in their homes with the same hospitality that we had shown them."

While in Edmonton, the Vietnamese representatives spoke in the Ukranian Hall, at the University of Alberta, and at the United Church in addition to the Mennonite Church.

Child training in Korea
End of six-year program

Since 1963, Christian Child Care Training, a program of the Mennonite Central Committee, has been holding courses for staffs of orphanages, babies' homes, and day-care centers in Taegu, Korea, to provide proper training for the workers.

The fourteen-week course is divided into two terms. The first consists of six weeks of lectures on health and hygiene, child activities and psychology, and Christian education.

The second phase of the course is the application of these ideas; the trainees work in different situations. During the field training, each of them must participate in three different projects—work with a child they do not like, lead group activities, and work with children on a daily basis. The staff members visit the trainees at least twice during each work project to help with any problems they have encountered.

Helen Tieszen is the coordinator of these training sessions. She has been working in Korea for eleven years with MCC. Miss Dong-Yol Chi, who received her master of arts degree in educational psychology from the University of Michigan, August 1968, serves as the vice-program director; she is in charge of the bimonthly meetings for graduates of the program, and holds a three-day summer seminar.

MCC is planning to phase-out its program in Korea by the end of August 1970. This will allow CCT one more extensive training program, three bimonthly meetings for graduates, and a summer seminar.

At the recent summer seminar conducted for CCT graduates, the idea was suggested by one of the alumni of the first class to continue holding their meetings after CCT work comes to an end.

"I could hardly believe that these were the same ladies who used to resist learning new things by defending themselves with their own habitual ways of working with children," Miss Chi said. "During training courses, we often had encountered complaints such as 'Exams are just a plain nuisance,' 'Nothing but shouting and spanking makes the orphans behave,' or 'What you teach here is excellent but will it work for the children in the institution?'

"By the time the meaningful Scriptures '. . . a man should scatter seed upon the ground and should sleep and rise night and day; the seed should sprout and he knows not how. . .' (Mk. 4:26, 27) had finally enlightened my mind, the ladies were electing steering committees. They had agreed that continuation of the learning meetings is the way of improving their knowledge and skills in working with children and stimulating the community to have a better understanding of institutional child care. They felt it was a way of returning thanks for the good received from MCC and CCT," Miss Chi added.

At present, the ladies are working closely with the CCT staff to plan the bimonthly meetings and carry them out. They are also making individual contacts to encourage graduates who miss the meetings to attend regularly.

"The thought of the CCT program phasing out makes us sad," Miss Chi said, "but we are certain that this voluntary movement will continue the good results begun by CCT."

Heifers on a college farm
Farm center has a revival

Betty Reiter, a Mennonite volunteer in Mississippi, prepared the following report.

For more than sixty years, Prentiss Normal and Industrial Institute, Prentiss, Mississippi, has strived to educate Negro youth of Jefferson Davis County and surrounding areas. Established in 1907, by Professor and Mrs. J. E. Johnson, the Institute has grown from an elementary and high school, to a junior college with a staff of forty, and a student body of four hundred.

Since 1955, Heifer Project, Inc., in cooperation with the Institute, has sponsored an effective self-help program in southeastern Mississippi through the distribution of dairy and beef cattle to needy families. The college farm has been used as a collection point for livestock and an effort has been made to use the farm as a demonstration center for improved farming practices.

Heifer Project, Inc., is a nonprofit organization, supported by over twenty different church denominations. They supply various kinds of livestock to poor people throughout the world. The first female offspring is returned to Heifer Project and given to another family. In this way, a *living chain* is established.

In the last fifteen years, Heifer Project has given over four hundred dairy cows to Negro and white families in Mississippi, over sixty beef cattle as 4-H and FFA projects, and thousands of baby chicks to the poor of southeastern Mississippi.

In 1966, MCC sent the first white couple to help HPI at Prentiss Institute. They stayed one year and then, in 1968, MCC loaned us to Heifer Project for two years of voluntary service.

When we arrived in April 1968, we weren't sure what to expect. We knew that the Institute had a six-hundred-acre farm, and that Heifer Project had the responsibility of operating the farm. Pete, my husband, was supposed to be the herdsman for the college dairy herd and work under Willis McAlpin, a retired Iowa dairy farmer, who is the Mississippi Heifer Project representative. McAlpin and we arrived at the same time. The men found the farm almost unbelievable; it lacked management, proper farm implements, and good livestock. Since the livestock and its products are of major importance in supplying food for the college, the men knew their work was cut out for them. Immediately, they bought a plow, planter, cultivator, and a two-section harrow to plant that year's crops.

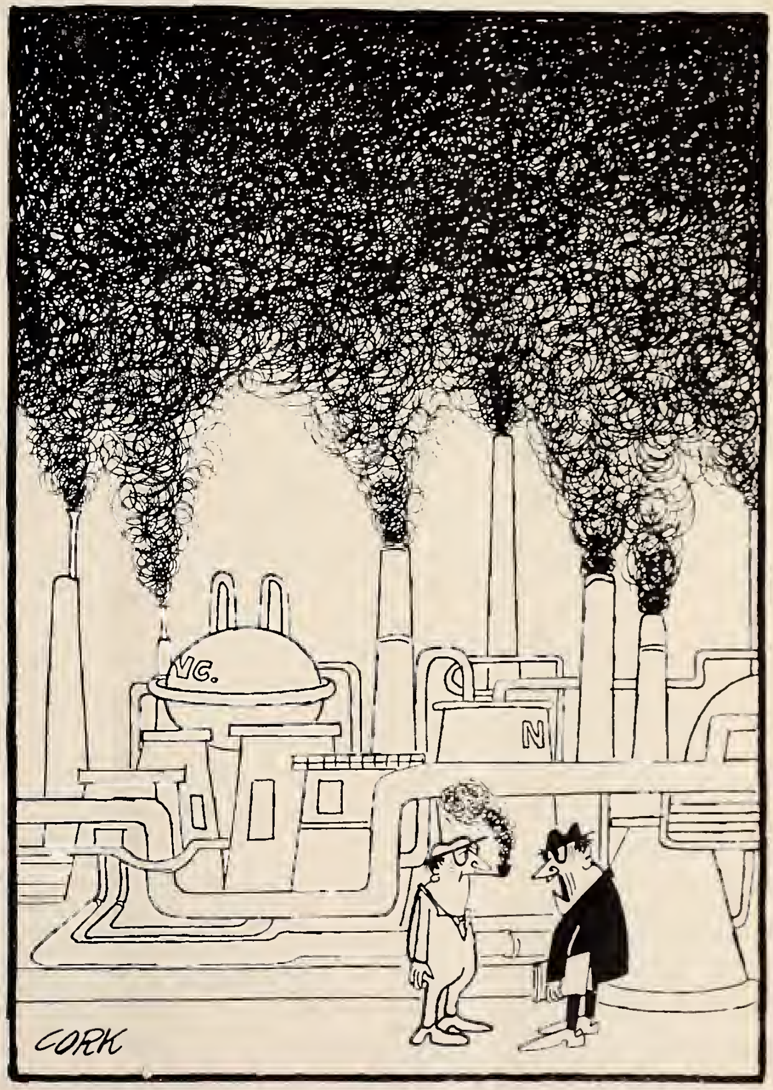
Other improvements accomplished that year were bulldozing and clearing twelve to fifteen acres of land, planting sixty acres of permanent pasture, and improving the Angus beef cattle herd by better breeding and heavy culling of undesirable animals. A work crew composed of ten members of the Indiana Church of the Brethren spent three days at the college and helped construct a new hay barn, machinery shed, and chicken house. Also, that year, the hogs were moved from a mud hole which they called home to a new location with tight hog-wire fences, a cement feeding floor with concrete troughs and automatic waterers. The chickens, also, were poorly managed and were moved to a new chicken house with new equipment. The old building hadn't been cleaned for eleven years!

Pete also had his problems with the dairy herd. When he arrived, seventeen cows were producing one can of milk a day with sporadic milkings. With careful culling and proper management, the herd is now producing at a respectable average, and the students are now consuming between thirty-five to forty gallons of milk a day. The majority of the students now drink milk, and can have all they want.

Since we have an apartment in a girls' dormitory, my main job was being housemother for the girls during our first year. This school year, all the girls are living in a new dormitory that was constructed this past summer. Last year we had thirty-four young ladies, which made our building very lively and noisy. I enjoyed being with the girls. Talking and helping some with sewing projects helped pass the time. For many girls I was their first white friend. One girl even said she thought she never would talk to a white person; but, like me, who had hardly ever spoken with Negroes, she soon began to look beyond color.

Clothing is something the folks here are always glad to receive, and need. Different church groups from the North send used clothing to be distributed. Another job of mine is to sort these things and distribute them among the students and families of this community. Many families have ten or eleven children, and without receiving these things many children would not be able to attend school.

A challenge? Yes, but not without much frustration, and the feeing that things aren't changing fast enough. Then we remember that it took two centuries of degradation and exploitation to produce these conditions; so we must exhibit Christian love, patience, and understanding to solve these problems.



AND DON'T LET ME SEE YOU AGAIN WITH THAT STINKING PIPE !!

RECORD

Marriages

Larry J. Duerksen, Lehigh (Kan.) Church, and *Roberta Ina Cook,* United Church of Christ, Painsville, Ohio, on Nov. 1.

David E. Haines, Springfield Lutheran Church, Pleasant Valley, Pa., and *Linda D. Fosbenner,* Flatland Church, Quakertown, Pa., on Nov. 22.

Jerry Herman, Linn Grove, Ind., and *Barbara Clem,* First Church, Berne, Ind., on Nov. 29.

Joseph Peter Krehbiel, Bethany Church, and *Pamela Crouch,* Baptist Church, both of Kingman, Kan., on Nov. 29.

Stuart Lehman, First Church, Berne, Ind., and *Rosemary Arnold,* Christian Missionary Alliance Church, Lima, Ohio, on Nov. 1.

Olin Neuenschwander, First Church, Berne, Ind., and *Rita Joan Stetler,* Faith United Methodist Church, Fort Wayne, Ind., on Nov. 28.

John Quiring, Grace Church, Dallas, Ore., and *Sharon Reimer,* Mennonite Brethren Church, Dallas, Ore., on Nov. 29.

Jay Smitley, Calvary Bible Church, and *Maribeth Wulliman,* First Church, both of Berne, Ind., on Nov. 21.

Le Roy Stemper and *Mary Elizabeth Unruh,* Friedensberg Church, Avon, S.D., on Nov. 26.

Robert Toland, West Missionary Church, and *Janet Beer,* First Church, both of Berne, Ind., on Nov. 8.

Calendar

Jan. 16-18 — Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971 — Fresno, Calif., General Conference.

July 18-23, 1972 — Curitiba, Brazil, Mennonite World Conference.

College basketball

Dec 2: Bethel 70—Pershing 66
Dec. 3: ONU 89—Bluffton 82
Dec. 4: Bethel 84—Ottawa 65
Dec. 6: Okla. Christian 77—Bethel 66
Dec. 6: Bluffton 73—Goshen 52
Dec. 9: Bluffton 86—Manchester 79

Baptisms

First Church, Upland, Calif., on Nov. 23: Steve Scalf.

Deaths

Harvey L. Albitz, Hereford Church, Barto, Pa., was born Nov. 5, 1898, and died Nov. 26.

Edith Amstutz, Bethel Church, Mountain Lake, Minn., was born in Bluffton, Ohio, Sept. 6, 1909, and died Nov. 19.

Harmon Bagley, First Church, Berne, Ind., was born June 30, 1907, and died Nov. 26.

Carrie Ida Ewy, Bethany Church, Kingman, Kan., was born Sept. 4, 1880, and died Nov. 21.

John P. Tieszen, Salem-Zion Church, Freeman, S.D., was born June 5, 1882, and died Nov. 17.

Edward R. Hieser, Pekin (Ill.) Church, was born Sept. 27, 1892, and died Nov. 18.

Della Soldner Neuhauser (Mrs. Albert), First Church, Berne, Ind., was born Sept. 21, 1882, and died Oct. 3.

Henry Bernhard Retzlaff, Sr., Rosemary (Alta.) Church, was born in Samara, Russia, Dec. 2, 1894, and died Nov. 22. He helped form the first congregation of the church.

Samuel M. Rice, Deep Run Church, Bedminster, Pa., was born in 1901, and died Nov. 20.

Helena Schrag, Grace Church, Dallas, Ore., was born Mar. 30, 1893, and died Nov. 17.

Cora Luginbill Sprunger (Mrs. Rufus), First Church, Berne, Ind., was born Oct. 23, 1884, and died Nov. 9.

we can do more

Published

"He has seen more of this world than Marco Polo. He has opened more mission fields than David Livingstone. He has been as innovative in his world of church ministries as Thomas Edison was in the world of technology. Orie O. Miller may be the most remarkable Mennonite in our generation, perhaps in our century." So writes Robert S. Kreider, the president of Bluffton College, in the introduction to the biography entitled *Orie O. Miller.*

Written by Paul Erb, long-time friend of Miller, the book is subtitled "The Story of a Man and an Era." The purpose of this biography, recently published by Herald Press, Scottdale, Pa., was to write a segment of Mennonite history as exemplified in the career of Orie O. Miller.

It does just that. Covering a fifty-year period — 1918-1968 — the book portrays the transition in the life and work of the Mennonite Church. It was a period that saw the acceptance of higher education, the growth of a relief-and-service program, the great extension of overseas missions, the formulation of an effective testimony against war, and the development of a system of mutual aid.

Workers

Edward D. Janzen, Rosemary (Alta.) Church, joined the Gulfport, Miss., voluntary service unit this month for a nine-months period of housing reconstruction and other unit projects. He completed grade 12 at Rosthern (Sask.) Junior College. His parents are Mr. and Mrs. John Janzen.

James Zacharias, Pleasant Point Church, Saskatoon, Sask., joined the Gulfport, Miss., voluntary service unit this month for a nine-months period of housing reconstruction and other unit projects. He is a graduate of Rosthern Junior College. His parents are Mr. and Mrs. G. G. Zacharias.

LETTERS

To register or not

Dear people of God: You Mennonites are to blame for the thousands of lives who are dying and for those who have left this country because of conscience. You've allowed the military to take over our lives in this country and now I am totally frustrated. You have allowed the military to determine the lives of the young men of this country and now I am faced with allowing this to happen to me.

We Mennonites stopped fighting the battle against militarism when we were granted a nice easy way out, two years of alternative service. Some of us realize that this was a mistake and we want to resume the battle. Join us.

You parents with children, don't they mean anything to you? Why would you allow the government to take your boys away from you? Yes, as conscientious objectors we've had it easy. I can't allow myself this *out*. As a seventeen-year-old boy soon to turn eighteen, I am torn with the decision to register or not. If I register, I say to the military, "Here I am, a conscientious objector. Channel me into the area where I belong." If I don't register, I say, 'Here I am, a conscientious objector. You have no right at all to decide what I shall do with my life."

Whether Vietnam ends or not, the military goes on. Whether I register or not, militarism continues. Don't compromise with the devil.

I would appreciate reactions, since I am still in the process of deciding. Write to Box 284, Bluffton College, Bluffton, Ohio 45817. *Nathan Habegger.*

Make 1-W better

Dear Editor: I am writing in regard to the letter "Do away with 1-W," in the October 28 issue. I am presently a 1-W, with only two months left to complete my term. I have a different point of view on the 1-W earning program. I don't like to talk about voluntary service versus 1-W because I think voluntary service is great. However, I wouldn't want to see the 1-W program banned because I see even greater possibilities in the earning service.

I think I can see the point of view quite clearly as stated in the letter, but I think it is looking at the 1-W program too pessimistically. In George Lehman's reply to the letter, he pointed out that the 1-W program is here to stay; therefore, I feel we should try to make it better.

Let's look at it optimistically. One of the advantages that the 1-W fellow has is, of course, the fact that he earns a monthly salary. For an example, a single 1-W fellow earns $375 gross per month. He gives an average of $90 per month to the church or helps support a volunteer or Paxman. The rest he uses for housing, food, clothing, etc. How many church people give one-fifth or more of their salary to the church? Or how many give even a tenth? Being a 1-W gives me the chance to learn to budget my own money and discipline myself for future years.

Another problem is what to do with the spare time after work hours. This, I think, can be curbed by enforcing a set of guidelines to help direct the fellows in using their time wisely. I think that a good example of this is the pledge used by the 1-W unit in Houston, Tex., which covers the following areas: participating in the work of the Mennonite Church; participating in a group study; doing some type of plus-service in the city; giving at least one tenth of the salary for the work of the church.

I think that in order to save the 1-W program, there might be a need for some type of orientation program like the volunteers have. During orientation, much of the time could be spent on working toward a total commitment to something like the Houston pledge. Then there would be the possibility that each 1-W unit would have a committed nucleus that would strive to do an honest service, which would hopefully help the entire situation. This is not an ultimate answer, only a hopeful, helpful thought. *Alan Flaming, 1102 St. Agnes, No. 22, Houston, Tex. 77025.*

So comes the Christ

So comes the dawn, still as of old,
In answer to our quest,
For light wherein we can behold
God's love and mercy so unrolled,
As one we're by it blest!
So comes the dawn, the victory hour!
Like to love's blossoming,
Which cleaves the sod to bloom a
flower
With the all-overwhelming power
To take away death's sting!
So comes the Christ! Love's Immortal
Dawn!
Fulfilling prophecy!
Unto His own; to lead them on
Till as in heaven His will here be
done.
In peace and harmony.

Ralph W. Berky, Bally, Pa.

One percent for poverty

Dear Maynard: Regarding the Million-dollar-poverty fund and Donald Steelberg's letter and the report of Statements of Intention to give in your issue of Nov. 4: it may be appropriate to call the attention of your readers to an editorial in the Oct. 25 *Saturday Review* which would be worth reprinting.

The editorial calls attention to the critical nature of the problem of hunger and poverty, indicating that on an international basis this is more of a threat to the human race than war. It points out that the Committee for Economic Development, composed of two hundred leading businessmen and educators whose logic and reasoning probably arise more out of enlightened self-interest than Christian concern, suggest that one percent of the national income would be a good basis for immediate assistance with this critical problem.

At this rate, the average contribution of $7.00 per year per member which Steelberg suggests would be a mere token. However, it is a token we should not neglect. And perhaps we can do more! What would the total amount be if we gave one percent of General Conference family incomes for three years? *Martha F. Graber, 712 S. Main St., Freeman, S.D. 57029.*

Will have to withdraw

Dear Mr. Shelly: If the interpretation of the resolution of total noncooperation with the Selective Service is correct as given to the *Wichita Eagle* by Dale Schrag and is not retracted or repealed, I will have to withdraw from the Mennonite Church. If it was not correct, let's get it corrected publicly through the same media it was first published in.

I absolutely cannot belong to a church that teaches disobedience to law, especially since the Selective Service law gives plenty consideration to conscientious objectors, but not to radicals.

Perhaps this resolution was sponsored by the radicals given the chance to talk on Bethel campus at the free free university in Kidron Cottage according to the article in the *Wichita Eagle* on Friday, Nov. 7. I quote from the article: "Unofficial spokesman for campus radicals is Ed Dick, an assistant professor in psychology."

Neither can I understand Dr. Beachy's endorsement of communism for South Vietnam. It's not good for us, but it's good for the South Vietnamese. Sure, war is wrong and terrible, but the slaughter is much worse by the North Vietnamese and Vietcong. Sure, we should try to get the American Army to be more human, but don't put it below communist conduct of the war. *Samuel Baergen, 121 S. Charles, Wichita, Kan. 67213.*

HE'S A PRETTY GOOD PREACHER, BUT HE HARDLY EVER HAS ANY ORIGINAL IDEAS!
❛❛X❜❜
GH
G. FRAZIER

Go through Samaria

Dear Editor: What is the key? As we travel across this land we see material progress beyond man's dreams, vast palaces and art centers being built, and a costly landing on the moon, yet much poverty and racial problems existing side by side. Fair-minded people of America and Christians are deeply divided about the war in Vietnam and upheavals on the campuses and in cities.

What should be done about these is a problem since the war is thousands of miles away and upheavals among youth and races might be on the other side of town. But we don't feel it by driving around the cities on bypasses or flying over them with jets. Jesus, to fulfill a good mission, must "needs" go through Samaria to have friendly conversation with one not socially respected and to overcome racial barriers.

Where is our Samaria of today? It is not God's call that we follow, but usually Washington's Pentagon. Eighty-eight year old Kerensky—an early premier of Russia who fled to England after helping to overthrow the czar of Russia in 1917—sees these upheavals as mankind's reembracing of Christ's teachings that wars are wrong. Life today in every country for youth seems terrible for us now, but the result might be better understanding of love and human liberty, and loyalty to Christ's teachings.

In our formal worship of today we pray for peace, but hope communism will surely be stopped "over there." The Apostle Paul—a persecutor — changed on the Damascus Road to a fisher of men, asking "Lord, what wilt thou have me to do?"

I overheard a conversation between two Mennonite young men such as this: "What is required to qualify for 1-W service—only a church letter?" The answer from one who completed this service, "I would like to explain to you what it *really* means to go as a 1-W." After a few days the above candidate told me that nothing seemed to be in his way, but guidance, I felt, was in place so I sent him General Conference literature on war and peace encouraging him to follow God's call and be a good missionary. I am not frustrated about how our Christian service office screens young men in an hour of decision. The Holy Spirit is greater than I or you, and let's not grieve Him (be weak instruments).

What then is our key from God's Word? Read Romans 12:1-2, and Romans 8:28, and Romans 13:8.

When trouble, frustration, and disaster strike, we can make them work together for good even if we can't see eye to eye but work unitedly to build His kingdom. This Christian love will help much toward bridging the generation gaps which we are guilty of ourselves. *Joe Eck, Rt. 2, Box 13, Sedgwick, Kan. 67135.*

Cults as deadly as alcohol

Dear Sir: In pursuing again my summer mail, before disposal, and especially *The Mennonite* of July 29, 1969, I was struck with the peculiar hue, to me, of a letter by Mrs. Ervin Unruh, Galva, Kan.

I am interested in knowing if *The Mennonite* has the privilege of explaining or *exposing* cults that are different from ours. I am interested, in particular, on more information on the subtle teaching of Herbert W. Armstrong, his Anglo-Israelism doctrine—Seventh Day Adventism; salvation through commandment-keeping, not "the blood"; Holy Spirit a force, not a spirit; therefore disproving the Trinity; his theory of second chance after death!

As serious as alcoholism is, and the tobacco habit, some of these discrepancies being taught are so much more deadly that I feel our publications would be an ideal way to keep us informed or, rather, warned.

Material, easily accessible, would be *Kingdom of the Cults* by Walter A. Martin, Bethany Fellowship, Inc., Minneapolis, Minn., or *Mr. Confusion* by Roger F. Campbell which can be ordered from Back to the Bible Broadcast, Box 233, Lincoln, Neb. 68501. *Mrs. A. J. Kunkel, Glenville, Minn. 56036.*

MEDITATION

Advent letter unsent

Just now, I read Maynard Shelly's "Mennonite ghetto faces eviction" (Oct. 28). It abounds with priorities that suggest the need for even more action than some of our young people have exhibited. It demands —yes, I think *demands* is the right word—a self-confrontation.

Some of us who are older than we would like to be may look with consternation, as well as admiration, on young activists. We envy them, wondering what it would be like to have the courage and energy to become involved in more than mere verbal expression concerning vital current issues. I can understand why young people are reluctant to trust anyone over thirty: too many of them just sit there.

The ideas expressed in the "Mennonite ghetto" report sent me to retrieve a double page of quotations which had accumulated during past months and had been incorporated in an Advent message we send to friends at this seaon. But we're not sending it. "It doesn't seem like an Advent letter."

Why doesn't it? Advent is a season of preparation for the coming of the Christ. It is a time of preparing ourselves spiritually.

The letter that had been laid aside was a reminder that life around us—and within us—is not as it should be.

Reading the "Mennonite ghetto" thing, I sensed that the kind of thinking that builds a fire under today's youth is verbalized in our collection of quotes. So here they are.

"Until man comes to know himself, all other knowledge that he gains is incomplete" (Edward W. Sinnott, *Biology of the Spirit*).

The New York *Times* reports on June 14, 1969, that hungry Florida children in Brevard County, "sit on wooden porches near Highway 520 each evening and watch the out-of-state cars, crammed with tourists, stream into Cocoa Beach and surrounding towns. . . . 'The irony is so apparent here,' said Henry Jenkins, the county's only Negro doctor. 'We're spending all this money to go to the moon and here, right here, I treat malnourished children with prominent ribs and potbellies.' "

"In the riot cities we surveyed, we found that Negroes are severely disadvantaged, especially as compared to whites; that local government is often unresponsive to this fact; that federal programs have not yet reached a significantly large portion of those in need" (Kerner Commission).

"The detonation of twenty-thousand megatons/ of atomic energy/ as needed in a first-strike or an anti-ballistic missile defense, could lead to essentially no children surviving to produce another generation" (Ernest J. Sternlass, University of Pittsburgh School of Medicine).

"Apathy in this matter is a luxury we cannot afford. Not unless we are resigned to living in the kind of torment . . ." (Norman Thomas).

"Means are not to be distinguished from ends. If violent means are used there will be a bad result. . . . The terms are convertible. No good act can produce an evil result. Evil means, even for a good end, produce evil results" (Gandhi).

"I'd say you could approach a definition of violence as opposed to nonviolence by saying that violence is treating a person as a thing. A person becomes a means to an end; my relation to him is as an object. . . . Once it is at that level, you could say it's violence whether or not any physical violence is going on" (Charles McCarthy, instructor in the Collegiate Seminar of the University of Notre Dame).

"The great truth remains: God has not abandoned the world, just as He has not abandoned the church. The Holy Spirit still works to bring all men to the fact of their salvation" (from a church bulletin).

If this is "not an Advent letter," let it be a *disturbance* that prompts us to self-examination and contrition. *Helen H. Mueller*

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We can do more

The following is taken from a recording sent to each General Conference congregation for use on December 14.

Christian greetings to you, our members of General Conference. This is your chairman, Henry Poettcker, taking this opportunity to bring a personal word to each one of you.

We have been encouraged by your continued sharing in the total Conference program, your prayers, and your gifts have kept two hundred and forty missionaries on our several fields and hundreds of mission workers and pastors in our three hundred congregations. During the year, we told ourselves that we could do more and, through God's grace, that has been possible. It was thrilling to read of the renewed interest in overseas missions projects.

My personal experiences in Africa this past summer impressed me again with the dedicated ministry of so many of our brothers and sisters of the faith who are our representatives in the varied types of ministry, be that preaching or teaching, printing or writing, technical assistance in agriculture or sewing classes for the village women. Exciting things have happened in our overseas churches.

On the home front, the work together with the Indian American continues to be a challenge. The endeavors to coordinate the concerns of the General Conference and those of the area conferences and to delineate responsibilities for the various projects have been encouraging.

As never before, our private schools and our local churches have had to reflect on the nature of their tasks. They need our continued support; the demands of the time are heavy.

Yet this need not daunt us. It was into a very difficult time that God sent His Son. That Son came and now, once again, we want to celebrate His birthday.

Christmas is a time of rejoicing. We may rejoice because of the meaning and the purpose which men came to see as God spoke to them in the person of His Son, the Lord Jesus. We rejoice because our lives have been touched with healing. Salvation is our portion. Now it is our privilege to share of the good which our life knows. That is once again one of the things of which Christmas reminds us.

Christmas is Christmas only because God shared with us. He makes it possible for us to share in return. Giving and rejoicing go together. And that's also where Thanksgiving comes in. It is the thankful person who can share and the more he shares, the fuller is his measure of joy. To all of us come a twinge of pain and a note of sadness, when we recall that many people live in such dire poverty, in such destruction brought on by upheavals and warfare, that happiness has continued to escape them. Life has dealt so harshly with them that they question whether there is justice in the world, whether there is any sense at all in the experiences through which they have had to go.

Into situations like that, we may bring at least a ray of sunshine. We can share of the faith which we know. We can offer to share some of their hardships and join them where they are. Sometimes, we may be able to do only little. But we can always demonstrate that the meaning of Christmas is a year-round reality for us. The love of Christ moves us to do more.

This Christmas, I want to pledge my faithfulness anew to the One who came to be my Savior and my Lord. I want to thank Him for giving me the grace to see my brother and identify with him. Will you join me in following our Lord?

Warmest greetings and a wish for a most blessed Christmas, one in which your neighbor on your street and your neighbor across the sea may share with you.

Emmanuel! God *is* with us!

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

84:47 DECEMBER 23, 1969

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Liberate Christ from Christmas

Richard John Neuhaus

Liberate Christ from Christmas. The very suggestion seems presumptuous. If He is Christ and Lord, as we say He is, we cannot do Him any favors. But we can, for our sake more than His, honor Him, or at least stop dishonoring Him. One way to do this, some concerned churchmen argue, is to get Christ out of the Christmas business.

The argument is appealing but runs into the same problems encountered by yesteryear's admonitions to "Keep Christ in Christmas." Some distinctions are in order. For instance, which Christmas are we talking about?

There is the Christmas of Main Street so scathingly celebrated by Howard Nemerov as "This annual savior of the economy."

Since the image of Jesus is so vulnerable, we have been able to do weird things with Him. Among the weirdest is this palship with Santa, making Christ an accomplice in Main Street's Christmas crime. But I am not at all sure that Jesus wants this association terminated. The bums, who play Santa for money, are just the type Jesus was always taking up with back in Palestine. I personally have reason to fear the day when Jesus stops associating with phonies. Anyway, the overstuffed men in red are not among the more subtle and dangerous phonies of our society.

Yes, you say, but the dressed-up derelicts are not the issue. The problem is with the media men, manufacturers, and shopkeepers for whom Santa and the Child are but puppets in the commercial exploitation of the wistful and the sacred. Be fair. They are only making a buck, like everyone else. And aren't we always urging that "Christ be brought into the marketplace?" You have heard it said: "We have to make Christ relevant to people where they are!" Good. For better or worse, the department-store Christmas is where Americans are. And right in there is the Christ Child being as relevant as relevant can be.

If we try to dissociate Jesus from the grubby business of Christmas, we may *purify* Him right out of the consciousness of our contemporaries. We would be left with a theologically lucid image of Jesus carefully preserved within the four walls of our empty churches. Jesus was not known for keeping himself untainted by contact with the sordid and perverse. The job is not to get Christ out of Christmas, but to get the real Christ, the whole Christ, into Christmas. More on that, later. First, consider another version of Christmas that some people would like to get Christ out of.

Unlike the Christmas of the commercial pitch, the other Christmas is soft and sweet and nostalgic. For the commercial Christmas we like to blame the shopkeepers, and they come in for a verbal whipping from ten thousand pulpits, each year. But this other Christmas of delusive sentimentality is our own handiwork. Consider the silly things done in the churches: the elaborate and, for the most part, tasteless decorations; the demeaning of God's angelic warriors by turning them into sexless fairies or bouncing cherubs; the worship of the Christ Child, as though Jesus never grew up to be murdered as an adult extremist but was caught in Herod's bloody scheme, after all; the semiannual homecoming of faithless folk who just adore the carol-sing on Christmas Eve.

Is this Christmas a more accurate statement of the Christ-event than the statement exhibited in Macy's window? It is only more outrageous, for it is Christ in the name of Christ, whereas the other is more candidly Christ in the name of the dollar.

Last year the pastor of a liberal Presbyterian Church touched, in his Christmas sermon, on the racist bigotry disguised by the kindly facade of his community. "We want our minister to speak on social questions," declared the church's distressed leaders, "but his timing was bad. That sort of thing is not for Christmas." Be fair to these men. Decades of American Christmas piety taught them what is for Christmas. For Christmas this year—like last year, and way on back to that little white clapboard New England chapel where grandma went to meeting—is the charming bundle of religious sedative to soften the blows of a hard world. The Christmas ceremony is the homage that unbelief pay to tradition.

God knows, it is a hard world. An men will not, and should not, give u their suspicion that there is somethin better. We suspect we are meant to b more than we are in a world that i more than it is. Quench that intuitio and we quench our humanity. Th Christmas observance, for all its distortions, speaks to our yearning fo that *more.* We cannot help but criticize and we are tempted to laugh a the things we do at Christmas. Bu there is something real there; to despise it is to despise an authentic par of the human experience. The problematic truth is that people do fin meaning in Christmas.

In their legitimate search for meaning, people are encouraged to loo backwards. Christmas, for instanc seems designed to recapture some los innocence of childhood. But the trut of Christmas is not, so much, a remembrance of things past as it is a anticipation of things to come. As i is usually observed, Christmas is gazing into the rearview mirror i order to determine our direction. Suc navigation is bound toward disaste Surely, there is value in knowing wher we have been, to the extent it illuminates where we are going. But the gospel message is that paradise is no to be recaptured from the past bu welcomed from the future.

We must turn around our celebration of Christmas. We do not worshi the Child of memory, nor even th rebel rabbi of the cross, but th eternally risen Lord in whom is ou promised destiny. To be sure, He cannot be separated from that Palestinia sojourn. In Him all history—pas present, and future—holds togethe The event of the incarnation is th good news that our time is not withou purpose, that within our calendar day God is relentlessly and mysteriousl present, preparing our world to receiv His rule.

Mystery is a word much used a Christmas. The mystery of the incarnation, the mystery of candleligh flickering on gothic walls, the myster of psalms and songs to ancient tune. It is a much abused word, it gets used to cover everything from the grace of God to the spine-tingling sensation of listening to boy sopranos at midnight mass. Yet, mystery is at the heart of it all. This is mystery, how the future of mankind came bawling into our history at a birth in Bethlehem. This is mystery, how that future keeps confronting us in the most unlikely ways: through the blacks who are the Jews of our time, America's Israel; through students who prove their love in resistance to our wrong; through the peasants of Vietnam, and the starved corpses on the streets of Calcutta. This is the mystery of our future, that they will surely rise to witness against our power, pride, and indifference.

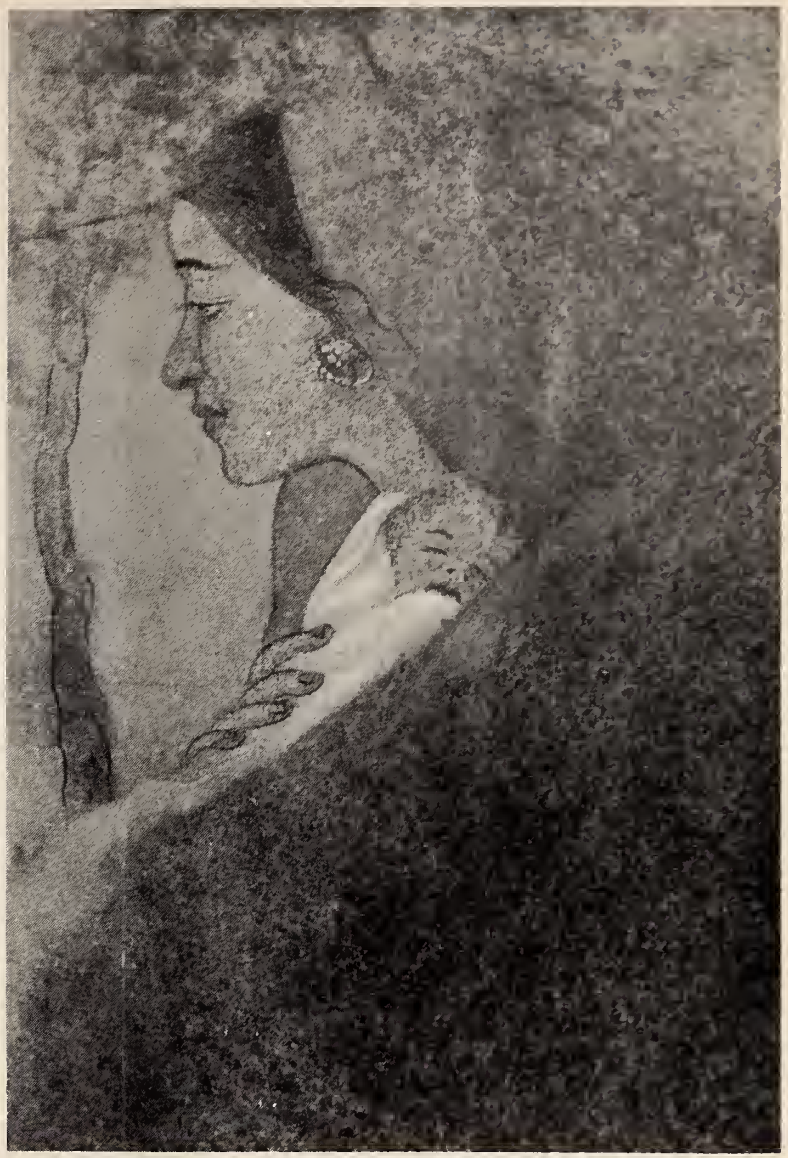
This is the present mystery of Christmas, revealing the future; they will come with Him, dusty from the roads of Palestine, of the Congo, of Brazil, and of Indochina, a great host of the unkempt, joined by our own neighbors in whom we failed to see the mystery of the incarnation. The aged who exhausted our compassion, the mentally ill we refused to understand, the poor we determined not to notice.

Christmas is not finding our place in the lovely tableau of a silent and holy night long ago, Christmas is the mystery of God's will in the present. Christmas is judgment. And to those who repent, Christmas is hope.

I can understand why people want to separate Christ from the orgy of exploitation and sentimentality that we call Christmas. But He will not let us separate Him. We don't have to keep Christ in Christmas. He is already in it, for keeps. It will not even do, as one churchman suggests, to transfer our celebration of Christmas to January 6, following the eastern orthodox pattern. We cannot, God help us, evade December 25 of America 1969. Here the lordship of Christ must be asserted and celebrated or not at all.

"Christ is, indeed, the Lord of all things," Luther declares, "of good and bad, of angels and devils, of virgins, and harlots . . . His kingdom is not an outward body or government, yet everything is subject to Him, whether spiritual or material, heavenly or hellish." There is much that is hellish in our society and, in its own evasive, manipulative way, our Christmas observance adds to the hellishness. There is a terrible cruelty in suggesting, as our observance does suggest, that relief from the horrors of life is to be found in an annual game of let's-pretend with its pageants, tinsel, and soft lights. We sense the pathos of man's desperate effort to escape the brutal reality, if even for a moment. Thus Christmas becomes the supreme feast of despair. People leave our Christmas sanctuaries, eyes misted by the beauty of it all, and crying inside, "Oh, God, if life were only like that!" But they have been tricked again; their yearning titillated but not satisfied; hungry people offered stones instead of bread.

It is the feast of despair unless "Christ is indeed the Lord of all things." The redemption of our prostituted Christmas observances depends on our readiness to assert and celebrate the claim of His lordship. This requires changing what we do around Christmastime in the churches. Perhaps, as is often suggested, we need to find new symbols to communicate what we mean by Christmas, but equally urgent is taking more seriously the symbols we already have that say



Blue Madonna: For Christmas this year is the charming bundle of religious sedative to soften the blows of a hard world.

Our job is not to deplore the presence of Christ in the commercial Christmas, but to help businessmen decide between presenting the whole Christ or no Christ.

so much more than we are ready to mean. "The startling truth," writes J. B. Philips, "must break over us afresh —that we live on a visited planet."

Recently, a group of liturgical scholars invited social scientists to discuss with them the possibility of developing new symbols to communicate ideas such as incarnation, redemption, resurrection, judgment. Sociologist Peter L. Berger remarked to the liturgists and theologians, "You are frustrated because you feel you are not communicating with people inside the church and out. But I suspect the problem is not one of communication so much as it is of content. If you know what you want to say, I believe you will have gone a long way in finding the symbols to say it." This sounds simplistic in a time when the conventional wisdom includes McLuhan's maxim that the medium is the message. The fault is with the maxim. The question of truth cannot be evaded. The Christmas medium may be beautiful, moving, poetic and, in some deeply felt sense, meaningful. But is it true? That is, does what we say and do at Christmas reflect our understanding of the universe in which we live, or is it a seductively fanciful escape from the reality we think we know too well? No revision of our observances will renew Christmas unless such revision grows out of the daring premise that "Christ is indeed the Lord of all things whether spiritual or material, heavenly or hellish."

Such a renewed feast is for grown-up people. Christmas is for children, to be sure; but not so much for children still gullible enough to believe anything as for those who have become as children in the fervor of their response to the gospel of the kingdom. Here is no place for the cloying sweetness of fairy tales and pretty choirs; here is the startling news of God's becoming man to make all things new. This does not mean that our Christmas observance should be bereft of beauty.

If what we say about the lordship of Christ is true, we are compelled to stretch our imaginations to their limits in order to capture its meaning and, failing to capture it, to break into poetry of sheerest praise. The poetry of our praise, however, is no escape from the immediate. That is, when we envision the fields of Bethlehem, we envision them not so much as they were in the first century but as they are under the mortar fire of the twentieth. We envision the trash-strewn streets of Brooklyn, the bomb-scarred valleys of Vietnam, the political prisons of Guatemala.

Do not sing the Christmas songs if, in order to do so, you must block out what is contemporary and unpleasant. Do not praise the wonder unless you are prepared to undertake the work the wonder demands. The Christmas celebrated in song is not a magic moment of the past to be retrieved, but the promise of a future to be realized. Christ is not imprisoned in Christmas past. He is the liberated Lord calling us to the works of liberation. If Christmas is to call men to new life, we must liberate our image of Christ from the Christmas observances that are dominated by the forced cheer and seductive nostalgia.

Let the churches refuse, this year, to hold Christmas services designed to play to the gallery of pagans who will return at Easter to lunch on the hill of Calvary. We might even celebrate the Christ-Mass, the meal of communal commitment and hope, challenging the crowds not to admire the Christ Child but to follow the Christ. Church groups might, well, abandon their schedule of Christmas parties in the month of December and let the austerity of the weeks of Advent prepare us for the wonder of Christmas hope. Let preachers surprise their members who think they know what's for Christmas. What's for Christmas this year? The promise and challenge of God's rule in justice and love.

We liberate Christ from the perversions of Christmas not by trying to take Him out of Christmas but by asserting His lordship within Christmas. Why should we surrender this feast to the merchants of Main Street and to the spiritual tourists who crowd the churches twice a year? Those who would serve Christ can challenge those who would use Christ by demanding that merchants present the full picture in their display windows. Negotiate and demonstrate to get the beatitudes posted alongside the shepherds, the cross behind the creche, Jesus' invitation to poverty beside the merchant's pitch for possessions. It is not a bad thing if merchants wish to advertise the message of Jesus. But if they want to promote sales through the cult of divine babyhood, let them find another myth. Our job is not to deplore the presence of Christ in the commercial Christmas, but to help businessmen decide between presenting the whole Christ or no Christ.

As for the tourists at Christmas services, let them be confronted by the pilgrims. If the churches ignored December 25, we would miss this chance. No doubt the television networks would produce their own midnight masses, delicately omitting references to the broken body, spilled blood, and brutal death of the Christmas Child. If the churches declined, others would take the lead in celebrating what they think is the Christmas story, all smoothly refined to offend the sensibilities of no one, to challenge no one, to save no one.

Christmas is here to stay, at least, for the foreseeable future. It is a piece of culture religion. The church's job is to make the best of the feast, to reform it where possible, to check its more outrageous perversions where necessary. And don't worry about Christ being mixed up in this Christmas business. He is already liberated, His lordship is secure. His freedom is perfected in self-surrendering involvement in the ambiguous affairs of man. The real issue is whether *we* are liberated by the same involvement.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Little changed by lottery

Walton Hackman, associate executive secretary of the MCC Peace Section prepared the following report.

On November 19, the winds of draft reform began blowing.

Congress passed a one-sentence bill which repealed the prohibition in the 1967 Military Selective Service Act that prevented the President from establishing a random selection method for drafting young men for military service.

The action taken by Congress, to permit the development of the draft lottery, was in itself rather inconsequential. The establishment of a random selection method will, by no means, eliminate all of the inequities in the present draft system. However, to persuade Congress to pass this abbreviated bill giving the President the option of changing the selection method, the administration had to make a deal which would allow the Congress to hold hearings on the draft.

Although the present draft law does not expire until June 1971, the Senate Armed Services Committee has already announced plans to get such hearings under way by April 1970.

With all the restrictions removed, the President took immediate action to amend the Selective Service regulations in such a way as to establish the procedures for instituting a random selection system; these amendments became effective on Nov. 26.

On Monday, December 1, in a way quite reminiscent of the 1940 Franklin D. Roosevelt fishbowl drawings, plastic capsules into which slips of paper had been inserted were drawn from an oversized glass beaker by members of the Selective Service Youth Advisory group. For the young men being drafted, this idea of the random selection process appears to be a new innovation; to their fathers, it is simply the regression to an old way.

The names of registrants were not drawn from the bowl; the dates of the calendar are randomly ordered. In a similar way, the random ordering of the letters of the alphabet is determined.

The random selection calendar and alphabet for 1970 will affect all young men, between the ages of nineteen and twenty-six, who have not fulfilled their service obligations. Each of these men has been given a number. Those whose birthday was drawn first received the number one, or highest priority, and so on through 366. Beginning on January 1, young men will be called according to the dates established by this randomly-ordered calendar. It is quite likely that men whose birth dates fall on the first 120 dates of the calendar will undoubtedly be drafted to fill the 1970 call.

During 1970, about eight hundred and fifty thousand men will be in the draft pool. These are men who have not yet filled their military service obligation and do not have deferments or exemptions. It is anticipated that about two hundred and ninety thousand men will enlist during 1970, which leaves only about five hundred and sixty thousand to take their chances with the lottery; of these, less than half will be drafted. The Pentagon estimates that the draft call for 1970 will be about 250,000.

Since the new selection method allows a young man to know if he might possibly be drafted, it is quite likely that more persons will voluntarily enlist. This will help to reduce the youth protest against the draft which was one of the administration's objectives in promoting this reform.

Next year will be the year of transition from the induction of the oldest first to the youngest first. The Presidential order states that: "The random selection method will use 366 days to represent the birthdays (month and day only) of all registrants who, prior to January 1, 1970, shall have attained their nineteenth year of age but not their twenty-sixth."

Every registrant in this age range will be given a priority according to the 1970 scrambled calendar. Even though a young man may presently be deferred, his priority will, nonetheless, be determined by the 1970 order of birth dates as established by Selective Service on December 1, 1969. When a registrant's deferment lapses or expires, even though it may be several years later, the registrant will

Christmas 1969

The star softly haloed
  with golden light
Is largely unseen
  in a neon night.
Color bulbs flashing
  around us
Blind would-be eyes
  to a Bethlehem view.

The angels' song—
  Hope and joy,
Is drowned in the big
  Top-ten of despair.
Spotlights, attained,
  cast empty shadows
And grasped-at glitter
  does not go around.

Shepherds? Ho-hum,
  irrelevant, passé.
Angels? Delusion—
  hallucination, we'd say.
A star? Perhaps . . .
  Moon is ours; Mars is next.
Wise men? Of course!
  We write the text.

Noisy gongs,
  clanging cymbals:
Dig the beat, man,
  Knowledge and pot:
Joy to the world
  Hey nonny nonny
Christ is born
  And a big, "So what?"

Ruth Naylor

then be placed into the pool of eligible men for one year and will assume the priority number determined earlier.

For example, a young man who reached his nineteenth birthday before December 31, 1969, will be given a priority number from the 1970 random calendar. Since the registrant has a II-S deferment as a college freshman, he will not be placed in the pool of eligible men for 1970 but will be deferred until his graduation or until he drops out of college. At that point, he will be placed in the "first priority selection group" for one year. In that group he will assume the priority established in 1970.

In addition to a scrambled calendar, a scrambled alphabet has also been established to determine alphabetically the random selection sequence, according to the first letter of the last name of those registrants who have the same birth date.

Each year, new random calendars and alphabet sequences will be determined. However, beginning in 1971, only those registrants who reach their nineteenth birth date between January 1, 1970, and December 31, 1970, will be placed in the lottery. Also included in the 1971 pool of eligible registrants will be those whose deferments have lapsed or expired.

Under the new system, the order of call will not be significantly altered. Each local board in filling its quota will have as its first priority for induction, delinquent registrants (delinquent in their responsibility to the law) and also those volunteering for induction. If there are not enough men in either of these two categories to fill the quota of the local board, then registrants from the lottery (the first priority selection group) for involuntary induction will be selected.

The purpose of the new procedure for drafting men is to call the youngest first, rather than the oldest first. This procedure, linked with one year of prime eligibility, is intended to "result in a predictable draft-age period for each young man." In addition, the President has asked Selective Service to make provisions so that each registrant may take an armed forces physical examination "at the earliest feasible time" in order to determine whether the registrant would physically qualify for induction. Reducing the registrant's vulnerability to the draft from seven years to one year is intended to make it possible for the registrant to plan his life.

Most would agree that limiting the registrant's vulnerability to one year provides the young man with a greater opportunity to plan his life. Few, however, would agree that the new provisions have produced a much more equitable system. The inequities of the deferment system continue.

One individual responded to the idea of a random selection draft as being somewhat like an automated electric chair which was programmed in such a way that no one needed to pull the switch. It was this person's opinion that the lottery was a way of depersonalizing the selection and did not necessarily make it more equitable, but only left to chance what could not be satisfactorily administered otherwise.

Many would agree that little has changed with the whole Selective Service System. This is essentially true since basically only one small facet of a very large and complex system has been altered. While the Presidential amendments to the Selective Service regulation were promoted as "a major step in removing inequities in the draft," the changes really are little more than a stopgap move to quiet youth's dissent on the draft and the war.

Bells in Mountain Lake Toll all Vietnam war dead

Two Mountain Lake churches, First Mennonite and Bethel Mennonite, took part in the nationwide moratorium held November 13, 14, and 15. "This is not a political action on our part," said Ronald Krehbiel, pastor of the Bethel Church. "We are not trying to bring political pressure on our President. We want only to speak out—to express our concern—on this issue. This also means we must work together for love and unity toward our brothers."

The two churches decided to ring their bells every hour, on the hour, from 9 A.M. through 5 P.M. The aim, according to Krehbiel, was "to grieve everyone's death, not just our soldiers, but the civilians, the South Vietnamese and also the North Vietnamese, and to encourage everyone to pray for peace."

On October 15, about fifty students took active part in a moratorium by marching to the post office and mailing letters to congressmen and representatives. At the same time, about a dozen students, dressed as wounded Civil War soldiers, complete with drum and fife, marched down the opposite side of the street in support of the President's policy on the Vietnam issue.

According to Dennis Litfin, high school principal, no school action was planned for November. He said, "It's about time they [the churches] did something. The kids have given the cue, now let them pick it up and take it from there." *Mountain Lake Observer.*

We know that now

The time was then not right either.
And only a minority knew or hoped they knew.
The others spoke loudly and scornfully,
"We are right and no one can deter us,"
And just a shade too noisily to convince the few.
But the others were wrong all the time.
We *know* that *now* after two thousand years.

Anita Schrag Lehman

Catholics come to share Third meeting in Taiwan of Hospital pastoral workers

Paul Lin, head chaplain, Mennonite Christian Hospital, Meilun, Hwalien, Taiwan, sent this report.

In 1965, a conference for chaplains of Taiwanese Christian hospitals was a new thing. During this last October, the third such conference was held and plans have been made for another conference next year.

The first chaplains' conference in Taiwan was held in Hwalien in February 1965. The conference was planned and promoted by Roland Brown, M.D., medical director of the Mennonite Christian Hospital. The chaplains of more than a dozen Christian hospitals in Taiwan attended the meeting. Most of the Christian hospitals have chaplains. However, there is no clinical pastoral training for them in the seminaries in Taiwan. All of the chaplains manage their activities according to their own individual methods and ideas.

Hospital work presents many problems. Because the Christian hospitals in Taiwan are surrounded by non-Christian communities, most of the patients are non-Christians. How can a chaplain communicate with patients of Buddhist background? How does he comfort those friends? How does he approach his Buddhist brothers? Some of these problems had been solved by one chaplain, yet others were struggling with the same problems.

The second chaplains' conference was held at Mackay Memorial Hospital in Taipei in 1968. Many doctors, pastors, and chaplains were involved in the conference. Many new subjects were introduced such as "The Mental State of the Patient" and "Introducing the General Investigation of Suicide Cases at Mackay Memorial Hospital." Follow-up work on cases was discussed, too. It was the first time that the conference invited representatives from Catholic hospitals to attend. Some Catholic priests attended the opening service, and those participating in the conference visited one of the Catholic hospitals. In 1968 there were, already, two chaplains who had had clinical pastoral training in the United States.

The third conference was held at Changhua Christian Hospital last October. The main speaker was Dr. Orville S. Walters, a professor at Illinois State University. He gave five lectures, mostly regarding mental trouble and pastoral work. He also mentioned the faith-healing problem. Besides the lectures, a case study was done by the chaplains. Group therapy was introduced at the conference, too. The eight Catholic priests and nuns who attended the conference were most cooperative and friendly. Conferees visited some of their clinics. One time, their compound was used for a discussion period and they provided refreshments for the group.

The conference gave a challenge and new vision to some of the chaplains. For example, one chaplain from Po-Li said that he previously had not found a vision or challenge in his chaplaincy work. He had felt that the chaplain's job was not very important in a Christian hospital. After the conference, he found new significance in his work. He found it to be very important. He also learned how to deal with patients.

Silent Night (My Lai)

Silent night, horrible night;
All is calm, deathly quiet.
No young virgin, mother or child;
No young infant, so tender and mild.
Sleep in heavenly peace.
Sleep in heavenly peace.

Peter J. Ediger

Low-cost Bible published

A paperback Bible that sells for sixty cents has just been published by the American Bible Society.

Containing the Old and New Testaments in the King James Version, it's the first complete paperback Bible the Society has produced.

A paperback New Testament in the Today's English Version, "Good News for Modern Man," was published by the American Bible Society in 1966. That volume, popularly referred to as the TEV, a runaway best seller for the past three years, has topped all other paperback books in the United States, with a total of over 17 million copies now in circulation.

Entitled "The Way of Life," the new paperback Bible is designed especially for people in prisons, hospitals, youth camps, and other institutions. It is suitable, also, for young people's groups, for class use in schools and colleges, and for special distribution purposes.

The 1122-page volume is 5½ x 7¼ x 1½ inches thick. Aids to the reader include a table of pronunciation marks, a map of Palestine, and a glossary of over five hundred archaic and obsolete words and their modern equivalents.

Copies of the paperback Bible may be purchased from the American Bible Society, 1865 Broadway, New York, N.Y. 10023, at sixty cents each, plus twenty-five cents per copy for postage and handling.

The American Bible Society, founded in 1816, is dedicated to the translation, production, and distribution of the Scriptures without note or comment. Last year, the Society distributed over 77 million Scriptures throughout the world.

Kansas City experiment
Mennonites needed room
Share Methodist space

A congregation in Kansas City needs more room for worship, education, and fellowship. But the Rainbow Boulevard Mennonite Church has found that the property in the area surrounding its present location is too expensive to purchase and, therefore, has had to look beyond the area.

During the next two years, the church will be examining several possibilities for a new location, most likely in the Johnson County, Kansas, suburban area where a large percentage of the membership lives. The congregation is concerned that whatever investment is made toward facilities to meet the personal needs of the congregation, it invests its money so that the maximum effectiveness in mission can be realized. It has been determined, therefore, that no hasty decision should be made, but that time is needed to examine various styles of ministry.

Since the congregation's needs are immediate, it began on December 1 to share the facilities of the Rosedale Methodist Church, 1444 Southwest Boulevard, Kansas City, Kansas, (which is in the neighborhood of the current location). There is a Mennonite worship service at 9:00 A.M., a joint church school at 10:00 A.M., and a Methodist worship service at 11:00 A.M.

The current facility on Rainbow Boulevard will be retained for the church office, as well as available for experimental kinds of ministries that are needed in the area. Current projects involve the use of the Mennonite facility for a young adult ministry which would be programmed by young adults from the community. Also, some of the church rooms would be available for use for other types of ministries, such as counseling services about which the local ministers have been approached.

This sharing arrangement will be for a maximum of two years, at which time a new form of ministry should have been developed, as well as the determination of the continuing ministry at the current location.

Pastor of the Kansas City congregation is Gary Schrag.

A European for a year

Once again, young people in North America, between the ages of nineteen and thirty, are invited to spend a year in Europe as Intermenno Trainees. During the year in Europe, the trainees are challenged with the opportunities of learning another language, adjusting to another culture, and working in the country.

The life of the trainee is not that of the tourist; it is a work program. Possibilities include working on farms, in children's homes, in old peoples' homes, or in private homes. When possible, individual interests and skills are taken into consideration when placing the trainee with families.

Trainees are placed in Germany, Holland, France, Switzerland, or Luxembourg for the year, and have the opportunity of living with two different families and working at two different places during their stay. Approximately four weeks are allowed for travel in Europe.

Room, board, a monthly allowance of approximately $12, as well as transportation from the United States to Europe and return, and all inland travel (excluding vacation travel) is provided for the trainee. Transportation from home to the place of departure via MCC headquarters is the responsibility of the trainee.

One trainee described her year in Europe in this manner: "Much can be said about one's experiences here, but I would advise other young people to enter the trainee program for a year and experience it for themselves. I'm sure they'll never regret it, for it is something that cannot be bought nor can it be learned in school. One must live it, to get the real value of it."

Those interested in spending a year in Europe as a trainee must apply before Jan. 31. Write to: Trainee Program, Mennonite Central Committee, Akron, Pa. 17501.

FOR ALL YOU LOVE
MAKE A WILL

THE MENNONITE HYMNAL

Refreshing, challenging, ecumenical, authentic — these are terms which describe *The Mennonite Hymnal.* After a brief study of this book, the following impressions are dominant in my mind.

The chosen hymns reflect more completely the rich history of hymnody—including more ancient hymns, more contemporary ones; unmetered hymns, folk hymns, and hymns from various cultures and many centuries. The inclusion of several nonwestern hymns indicates our increasing awareness of our worldwide Christian brotherhood. The observing participant will authentically feel himself a part of the vast stream of Christian worship experiences down through the ages.

While most of the selections are familiar — new hymns, different rhythms, and unusual harmonies may cause concern for the task of learning. However, the compilers should be complimented for their confidence in the singing abilities of our Mennonite people. The challenge of making these new hymns meaningful, useful vehicles of worship is a great privilege for us.

It is fitting that the chorales are interspersed with other hymns, rather than isolated at the end of the book. Perhaps this will encourage their use more widely. Other advantages include the elimination of most fermatas, thereby reducing awkward situations due to varying interpretations. The expanded sections on Musical Aids and Additional Worship Resources will be appreciated by those who plan worship experiences—whether pastors or laymen. May *The Mennonite Hymnal* serve to further unite our Mennonite brotherhood under the lordship of Christ. *Eleanor Wismer Kaufman, Mountain Lake, Minn. 56159.*

RECORD

Calendar

Jan. 16-18 — Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Dec. 28 — Kidron, Ohio, Salem Church, Fritz and Ellen Sprunger commissioning.

Deaths

Peter D. Funk, First Church, Hillsboro, Kan., was born Sept. 7, 1886, and died Dec. 2.

Henry O. Hilty, First Church, Bluffton, Ohio, was born Nov. 28, 1886, and died Dec. 4.

Annie Richert, First Church, Reedley, Calif., was born near Hillsboro, Kan., on Mar. 13, 1878, and died Nov. 23.

Willard C. Rosenberger, West Swamp Church, Quakertown, Pa., was born Jan. 18, 1934, and died in a hunting accident Dec. 1.

Gary Schmidt, Hoffnungsau Church, Inman, Kan., was born Nov. 6, 1947, and died Dec. 5.

Salome Schumacher Basinger, Saint John Church, Pandora, Ohio, was born June 28, 1889, and died Nov. 29.

Lydia Taulus, Immanuel Church, Downey, Calif., was born Oct. 29, 1888, and died Dec. 10.

Isabel Witzke (Mrs. Lee), Calvary Church, Liberal, Kan., was born Nov. 17, 1936, and died Dec. 3.

Ministers

P. K. Regier, North Newton, Kan., pastor of the Walton (Kan.) Church since June 1968, has resigned effective in February. Formerly executive secretary of the General Conference, he was pastor of the First Church, Ransom, before coming to the work at Walton.

College basketball

Dec. 10: Bethel 85—Kan. Wesleyan 64
Dec. 13: Pershing 105—Bethel 54
Dec. 13: Wilmington 95—Bluffton 71

Workers

Gayle Preheim, Freeman, S. D., has joined the Mennonite Central Committee as assistant secretary of personnel services. He will be responsible for voluntary service assignments in the United States and Canada, and for Pax and agricultural personnel overseas. He returned from a three-year term of Pax service in Vietnam in September. While in Vietnam, he worked with refugees in vocational training in Quang Tri Province; in Saigon, with housing; and in Di Linh, with agricultural development. As a result of his outstanding work in Vietnam, he has been selected as one of the five young persons for the 1969 International Distinguished Service Award by Macalester College.

Preheim

William T. Snyder, executive secretary of the Mennonite Central Committee, has been elected chairman of the National Interreligious Service Board for Conscientious Objectors (formerly known as the National Service Board for Religious Objectors).

Snyder

Walter Frederic (Fritz) and Ellen Sprunger, Pasadena, Calif., will leave Dec. 30 for Japan under the Commission on Overseas Mission. The Sprungers were in Japan from 1964-67 on a short-term assignment, during which time they were houseparents at the Miyazaki Christian School for missionary children and he also was an assistant pastor. A member of Salem Church, Kidron, Ohio, he received a bachelor of arts degree from Bluffton College in 1962, attended Bethel College and Mennonite Biblical Seminary, and was granted a bachelor of divinity degree from Fuller Theological Seminary in 1969. This past summer, he was pastor of Bethel Church, Santa Fe Springs, Calif. Ellen is a member of Oak Grove Church, Smithville, Ohio, and received a bachelor of science degree in education from Bluffton College in 1963. In Japan, they will study the language in preparation for evangelistic work.

W. Sprunger

E. Sprunger

Rudolph C. Vercler, Calvary Church, Washington, Ill., is serving a two-year assignment with the Philadelphia voluntary service unit. He has attended Illinois Central College. His parents are the Harold Verclers.

Vercler

DISCUSSION

Risk of hypocrisy in moratorium

The following has been adapted from a statement presented in Miller Chapel, Princeton Seminary on Nov. 14.

Those of us supporting the Vietnam moratorium run the risk of hypocrisy. The moratorium has tended to obliterate the total range of priorities that need to be dealt with in this nation. Basically, it has been a low-risk endeavor, requiring only a narrow commitment. The potential hypocrisy of the moratorium lies in its single-issue orientation.

In this society there are serious dichotomies based on socioeconomic differences. For the last twenty years, the rich have been getting richer in this society, and the poor have been becoming relatively poorer. During the years from 1929 to 1949—the depression and war years—this was not the case, but today, the gap in both wealth and income distribution between the rich and the poor is not decreasing. According to Federal Reserve figures in 1962, the elite one percent of the nation had 33 percent of this nation's wealth and the elite five percent had 52 percent.

Considering these facts, the seemingly irrational rantings of some youth about capitalism, the ruling class, and the redistribution of wealth, begin to reflect on a more rational analysis of inequities in this society than is at first apparent. The same might be said about the black manifesto. Yet the church has balked in making reparations as such, claiming that they belong to outdated Old Testament principles. One wonders why these same ecclesiastics do not take seriously the implication that holy wars are an Old Testament oddity. Presidents Nixon and Johnson, sitting at the right hand of institutional religion, have, in effect, rationalized the Vietnam War as a holy war. Yet, the demand by the poor for a right to an adequate basic income is regarded as some kind of a psychic aberration.

The Administration's new welfare proposal is grossly inadequate and is based on pragmatic, political concerns. Under this proposal, welfare families in only eight states will be assured an amount of assistance which is greater than that currently being provided them by joint federal-state welfare assistance expenditures. These eight states tend to be southern and rural. The President, true to pattern, is catering to his constituency. And he would have us fear communism because of its narrowness.

Although the President will not develop adequate programs for the poor, his current fiscal policy for fighting inflation demands that a minimum level of 4 percent unemployment be maintained. Yet he refuses demands from the unemployed for adequate assistance. In the context of his constituency and the values of this society, primary adjustments in the level of inflation will continue to be made through fiscal policy. To go the way of profit-control is considered a violation of sacred grounds in this society. This would diminish the profit motive. It would also narrow the gap between the rich and the poor significantly.

There is a serious imbalance in this nation between public assistance expenditures and military expenditures. According to the current fiscal policy, terminating the war would not allow much money to be put into the cities. However, an overall change in national priorities away from military spending at large would make this possible. In 1968, the federal government's portion of the gross national product was $101 billion. The portion of this encompassed by military expenditures was $79 billion. This is almost 8 percent. Yet the ABM promises to become the nation's new idol, and the Pentagon continues to sap the nation's wealth as cities deteriorate and the masses of the world go to bed cold and hungry at night. Due to the seniority system and other factors, Congress is not likely to respond adequately, for years, unless massive public pressure is brought to bear on them.

Unfortunately, it's easy for most of us to be *liberal*. It's easy to be liberal when you're sitting fat and on top. It's easy to accuse George Wallace of racism when you live in all-white suburbia. It's easy to accuse the Birchers of being fascists when you're the one who's really calling the shots. It's easy to believe in the Protestant ethic when you have a monopoly on the capital. It's easy to be objective about law and order when you're white and not poor. It's easy to view the Progressive Labor Party as distorted when you're rich and work in an office.

It's easy to be liberal when you know that Mayor Daley, Judge Hoffman, and Spiro T. Agnew are going to do the dirty work. It's easy to be liberal when you live in Princeton, and your property-tax rate is one half of what it is for ghetto residents in neighboring Trenton. It's easy to be liberal and wishy-washy when you're not about to be drafted. This is all possible when you're rich and white, and a disproportionately high number of blacks are on the front lines in Vietnam fighting your war for you. . . .

There are positive things that we can do. We can demand that the seminary escalate its official recognition of the moratorium at the rate of one day per month. We can use all chapels during designated moratorium days to create concern about national and local priorities as well as the war which threatens to expand in Cambodia, Laos, and Thailand. We can meet with leaders such as the trustees to discuss the legitimate uses of political and economic power. We can create a curriculum which moves beyond rhetoric. We can seek institutional flexibility for students who already have a clear-cut set of priorities by virtue of their cultural background.

It is doubtful whether all our priorities can be reevaluated and reoriented without undertaking these or similar tasks. Most of us are in danger of forming little institutional enclaves of one sort or another, rather than basing our personal priorities on those set by Jesus Christ. It is in the light of these considerations that we must work out a new eschatology based on contemporary realities and suitable priorities. *Galen Yoder, 208 Brown Hall, Princeton, N.J. 08540.*

LETTERS

Question of interpretation

DEAR EDITOR: As one of the main proponents of the Resolution on Christian Action which was adopted by the Western District Conference on Oct. 11, I feel I have a certain responsibility to respond to the charges of Walter Graber and Curt Siemens in the Nov. 11 issue of *The Mennonite.* I think Graber summarized, for the most part, both letters when he said, "Protesting injustices, inequities, wars, lawlessness—are part of our Christian responsibility and Christian heritage. Defiance of the laws of our land, and accepting only those that suit our fancy, is in no way following the teachings of Jesus." I must question their interpretations on several counts.

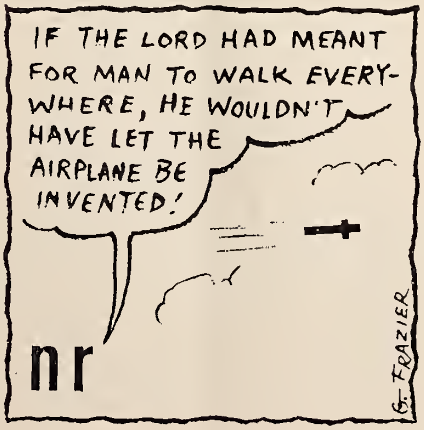
First, you will recall that Siemens suggested that we appeal to change the law through "regular law-making channels" rather than through illegal actions. That's all very fine for Siemens and everyone else over thirty-five. I sincerely hope they start working on that one immediately. But what about young men of draft age? To the best of my knowledge, there is no amendment to the Selective Service Act which grants a young man immunity from cooperating with Selective Service if he is attempting to change the law through regular law-making channels. His situation is just a bit more difficult. He has no time to wait for legal channels to operate. Uncle Sam asks him to register and cooperate NOW! So, if he is fully convinced that cooperating with the Selective Service System is a sin against God and man, how would Siemens suggest he go about protesting without breaking the law? Does he have any choice but to emigrate or face a prison sentence?

Second, Graber mentioned our Christian heritage. How does he feel about the fact that his ancestors did a considerable amount of emigrating to avoid military service? Granted, they may not have had alternative service options in every case, but young men who really feel that Selective Service is evil have no options, either.

Third, along that same line, I wonder how aware he is of the actions of the sixteenth-century Anabaptists. If he thinks they placidly obeyed all the laws of *their* country, I would ask him to examine George Blaurock. Blaurock, as you recall, was the first to be rebaptized, so he stands at the very head of the Anabaptist tradition.

Fourth, how do these gentlemen interpret Christ's statement, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's"? Where do they think a person's conscience fits in? Should that belong to Caesar or to God? I personally think it belongs to God, and if and when my God-directed conscience dictates to me that I should not cooperate with the Selective Service System, I'm being *un*christian if I do. I must be obedient to God and sit out my time in a federal prison. And if the Christian church doesn't support me in that Christian decision because it's afraid to rock General Hershey's (ex)boat, then I think it has sold its conscience to Caesar!

Finally, what do these gentlemen think the German Christians should have done in response to Adolf Hitler? If they contend that we must *always obey* our government's laws, then they are saying that the German Christians should have done precisely what they did do, nothing! And when we sacrifice millions of Jews and/or Vietnamese, because we feel we can under no circumstances disobey our country's laws or jeopardize our privileged position, I think we're quite obviously obeying men rather than God. Peace, *Dale R. Schrag, 7603 Grandview Ave., Arvada, Colo. 80002.*


IF THE LORD HAD MEANT FOR MAN TO WALK EVERYWHERE, HE WOULDN'T HAVE LET THE AIRPLANE BE INVENTED!
nr
G. FRAZIER

Scope of sex problem

DEAR EDITOR: I have just read the Oct. 21 issue of *The Mennonite,* including the articles, "Sex Education Controversy: Sign of Moderation," and "Smut in Today's Literature."

The Mennonite Broadcasts, Inc., in Harrisonburg, Va., has a program for providing paperback books with a Christian viewpoint for sale in drugstores, supermarkets, and other retail outlets. The Oklahoma Convention of General Conference Mennonite Churches voted to become a part of this program and we were happy to set up our first bookrack in a Geary drugstore. Books include such titles as *Mr. Jones, Meet the Master, The Cross and the Switchblade, Devotions for Early Teens, Imitation of Christ,* and many more. In the area of sex education, books such as *Growing Up to Love, Letters to Karen, Letters to Phillip,* and *Life and Love: A Christian View of Sex* are included.

On the subject of sex education, I would like to recommend a pamphlet, "Sex Education in the Home and School," by Dr. Clyde Narramore, Narramore Christian Foundation, Rosemead, Calif. 91770. Narramore served as a consulting psychologist with the Los Angeles County Superintendent of School's Office for fourteen years.

Personally, I feel we are expecting far too much of our schools if we think that sex education in the schools will make an appreciable change in illegitimate births, venereal disease, illegal abortions, and broken marriages. These problems are rooted in our culture, which SIECUS has truthfully defined as a permissive culture, and in our lack of moral stability. The school is becoming more and more burdened as it takes on areas in which some (the majority?) of parents are failing.

In our free society, the child is the one captive audience. The result is that social problems are not being dealt with at the adult level (such as open housing to achieve integration or sex education programs for parents) but at the child's level (bussing to achieve integration and elementary school sex education classes). How far can we go? Is there a point at which a parent should have freedom of choice regarding his child—even though we may not agree with his choice? This problem is best illustrated, right now, by the dilemma between Amish parents and public schools.

According to your article, the Pennsylvania State Board of Education asserts, "Sex education is implicit in the school's commitment to the development of the whole personality." What of the spiritual dimension in the child's personality? Robert S. Hicks, of the American Institute of Family Relations writes, "Unless we begin to cultivate, in the minds of youth, those qualities which we may term spiritual, we are doomed to a materialistic philosophy of life which communism has adopted as an orthodoxy—a religion." The question that comes to my mind is, "Can we teach that which is spiritual, without reference to God? And can we teach sexuality, meaningfully, apart from reference to God?

What standards will prevail in a class on sex education? The parents'? The teacher's? The community's? The American Institute of Family Relations, which, again, I would like to quote, says, "There should be no compromise on the principle that sex out of marriage is wrong." But SIECUS writes, "The choice of a premarital sexual code has become, among young people, a legitimate choice among valid alternatives and even those who accept abstinence defend the right of others to choose permissiveness."

Teaching about sex encompasses one's whole viewpoint of life. Sex attitudes are not taught in a lecture or a film or even a discussion, as much as they are communicated to the child from infancy by the parents, in their attitudes toward one another and toward him. Norman Vincent Peale writes, "As I look at the cases in my counseling work, almost always, extramarital sex is a symptom, a reflection on some kind of basic emptiness in the life of a person. People seek in illicit sex the answer to their lack of importance, lack of success, lack of closeness with their mates, lack of religious conviction, or lack of fulfillment as human beings."

Shall we, therefore, look for a broader solution than classes in school for children, on sex? Could we, perhaps, harness the resources of all churches to set up clinics staffed by volunteer social workers, guidance counselors, doctors, nurses, and ministers who would work with the whole family—helping them solve their problems, giving information as it is needed, and building secure homes. Could this include the "vastly expanded family-planning program" which your article says is needed?

If a program of sex education is begun in the schools, parents and ministers must be a good deal more active in the school's programming than they have been in the past. A mother, with a child in a school in one of our large cities, sent me a bulletin she received from the school, outlining a program of sex education for grade five. The mother wrote, "They started teaching it a couple of years ago and there was such a furor raised over it that they cooled it for this year and decided to throw it all at the kids in one month, at the end, so the parents don't have so much time to raise a fuss. I wouldn't pull my child out and have him wonder what was going on that he shouldn't know about and getting other children's version of what it was all about. Although I do think they teach them too much too young. I wonder how much the child understands or if it's like arithmetic—a little bit sticks and they forget the rest." Are parents and schools ready to work together?

The scope of this problem is so great that we ought to give the attention of the best minds in our church to it, explore all the implications, and bring to it a truly Christian viewpoint, and, if possible, solution.

A helpful *Educational News Bulletin,* entitled, "A Sex Resource Guide for Mennonite Churches," was published by the Board of Education and Publication, but a great deal more needs to be done to bring this from board-level to people-level; that is, to really make it practical. *Mrs. Perry Beachy, 111 E. 7 St., Geary, Okla.*

Concerned with present day

DEAR SIRS: I was unhappy, displeased, and very disgusted to read the letter of Theo. J. Isaacs in *The Mennonite* of Nov. 18. I am part of the younger generation, turning only fourteen this week, and I was very pleased to see Bethel College participate in the Oct. 15 Vietnam moratorium.

I was especially unhappy to see Isaacs call our fellowmen *niggers.* It hurt me to think that he doesn't realize they have as much right in this country as he does, and deserve as much respect as anyone. Maybe he doesn't realize, either, that the people who participated in the moratorium are sensitive enough to know that war won't solve our plight—killing doesn't solve anything.

I am glad that Bethel College has abandoned the "carefree" days and is concerned with the issues of our present day and age. *Eloise Dyck, 2106 N. Farris, Fresno, Calif. 93705.*

Acting for their parents

DEAR MR. SHELLY: We are responding to the letter in today's issue (Nov. 18) of *The Mennonite* from Theo. J. Isaacs. We feel sorry for Isaacs if he had to hang his head in shame when Bethel College was flashed on the T.V. screen during the Oct. 15 Moratorium. We have to wonder if he is, indeed, a Mennonite. After all, the Mennonite Church has always been a peace church. Our religious forefathers came to America in pursuit of just this religious freedom.

Personally, we were proud when Bethel College was on T.V. These young people are taking the position that so many of their parents and grandparents should have always taken but neglected to do. These young people are the true Mennonites. We would suggest that Isaacs evaluate his beliefs with those of the Mennonite Church. Just how well do they correlate?

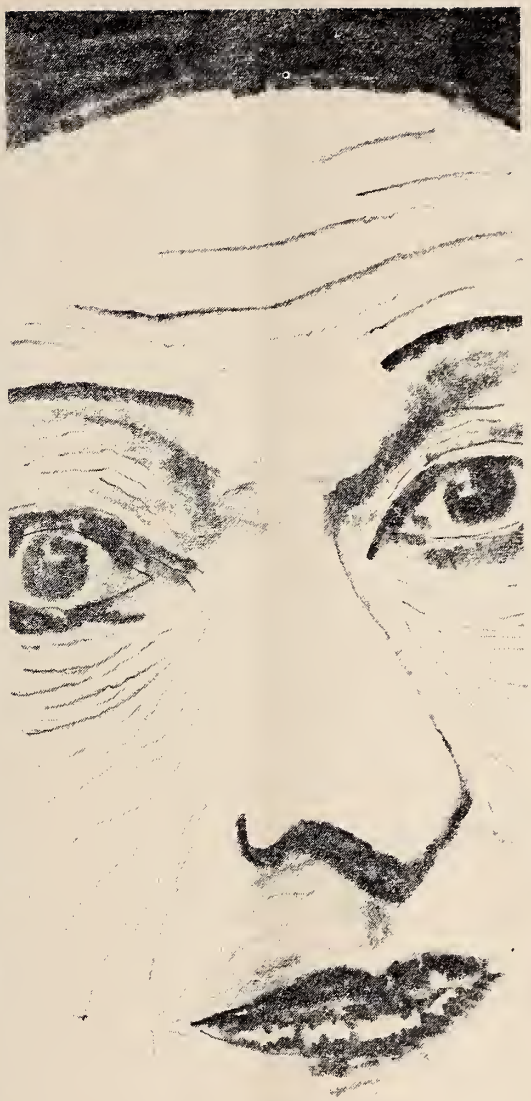
We also did not appreciate his use of the word *niggers.* Perhaps he should refer to the leaflet "The Church and Race" distributed by our church. *Steve and Wanda Schmidt, 7557 S. Yates Blvd., Chicago 60649.*

Mrs. Edgway

Charles Bostick

Mrs. Edgeway waited on the platform with the rest of the Christmas shoppers for the elevated train to come. She held the seasonal shopping bag between her feet so it would not get pushed off the platform by people in the crowd as they were trying to jostle their way to the front. The sound of the train was heard as the metal wheels screeched on the metal tracks as it slowed down and stopped. The crowd of shoppers had tightened up and Mrs. Edgeway found herself further away from the doors of the stopped car than before. She picked up her bag and pushed with the rest of the crowd toward the open doors of the train and was soon inside of the car.

There was standing room, only, and Mrs. Edgeway could sense a slight awkwardness that some of the passengers felt as they glanced at her slightly bent-over body and old woman's face. She didn't think about it much but she knew that very few people saw her as anything other than an old lady. Even the people who called her Mrs. Edgeway at the church just thought of her as an old lady. Every kindness that was done for her was done because she was an old lady. She wasn't surprised when a young man with weightlifter's shoulders and a pleasant smile got up from his seat and motioned for her to sit down. She said, "Thank you," and sat down pulling her shopping bag up close to her feet so no one would accidentally step on it if the train should lurch suddenly and throw him off balance.



Now that she was sitting down, the motion of the train seemed to relax her mind and she began to think about her plans for Christmas dinner. I won't cook a big meal like I did last year and then be surprised at the last minute by a call from my daughter-in-law that one of the children has a cold and they don't want to leave him alone for Christmas and the drive would be too much so they'll eat at home and come by Sunday if he's better. No, I'll cook a simple meal and set the presents on the table in the hall and if they show up before four o'clock all right, after that, I'll go to the movies.

The train had stopped and more passengers pushed their way into the already crowded train. A woman with a small child stood in front of Mrs. Edgeway now that the passengers had reshifted themselves to make room for the new passengers. The little boy held on to his mother's hand with one hand and rested the other on Mrs. Edgeway's knee. The boy's mother looked at Mrs. Edgeway and smiled. Mrs. Edgeway looked back at her but didn't smile, her lips were forming as if to speak. She waited for the screeching of the train to stop, then she said to the woman more with her eyes than her mouth, "He can sit on my lap." The woman nodded her unwrinkled face and Mrs. Edgeway picked the little boy up and held him close to her bosom. He didn't cry but his face was confused as he looked into the strangeness of the woman's face and shifted his weight on her body so he could

In answer

Death?
I scoffed at the question.
Why, darling,
It's but an arc one finds in the circle of life.
My body from under the earth will help to
Nudge upward
Tender grain shoots,
Soft creamy sprouts which shift so slowly into
Proud gold rods.
Old gold rods
Firm for the harvest, ample for the stomach,
Which die in an amber glow
Which bring from that amber glow
The crimson glow of life
In a nourished child's cheeks.
The circle is complete, darling.
There is no "god."
But now it is His body which urges spear sprouts
To pierce the pitchy earth,
To puncture bleak blue universe.
And now it is His body upon which dine
The black-spider tangled roots,
The hollow tubes of hunger,
The ruthlessness of unrelenting need.
Now it is His namelessness which is the source of
nutriment
To uncaring children,
To unthinking hearts.
Oh God, please come back.

Jane Kouba Peterson

---

look at her more directly. Maybe it was her smile or the way she pulled at his cheek but he soon relaxed and was sitting on her lap looking up at the other woman and smiling.

The train had passed the shopping district and was entering the residential area and more people got off than got on and the train was getting to be less crowded. The little boy was about three years old and mumbled more than he talked. "How old are you?" Mrs. Edgeway asked several times before the little boy said three. His mother said, "He'll be three on Christmas Day. That's his birthday." Her voice sounded burdened to Mrs. Edgeway and she thought about getting up and letting the boy's mother sit down but at the next stop quite a few people got off and the seat beside her was empty and the woman sat down.

"What's his name?" Mrs. Edgeway asked. She was talking to the woman and the little boy smiled and giggled to try to bring some attention to himself.

"Billy," the mother said. "We named him Billy after my father."

"Is he much trouble?"

"No, he's just very playful."

The woman seemed a little ill at ease talking to Mrs. Edgeway so Mrs. Edgeway turned her attention back to the little boy. "Hi, Billy." He giggled and waved his hand at her as his little voice was muted by the sound of the train. "I bet you're a good boy. Aren't you?"

The woman seemed to relax a little more now that Mrs. Edgeway was talking to her son and she made humorous faces at him when he would turn to look at her. Billy held Mrs. Edgeway's thumb in his small hand and from time to time turned and giggled at his mother. Most of the things he tried to say were incoherent but Mrs. Edgeway acted as if she understood each word and talked to him as if he were an old friend. Whatever sadness Mrs. Edgeway had felt during the day was balanced by the moments of joy she was having while holding Billy.

"Excuse me," the lady said, "we have to get off at the next stop." She said something else. It sounded like thank you for holding Billy, but Mrs. Edgeway was thinking about what she had in her shopping bag. She pushed the bag away from her feet and reached into it as the elevated train shifted from side to side as it turned into the next stop. She sat back up and held in her hands a brightly colored musical top with pictures of circus clowns and animals. Billy's little hands reached for it and his mother smiled uncomfortably as Mrs. Edgeway said, "It's for his birthday."

The train stopped and Billy and his mother got up and walked out of the car and stood on the platform. The little boy waved from his mother's arms at the old lady who had given him the top. Mrs. Edgeway waved back and smiled as the train pulled away from the platform and the boy and his mother were no longer noticeable.

At the next stop, Mrs. Edgeway got off the train and walked down the connecting steps and came up on the other side of the platform and waited for the train to take her back the five stops so she could transfer and catch her bus for home.

MEDITATION

Second look at Santa Claus

"AND WHEN THEY had opened their treasures, they presented unto him gifts" (Mt. 2:11). "God so loved the world that he gave his only begotten Son" (Jn. 3:16). "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

Like a good Mennonite (and like the Puritans of New England), I long felt that Santa Claus was a pagan intrusion upon the Christian keeping of Chrismas. In this I was merely following the more radical approach of the Reformation, which threw out all vestiges of popery and the lighter approach of the established church in the celebration of Christmas. Then my curiosity about some of the customs related to Christmas celebration in various parts of the world led me to make a more careful study of (among other things) Santa Claus.

Santa Claus is a corruption for Saint Nicholas. And he was no myth or legend. He was an honest-to-goodness bishop in the Christian church. Nicholas was the only child of a very wealthy family. His parents died in an epidemic, leaving Nicholas in charge of their estate. They had taught him the Bible and its teachings, and one virtue which they implanted deeply in him was generosity. It was his custom to go to church for prayer every morning. That's how he came to be selected as a bishop, at least so the story goes.

The bishop had died, and the churchmen had trouble getting a majority for a new bishop in their balloting. One of the elders had a dream in which he was told that they should make a bishop of the first person entering the church with the name Nicholas. Evidently he sold his dream, for when Nicholas entered the church, as was his custom, to pray, the bishops asked his name. "My name is Nicholas," he replied. "You shall be the new bishop!" said the gathered churchmen. "But I'm too young, and I'm not trained for it!" Nicholas pleaded (like Moses). But the churchmen persisted, and Nicholas was ordained as a bishop. Early in his career as a bishop, Nicholas made a visit to Jerusalem and Bethlehem and Nazareth.

The virtue which his parents had impressed upon Nicholas, together with the wealth his family left him, gave him an opportunity to do a vast amount of good, and he became a very popular bishop. He sometimes disguised himself to go among the poor to distribute gifts to the needy—especially to children, whom he loved.

Six hundred years later, Vladimir of Russia, visiting in Constantinople, heard some of the stories about Nicholas, and loved them. He took the stories along back home with him and Saint Nicholas became the patron saint of Russia. Many czars used the name—Nicholas. He is also the patron saint of Greece.

Like the Russians and the Greeks, the Dutch fell in love with the kindly, generous old bishop, and when they came to America they brought Saint Nicholas with them. In fact, the figurehead on the front of the ship that brought the Dutch settlers to New Amsterdam was the figure of Saint Nick.

The feast day of Saint Nicholas is December 1. On that day, the Dutch paraded along the main street of New Amsterdam carrying the figure of Saint Nick, and giving gifts to children. When the English took over New Amsterdam and made it New York, they merged the celebration of Saint Nicholas Day with Christmas, and ever since in America, good old Saint Nick (Santa Claus) became a part of the celebration of Christmas, speaking of the virtue Saint Nicholas exemplified—the virtue of the wise men—the spirit that gave us Christmas, the spirit of generous giving and sharing, like unto God's love-impelled generosity of which we like to speak as we repeat John 3:16.

George S. Stoneback

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COVER

What's for Christmas this year? The promise and challenge of God's rule in justice and love.

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Teach us the value of life

The following statement was written by Dale Schrag, a member of the Arvada (Colo.) voluntary service unit, at the request of a number of concerned Mennonites. Called "A Mennonite Statement on the Song My massacre," it has been sent by the Arvada congregation to all General Conference congregations in the United States encouraging them to take action in some way.

In the past few weeks, the horror of war has become painfully real to all Americans with the shocking revelation of the Song My massacre. As Christians, we cannot allow ourselves the luxury of dismissing the incident as an "isolated and unusual transaction in the necessary business of war," for regardless of what the military may say, it is more than that. It is simply another bloody testimony to the inherent evil of war. It testifies powerfully to the blatant truth that war engenders hate, violence, and evil, rather than love, reconciliation, and goodness. Both Vietcong and American atrocities clearly attest to the fact that war bloodies the hands of *all* who partake.

Furthermore, the Song My massacre plainly exposes the duplicity and confusion of American military standards. For example, it has been estimated that 80 percent of American ammunition *may* be killing civilians every bit as effectively as did the American troops at Song My. But because the Song My incident involved *directed* firepower, and because the whole world now knows what happened, the men responsible will be tried. The fact that the innocent citizens subjected to undirected firepower are just as dead as those victims of Song My is dismissed as merely "an unfortunate byproduct of modern warfare." Moreover, the fact that the American Government spends twelve thousand dollars to train one of its citizens to kill effectively but then tries to blame him when he does precisely that, is a very ingenious—but not too subtle—way of refusing to account for its actions.

Regarding the Song My massacre as such, we must applaud those young men who willfully violated military orders rather than violate their consciences. We must, likewise, reprimand those who obeyed those orders and participated in the cold-blooded murder of innocent Vietnamese. But in so doing, we must emphasize again that the *real* blame must rest, not on their shoulders, but on the shoulders of the American military machine, the government which directs that machine, and the people who direct that government!

As American citizens, then, and as Christians, we confess our involvement in the Song My massacre. We confess that we have committed the "crime of silence" by failing to exercise our prophetic role as Christians. We have basked in the comfort of our situation. We have been grateful to the American Government for letting us not kill, but we have closed our eyes—or at least our mouths—to the fact that it (the government) kills brutally and effectively. In light of our Christian calling, such silence cannot be justified.

In this Christmas season, then, as we celebrate life, we must also face the cruel reality of death. Therefore, we would pray that the deaths of those victims at Song My—as well as the deaths of *all* who have died in the calculated slaughter that is the Vietnam War—should not have been in vain. We would pray that those deaths, horrible as they were and are, will teach us the value of life, will prod us out of our lethargy, will heighten our awareness of our own crime of silence, and will cause us to spread more prophetically the gospel of love in a world so desperately scarred with hate.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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how do Christians live?

William Klassen

A FUNDAMENTAL QUESTION which has absorbed a great deal of the energy of the church is: How do Christians live? Is there an identifiable Christian style of life? The words *style of life* are comparatively new but the concern itself is clearly reflected in most of the correspondence known as the epistles of the New Testament.

Within the Mennonite brotherhood this issue has, unfortunately, often displaced the real agenda of the church. For example, while the world teeters on the brink of self-destruction, the Mennonite Brethren, in recent conferences, debated alcohol and tobacco and apparently worried not about what rich vineyard owners, farmers, or contractors pay their help; they worried about whether their members should belong to the labor unions.

Other Mennonite groups face the same dilemma and have no reason for self-righteousness on this point because they and their conferences have also been adept at evading the fundamental issues of the Christian gospel. The lack of strength on the part of the church today is a direct result of this failure to tackle the gut issues of our day.

In no other area is this seen more clearly than in the institutions of the church. Should social dancing be allowed in our colleges? Should students be permitted to smoke? Should church members be censured for social drinking? Is divorce tolerable?

In looking for answers to these questions, we must, first of all, be aware that they are not the major questions.

The first question is: Do I accept the lordship of Christ and, under that lordship, love the Lord God with all my strength and my neighbor as myself? It is under this central banner that the Christian develops his style of life and he must always treat these matters as subsidiary.

Thus, I may question the wisdom of a person who drinks or smokes but I dare never assume that because he does so he is not a Christian. I cannot even say that he is a poorer or less spiritual Christian.

According to Paul, the Christian who is able to exercise his freedom to drink what he chooses or eat what he chooses is, by implication, a strong brother in Christ and not a weaker brother. There is no asceticism in Christianity based on the theory that certain foods are unclean. Christ has freed us from all such restrictions and taught us that man is made impure not by what he eats but by what he says.

Consequently, the person who gossips about his brother's freedom and seeks to discredit his brother because of that exercise of freedom stands condemned more sharply by Jesus than the one who enjoys his Christian freedom.

If we apply this element of the Christian style of life as portrayed in the New Testament, we get an interesting set of possibilities. Those who approach the New Testament as a kind of manual on how to behave are misguided: it is not a new lawbook but a flight chart which points the direction, presents the style of the Christian way. That is fundamental and needs to be said repeatedly.

It is tempting, for example, to remind those who oppose smoking but enjoy overeating that the Bible has more to say against the sins of eating and those who make their bellies their god than it does about smoking. Tempting—but misguided because by arguing thus you are conceding that the Bible is a rule book to you for conduct. It is, nevertheless, important to look at the total biblical point of view for guidance.

When we do this, it is quite easy to arrive at the conclusion that certain forms of behavior do not fit into the Christian style of life. Excessive cigarette smoking is clearly one of these. It seems clear by now that excessive cigarette smoking is injurious to health, and because Christians have a high regard for life and for their own bodies it must be called a sin.

What needs to be said at the same time is that cigar smoking and pipe smoking do not fall into that category and, therefore, if the church wants to make pronouncements on these matters it had better do so discriminately. It had better also take note of other high killers such as driving on the highways, overeating at the table, and other things, before making judgments of this kind.

Youth of today are not impressed by portly church officials who, in their smug self-righteousness, lecture them on the evils of smoking but cannot themselves resist the lure of candy, a roll at coffee break, ice cream, or another hamburger. And the youth are quite right.

In psychology classes, they have learned that both smoking and eating are ways of giving expression to oral needs, needs which may in fact come from earliest childhood. So the bishop who dies of a heart attack at forty-five years of age because he has been so busy serving the church (overeating at church banquets) that he has not taken care of his body is as much out of touch with a Christian style of life as the man who dies of excessive cigarette smoking. And he is far more distant from it than the man who drinks a beer a day because he enjoys it or who has an evening pipeful of tobacco as he reads the paper. All, of course, have the important responsibility of moderation.

What youth today will not tolerate is duplicity. This puts under particular pressure any institutions which think that they can expect a certain type of conduct from its members contrary to what they believe.

Should foreign students coming to this country for a year be expected to give up their habits because of the narrow way that North American Mennonites understand the gospel? Should college or seminary students be expected to accept an institutional rather than a Christian style of life?

During the past, this type of problem has been avoided by Mennonite institutional leaders, in part because we have a tendency to appoint men to administrative positions who are passive, and in part because they have had to walk the fine line between institutional survival and being faithful to the Christian gospel.

It has yet to be proved that any institution can survive if it takes the gospel seriously since the gospel invites us to give up concerns for survival.

The problem of openness is paramount. There should be no duplicity and the Conference leaders should welcome the opportunity for full and free discussion of all issues, rather than trying to dodge them.

Youth today "tells it like it is" and they deserve our fullest respect for that. The fact that the church is uncomfortable with this kind of honesty is simply a commentary on how the basic nature of the church as a society in which one can be honest and forthright has been lost.

Let youth help us to recover this side of the church! They will not tolerate our hypocrisy and even though they may be addicted to the Cynic dictum that what can be done anywhere can be done everywhere we dare not fault them for their desire for integrity.

There is a great deal of evidence that our youth are not losing the essential gospel. One child of a church leader, whose parents object to her smoking and have great difficulty ac-

The real conflict we have with youth is with a kind of individualism which doesn't care a fig about what others think.

Mizpah

That door is closed now
locked
the hinges and the lock
will rust
and never open again
for me

Sometimes
I like to pretend
otherwise
and say we could go back
again
picking up unmarred the broken thread

But like all childish play
pretense
is for the dreamers and the dream
reality
says we must move on
along

What
will another year bring
fear
don't expect too much
or faith
where truth is reason

Pollyanna Sedziol

cepting her because of it, has made a courageous contribution to race relations in her town.

As a whole, youth of today are much more sensitive to personal relationship than are their elders and in this they are at the heart of the gospel, whether they recognize it or not. The gospel breaks down barriers between people, it does not erect them.

Applied to institutional life, this means that we might take the attitude toward the constituency taken by Paul to the weaker brother. It cannot be condescending, but neither should it be defensive.

In our colleges and seminaries, we are dealing with adults and we must treat them as such. Whatever their style of life, they are members of our churches or potential members of our churches.

For this to happen, we will need to have evidence that we have the kind of strength that Paul displayed when he withstood Peter to the face at Antioch. Peter had been scared by the arrival of weaker brethren from Jerusalem as he was exercising his freedom and he pulled a weasel by withdrawing. Paul would not put up with it, and because he confronted Peter directly, their relationship remained strong and healthy and they never agreed to establish two different branches of the Christian church.

Fundamental to a Christian style of life is the courage to tell the brother that you think he is sinning (Mt. 18:16). I do not hesitate telling friends of mine who smoke cigarettes excessively that I think they are sinning. Likewise with those who overeat. They sin against themselves, against their loved ones, and against their Lord. Christ has called us to freedom and this is the most precious gift His gospel bestows upon us.

The real conflict we have with the youth of today is with a kind of individualism which doesn't care a fig about what others think. For Christian freedom is responsible—to God and to the neighbor as well as to the self. But, even here, many youths of today refrain from putting others down and have a profound respect and compassion for the downtrodden. They have difficulty developing respect for authority figures (church leaders, policemen, parents) because of the patent contradictions between what they profess and what they do.

While we cannot absolve them from such contempt for others, it is necessary to begin at another level to recapture their confidence. That confidence can be recaptured only as we begin to build integrity, again, into the church and its corporate life and as we allow it to become the open society where people confront each other honestly and in love. Such renewal begins with the individual, extends to his family, then to the local congregation but should have a thriving existence in all of our church institutions.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Canada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

NEWS

Help local congregations In evangelism and service Goal of home commission

The Commission on Home Ministries reaffirmed a continuing emphasis on helping local congregations to a more vital life and involvement in both evangelism and service to their communities and nations.

The type of thrust developed by the evangelism team under David Wiebe of helping Christians prepare for witness opportunities in their local communities is to be continued, although David will finish his term of service in mid-1970. There will be an increasing emphasis on having one church share with another what God has done through them, or how they have experienced new life. The title "Congregational Mobilizer" will be used for the person who brings resources for new life and evangelism to the local church.

Darrell Fast proposes to give increased attention to white racism, in the coming year, along with continuing efforts in draft counseling and other areas of social concern.

Curtis Burrell, pastor of Woodlawn Church, Chicago, who responded to the peace and social concerns report at the meetings, was very pessimistic about the church's ability to do much in the urban racial crisis. "The Mennonite church is probably as poor in terms of Christian commitment in responding to the racial crisis as is the rest of our society generally," he said.

Burrell felt that the Commission on Home Ministries was trying to do too many things with its limited budget. "We hardly have the resources to begin to understand the problems," he said.

The commission has agreed to establish its radio and television office in Winnipeg and has called Bernie Wiebe to be part-time director.

It was reported that the Family Conflict one-minute television spots were among the most-used religious TV spots during 1969. They were used in forty-three of the top fifty market areas in the United States and were used by both of Canada's national TV networks. It is estimated that there have been fifteen thousand showings to date, and they continue to be used.

Plans are under way to produce new spots for 1970 on the same theme, in cooperation with Mennonite Broadcasts, Inc., and the United States Conference of the Mennonite Brethren.

A second series of the *Choice* radio broadcast for men is being produced cooperatively with Mennonite Broadcasts. The first series has been aired on about one hundred United States and Canadian stations.

The local Faith and Life broadcasts in the Kansas-Oklahoma area will be discontinued when current contracts expire.

A major renovation of orientation and in-service training programs for voluntary service workers is being planned by George Lehman, service director. In addition to preservice orientation, educational opportunities during service are to be included. Jake Pauls of the Commission on Education youth office and peace and social concerns secretary Darrell Fast are cooperating in developing a new approach to summer voluntary service that may include drama, coffeehouse leadership, bike hikes, and peace witness programs, in addition to the more traditional summer work camps. There is also the possibility that volunteers may participate in research evaluating the impact of radio and television programming.

A reference council has been provided to work with the newly created Mennonite Indian Leaders Council to evaluate the program in Indian Ministries. The Hopi Mission School will receive special attention. A special task force will help explore the situation of the urban Indian. Support increases for workers were approved to compensate for inflation.

Reference councils were also provided for congregational mobilization, peace and social concerns, and radio and television.

A budget of $399,100 for 1970 was approved by the General Board. In spite of increased giving to General Conference causes (up 12.4 percent by November 30 over a year ago), the Commission on Home Ministries anticipates finishing the year with a deficit. One factor is that designation of Conference giving has not shifted to adjust to the shifts of program created by the new constitution. Plans have been made to assist CHM during the transition period. Yet, even with this help, it will be necessary for CHM to cut back sharply in all areas of program to assure living within income for 1970. Some programs will have to be phased out. It is hoped that this will provide a solid base so that there can be future expansion as income increases. *Malcolm Wenger.*

Church grows fast in Asia Mennonite meeting in 1971

Did you know that Katsuragi, Chiangchao, Mahendra Kumar, and Harsosoedirdjo are Mennonites names? They represent Japan, Taiwan, India, and Indonesia, respectively.

And did you know that the Mennonite Church of Indonesia is one of the fastest-growing Mennonite churches in the world? Growth is so rapid that there are not nearly enough workers to train the flow of new converts.

Did you realize that there are more Mennonites in Asia than there are General Conference Mennonites in the United States and Canada combined? India and Indonesia have more than thirty thousand, each.

Are you aware that there is at least one Mennonite congregation in Asia that has upwards of two thousand members? That's also in Indonesia.

And did you know that Asian Mennonites are swiftly developing a strong awareness of each other? They are planning to hold the first Asian Conference of Mennonites in 1971.

For several years now, we have been hearing the term Asian Conference of Mennonites with increasing frequency. Our fellowship in Christ, though limited so far, has been growing through an exchange of visitors between countries where Mennonites are well represented; through an annual International Work Camp, hosted this year in Japan and attended by guests from Indonesia, Taiwan, Hong Kong, and Korea; and also through MCC and missionary efforts.

Among those participating in the work camp this summer were two brethren from Indonesia, S. Harsosoedirdjo, pastor of the largest Mennonite Church in Indonesia, and T. Hadiprasetya, a hotel manager who serves as the lay leader of one of the churches. They came to visit our churches and our people, to share the Word of God, and to enter into concrete discussion on organizing an Asian Conference of Mennonites.

When the Mennonite Church of Asia lifts up its eyes on the fields, it sees only a vast sea of humanity that is said to be approaching the unimaginable number of two billion. The task seems absurdly hopeless. We are, as it were, seeking to dip out the ocean with a teaspoon. The ocean is there. And we have at least a teaspoon. And we are dipping furiously. And, by the grace of God, we will keep right on dipping, ever on the alert for bigger spoons, and for more people with more spoons, until Jesus comes. *Geo. Janzen, Japan.*

Equality code for churches Central District joins

The Central District peace and service committee of the General Conference Mennonite Church has decided to join Project Equality in Illinois, Indiana, and Ohio. The committee sees this action as one which will enable Mennonite churches in the district to consider participation in this positive program to strive for social justice. The Central District Conference is made up of about eighty-five hundred members in forty-eight churches, plus a number of educational institutions, hospitals, and homes for senior citizens.

Project Equality is an ecumenical, educative program designed to help church institutions strive to eliminate and keep out discriminatory practices in their own operations.

Institutions also start an education program with their suppliers and contractors, letting them know of a desire to participate in business agreements in which unfair employment practices have been eliminated.

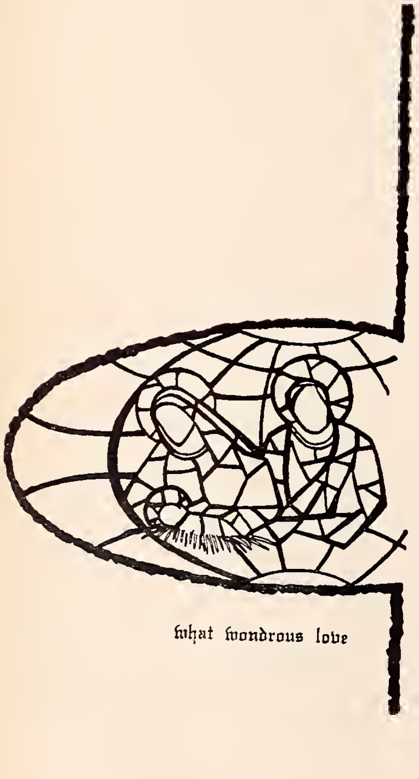
Firms that move in positive ways to eliminate discrimination will be preferred over those that do not seek to end racial bias, much the same way as Christians in the past have rewarded with their patronage those firms that practice honesty in advertising, or avoided stores and theaters which capitalized on pornographic materials.

The biblical teaching about expressing one's faith not only in the temple on the Sabbath but in one's daily business relationships has been clear. The necessity to go beyond stating biblical truths to practical steps is more evident now than ever: United States' census figures show an increasing gap in the incomes between white and black workers in the last several decades. In addition, the poor in this country have now organized and will no longer let us ignore what has happened to them as a result of our practices.

In August 1959, the General Conference adopted a position statement on race relations which asked, "Have we in our church-sponsored institutions—schools, hospitals, homes for the aged—accepted people because they were human beings in need of our love and we in need of theirs? Or have we inwardly and outwardly discriminated against them because of race or nationality?"

The Conference then called on its Conference-related institutions to the adoption of the following: "As an institution under the lordship of Christ and by the grace of God, we declare that we will in our personnel and admission policies and in our programs of service give consideration to all persons without regard to color or national origin." Participation in Project Equality may help us put into practice what we have said we as a Conference believe.

Although many cities have ordinances prohibiting discrimination and most states have fair-employment-practice commissions, as well as federal legislation prohibiting employment discrimination, many enforcement mechanisms have been too weak to be effective. In light of this, it is time that churches began some serious definite educational efforts and selected the times and places for such education. The educative approach of the churches to Project Equality can probe more deeply than the punitive approach the government takes to legislation. Project Equality will provide a good channel for a positive proclamation of our faith and affirmative ways to act out this faith in a way that may be shared by others to build a foundation under the laws Congress has already passed.



Drawing by Jacob Kurian, Christian Medical College, Vellore, India.

Nine baptized in Taiwan Took varied roads to faith

November 16 was a special day for the Meilun Mennonite Church, Meilun, Hwalien, Taiwan. Nine believers were added to the fellowship of the church. The service was conducted by Tsai Ping Huo, a new minister.

Those baptized had traveled a variety of roads to faith in Christ.

Lin Tsan Shiung, a radio announcer, was influenced to believe in Christ by his sister, who is already a member of the Meilun Church. There was also the influence of his Christian girl friend, who attends the church and teaches at the Mennonite Christian Hospital Nursing School.

Lin Jin Yi has a different story to tell. He was severely burned when he fell into a boiling pot of soy sauce several years ago. He had severe burn contractures and came to the Mennonite Christian Hospital for corrective surgery. There he became interested in the gospel. After study of the Bible and conversations with the chaplains, he made his decision for Christ. His family is Buddhist. Mr. Lin now works for the hospital between his surgeries and is a positive witness for Christ wherever he goes.

Chen Gwei Hwa is the wife of a member of the Meilun Church. Her sister-in-law, Lee Shiu Yu, was also baptized with her.

Lee Ah Jin lives close to the church. Her husband is not yet a believer.

Gee Syan Hwa is the daughter of Chen Pan Syin, a lady in the baptismal group.

Chen Pan Syin, as well as her daughter, Gee Syan Hwa, had heard of Christianity for many years, but only recently accepted Christ as their Savior. Mrs. Chen's husband does not believe yet, but is very interested in the gospel.

Lee Shiu Yu is the sister of another baptismal candidate, Chen Gwei Hwa. Her brother is a member of the Meilun Church.

Sung Tsai Yun, who lives a long distance from church, has to bicycle the distance to attend services.

Ninth member of the group was Dai Jin Hai. Last year when his two sons were drowned, he was led to believe in Christ through the comfort of Christian friends. His wife is not a believer but is interested in the gospel.

In his sermon, Pastor Tsai explained the meaning of baptism for the Christian: it means dying with Christ, arising with Christ, and living with Christ. He emphasized John 10:10: the Christian life is a life of fullness rather than one of restrictions and responsibilities as it is sometimes thought of at the time of baptism.

Trainee comes to Canada To study church offices

Isert at work in Winnipeg.

Joerg Isert and his wife from Frankfurt, Germany, came to Winnipeg in October for a six-month period. Isert, who will become the executive secretary of the German Mennonite Conference came to gain some experience in Mennonite office administration. He will work with the Conference of Mennonites in Canada and MCC of Canada and will attend various meetings and other church activities during this time. Mrs. Isert assists in the office of the Conference of Mennonites in Canada and is a part-time tutor of conversational German at the University of Manitoba.

Isert has been the executive secretary of Mennonite voluntary service in Frankfurt for the past five years. The MVS is sponsored by the Mennonites of Europe and MCC and organizes international voluntary work camps, during the summer months, in various European countries. Mrs. Isert is an elementary schoolteacher.

The Iserts have come to Canada under the MCC Trainee Program. During the past eighteen years, this exchange program has given more than six hundred young people from all over the world (especially from Europe) the opportunity to come to North America to become acquainted with the Mennonite way of life. The trainees stay with a host family and assist in their types of work. Living and working with a family is an enriching experience for all involved.

In exchange, North American young people have gone to either Germany, France, Switzerland, or the Netherlands for one year, with two six-month assignments in different parts of the country. The personal encounter with people from various nationalities with differing customs, habits, and traditions promotes international goodwill and understanding.

Sunday shopping increases Freedom of worship hit

The following was written by Samuel A. Jeanes, a leader of the Lord's Day Alliance.

The announcement of Sunday openings by several retail department-store chains may not only have struck a blow that could throw general merchandising in America into a seven-day-a-week operation the year round but which could also have a damaging effect on thousands of churches and Sunday schools.

Sears, Roebuck Company has broken its long-standing policy by opening on Sundays 150 of its 821 stores around the country. J. C. Penney Company, departing from the firm conviction of its founder, announced that it is taking the same course. Ernest L. Malloy, president of R. H. Macy and Company stated that some of their stores in California, Kansas, and Ohio would be open on Sundays with the hope that this would be limited to pre-Christmas selling. And still another merchandising chain in Detroit has extended its operations to Sundays in its suburban units.

Certainly, this move toward business seven days a week is not taken in the face of declining profits. All of these companies are paying good dividends to their stockholders.

Neither can these retail chains expect any increases in sales by adding Sunday to their business week! The president of the Macy Company says that the practice of Sunday business "will redistribute customer purchases over more hours each week without generating additional sales."

A few weeks ago, the president of the United States announced an effort to get America "on the road to recovery from the disease of runaway prices." The answer of the merchandising chains, however, will send the fever higher and could even jeopardize the economic health of the nation. Prices will continue to rise as we increase the number of business days.

Unless this trend toward Sunday business is reversed, we may see from coast to coast complete takeover of Sunday by the retail merchants, some of whom may be forced to do business seven days a week to protect themselves from the growing competition. Such a continued trend could seriously curtail the work of the churches and Sunday schools. It has been estimated that those employed in general merchandising, together with the members of their immediate families, could constitute about 20 percent of the population of many communities. The churches and Sunday schools now are doing their important work in an atmosphere that is not always too cooperative. A 20 percent reduction in their attendances and leadership personnel could constitute a serious blow. America needs the ministry of its houses of worship. Every day, we are seeing more and more indications of our sagging morality. A spot announcement on a Philadelphia radio station has been reminding the public that every hour the supermarkets are open, sixteen thousand items are stolen from the shelves by shoplifters.

What can the people do to stop this trend? There are several things.

1. Interestingly enough the retail department-store chains have said that they will not open on Sunday in states and communities where there are restrictive laws. Hence, we need more state and local laws. Those communities that do not have protective laws could also discourage business seven days a week by increasing the tax rates by one seventh on business properties that have moved from six to seven days a week enterprises. And they can also move quickly to enact legislation that will restrict Sunday business permitting only works of charity or necessity.

2. Then, every worker should utilize the protection of our laws! The laws of our land protect every employee from labor on his day of worship. This is not protection offered by some ancient enactment. This protection is written into Title VII of the 1964 Civil Rights Act and is spelled out in Regulation Section 1605 of the Equal Employment Opportunity Commission of the Federal government. As recently as June 10, a United States District Court not only required a large company to rehire an employee who was discharged because he refused to work on his day of worship and also refused to find a replacement, but it also ordered the company to reimburse him for the compensation that he lost. The court also ruled that any provision in a labor contract that required employment on an employee's day of worship was invalid because "a rule which forces a person to choose between his religion and compensation benefits is penalizing him solely because of his religion." We must all begin to recognize that a man does not have freedom of worship if he is compelled to work on his day of worship.

Pastorale
CORK

3. We should all practice the Golden Rule realizing that we must not require others to labor on their day of worship to meet our needs which could have been cared for by foresight and wise planning on another day of the week. Business on our day of worship is wrong on either side of the counter!

4. We can utilize the right of protest, too. In Texas, one chain department store cancelled its announced plans for Sunday openings because of the outspoken leadership of one large church body which editorially wrote in their 400,000 circulation publication, "Shame on ———— Company. It once was among our favorite department stores."

The Old Testament prophet, Amos, has often been called the prophet of social justice. In his day, he uttered harsh words against the merchants who could not wait till the Sabbath ended and the religious holidays came to a close to bring out their wares to offer them for sale. What kind of words would the prophet utter today? Today the merchants in their thirst for profit don't even wait till the Sabbath is ended. For them, the Sabbath is like every other day of the week. Business as usual!

RECORD

Deaths

Henry D. Epp, Clearbrook (B.C.) Church, was born Feb. 20, 1892, in Russia, and died Dec. 9.

Henry J. Ewert, Bethel Church, Marion, S.D., was born Mar. 8, 1893, and died Dec. 6.

Annie B. Johnson (Mrs. Jacob B.), Enid, Okla., was born Feb. 25, 1887, in Moundridge, Kan., and died Dec. 13. Reported by New Hopedale Church, Meno, Okla.

Baptisms

Good Shepherd Church, Sioux Falls, S.D., on Sept. 28: Gary Stuckey, Mary Stuckey, Sherry Stuckey, Mary Kunkel, Dorthea Stahl.

Calendar

Jan. 16-18—Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Marriages

Dean Henry Bergthold, First Church, Reedley, Calif., and *Deborah Erline Steagell,* Baptist Church, Fresno, Calif., on Dec. 6.

Chris Dick, First Church, and *Naomi Entz,* Mennonite Brethren Church, both of Reedley, Calif., on Nov. 29.

Ardell Epp, Bethesda Church, Henderson, Neb., and *Diane Schroeder,* Good Shepherd Church, Sioux Falls, S.D., on Nov. 28.

Larry John Friesen, First Church, Aberdeen, Idaho, and *Beverly Mae Friesen,* Henderson, Neb., on Nov. 28.

Larry Schmidt, Bethany Church, Freeman, S.D., and *Betty Fosher,* Good Shepherd Church, Sioux Falls, S.D., on Nov. 1.

Tom Zamzow, First Presbyterian Church, Richland, Wash., and *Rosalee Schmidt,* Grace Hill Church, Whitewater, Kan., on Oct. 18.

College basketball

Dec. 18: Bluffton 87—Ind. Tech 60
Dec. 20: Bethel 79—Baker 75

Workers

Jackson C. Dillon, M.D., Fresno, Calif., has been appointed to the medical staff of Kings View Community Mental Health Center. In the private practice of psychiatry from 1948 to 1969, he was appointed as a fellow for one year to the Harvard Medical School's Laboratory of Community Psychiatry in 1968. He returns to the staff of King's View, a hospital which he assisted in founding in 1951. He served as medical director until 1958. His current assignment is that of director of preventive services. He will work with all of the units in the Center including services in Reedley, Hanford, Visalia, Tulare, and Porterville. Kings View Community Mental Health Center is operated by Kings View Homes, and the Kings and Tulare county programs are operated on contract with the respective counties.

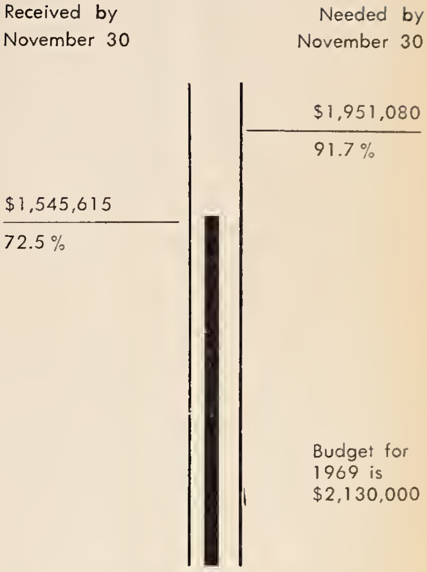
J. M. Klassen has resigned as executive secretary of the Mennonite Central Committee of Canada to become effective June 30. In 1958, the Klassens went to Asia to direct the program in Korea. After this three-year assignment, he directed MCC's overseas program working in the Akron, Pa., office. In 1963, they returned to Canada at the invitation of the Canadian Mennonite Relief and Immigration Council. He served this organization as executive secretary until early 1964 when he was named executive secretary of the newly formed MCC of Canada.

Peter Klassen of Queenston, Ont., left early in December to be interim editor of the South American Mennonite paper, *Bibel und Pflug.* Having previously lived in South America and also edited the paper, he took over the responsibilities of Bruno Epp, who returned to North America in November for a three-months furlough. Klassen is a frequent writer of the German Bible study guide, *Bibel Studien fuer Erwachsene.*

Sue Martens, missionary under the General Conference Mennonite Church's Commission on Overseas Mission, leaves Jan. 5, for a third term of service in Taiwan. She is director and instructor at the School of Nursing which operates in connection with Mennonite Christian Hospital in Hwalien. She has translated an entire three-year curriculum from English into Chinese. Upon her return to Taiwan she will be changing the nursing school's three-year curriculum to a four-year course. She is a member of First Church, Eyebrow, Sask.

David Schmidt, First Church, Newton, Kan., is serving two years of voluntary service in Paraguay. He is doing rehabilitation work with patients and helping with the building projects. He is the son of Dr. and Mrs. John R. Schmidt.

Conference budget



By the end of November, a total of $1,545,615 had been received in support of General Conference programs. This represents 72.5 percent of budget. Over the past five years, 21.9 percent of receipts have come in December. Thus, unless the unusual happens, we will end the year at about 95 percent of budget received. Total receipts have been running well ahead of last year, for which we are all thankful. If a like increase is experienced in 1970, we will end the year with receipts equaling budget. *Wm. L. Friesen, Treasurer.*

LETTERS

Sorry about criticism

I've always enjoyed reading *The Mennonite*. I've had access to it by virtue of living with a General Conference roommate, and now I'd like to keep on. I'd especially like to compliment Maynard Shelly for the fine editorials. Every one is so challenging! I feel sorry about all the criticism he's been getting (sometimes "they hurt" and that's probably why—but I don't want them to stop). *Janet Yoder, Brussels 5.*

Support for noncooperation

DEAR MR. SHELLY: Paragraphs four and five of the resolution dealing with the Selective Service System at the recent Western District Conference have been the cause of much comment in recent letters [Oct. 28, p. 646].

It seems to me that the question at issue is that of freedom to follow the dictates of one's conscience and the request that the church recognize and support this freedom even when it involves "total noncooperation" with the Selective Service System. We seem to be confronted with a circumstance where there is general acceptance of the idea that a man may accept the legal alternative to military service but a widespread misunderstanding of the fact that there are men who cannot, in good conscience, cooperate with the System, at all.

I would guess that an active conscience has a great deal to do with the activities and frustrations of just about everyone. I would guess, also, that everyone is continually experiencing the necessity for making compromises. This would be true of the imprisoned draft resister who continues to face perplexing decisions in prison and also of the soldier in Vietnam who may be there because of a conscientious decision. Recent disclosures of alleged atrocities at Song My emphasize that a soldier, too, is expected to put his conscience to work.

In my opinion, both the individuals directly involved and society in general are best served when individuals do look to their consciences to guide them in decision making. When this decision does not match existing norms, such as accepting 1-A or 1-O classifications, but does involve a choice which is illegal, can we do other than "stand by, in word, spirit, and deed, those young men who freely choose this action"? *Raymond Regier, Moundridge, Kan.*

Fight for democracy

DEAR MR. SHELLY: Alvin J. Beachy's article, "Lost in Vietnam—America's Soul," which was in the Nov. 11 issue of *The Mennonite*, was greatly unfair to President Nixon, our American forces, and loyal American citizens in this country. As a college student, I am probably not as well-versed in American policies in Vietnam as many people are, but I do not think total resistance and condemning all of this country's actions there will bring a faster peace.

Do you feel it is fair to expect President Nixon to have ended a war, in less than one year, which has been deepening for nearly ten years? He did not start the war—the problem was given to him. Certainly, our soldiers are becoming calloused and degraded in this war. It is bound to have an effect on their mental outlook on life. Can anyone say, in all honesty, that these American young men are enjoying what they are sent there to do?

I cannot defend all American tactics in Vietnam, and realize there are many cruel things going on there which are not right, in the eyes of God. But, how can anyone who has all of life's luxuries and our great blessing of freedom sit here and criticize thousands of American young men who are representing us? Do you think they would not like to be able to come home and live a full life like we do? The least we can do for them is offer our prayers and support, regardless of the policies under which they are fighting, and about which they have no voice.

WELL, PREACHER, I CAN DO MOST OF THE PAINTING FOR YOU, BUT I'M TOO OLD TO CLIMB THAT STEEPLE!
G. FRAZIER

Is communism a lesser evil than war? How can people judge the "lesser of the evils," who have always had the privilege of attending church, reading the Bible, having the right to elect officials of government, use their religious status to free them from compulsory military service? We take these things for granted, but thousands of brave young Americans have died to give us these rights. How can we look at them as cheaply as we do and actually consider a life of *living* without them? Democracy is something this country has had to fight for and die for. Now, as we enjoy its many blessings, I ask that we appreciate and support the men representing us and dying for us in Vietnam. *Gerda Bruun, 426 Bergsaker Hall, Augustana College, Sioux Falls, S.D.*

ABOUT OUR LETTERS: *We try to use all letters submitted for publication in order to encourage our readers to express themselves on a variety of issues. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which we see as a part of the larger obligation of membership in the brotherhood to both give counsel and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements which have been carefully and thoughtfully prepared will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters addressed to the editor and marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

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MEDITATION

Between Christmas and New Year

Not as a shepherd, but as a sheep; / Not as a pastor, but as a person; / Not as a victor, but still in the race: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own" (Phil. 3:12).

Such may well summarize my state of mind and my frame of hope for 1970. Robert Browning said it in parallel form: "Ah, but a man's reach should exceed his grasp, / Or what's a heaven for?" There is a hunger like that in my life; the longing to know Christ further dogs me like the 'hound of heaven.'

In that poem, God addresses the perennial fugitive with the words, "How little worthy of any love thou art! / Whom wilt thou find to love ignoble thee / Save me, save only Me?" And Augustine's prayer wells up in me ". . . our souls do not find rest, until they find their rest in Thee!"

The spell of Tennyson's immortal lines, and their truth, again capture my imagination. What I appreciated as a student, I now understand as an adult: "The old order changeth, yeilding place to now, / And God fulfills himself in many ways, / Lest one good custom should corrupt the world. . . . / I have lived my life, and that which I have done / May He within himself make pure! Pray for my soul. More things are wrought by prayer / Than this world dreams of. Wherefore let thy voice / Rise like a fountain . . . night and day."

"In the cataclysmic upheavals of our age we doubt the value of the single—a dollar bill, an acre, a man, a woman, a youth, or a child. Before the staggering insolubility of our national and universal problems even our "think tanks" of brain power chart only an erratic course. Our bombs flash with instant, blinding candlepower upon their demonic destructiveness. And victorious darkness smothers the vision of carnage. As if God allows an extra measure of darkness at the beginning and the end of every night." That's how Brunner sees it.

Yet we believe that God retains command. In each conception, in each birth, and in each Christmas, God seems to be verifying His sole intention "for He so loved the world, that He gave His single (only) Son, that whoever (individually) believes in Him, should not perish."

"One small life in God's great plan, / How futile it seems as the ages roll, / Do what it may, or strive how it can, / To alter the sweep of the infinite whole! / A single stitch in an endless web, / A drop in the ocean's flow and ebb! / But the pattern is rent where the stitch is lost, / or marred where the tangled threads have crossed; / And each life that fails of its true intent / Mars the perfect plan that its maker meant" (Susan Coolidge).

Single-hearted response to a singular Christ shall be my first and continuing intention during 1970. Will you do likewise, for Christ's sake?

Dick Rempel

* * * * *

It was in a restaurant in Minnesota that we saw some very fine cream puffs for sale and the price being very low we purchased a half dozen. As soon as we got in the car we started eating them and then discovered the reason for the low price. They were only the shells. No cream in the puffs! Sometimes we are fooled with people, too—big puffs but no cream; a big spiritual front but emptiness on the inside. This can happen to any of us if we don't fill our souls and minds with good things, especially with that nourishment from the Word of God.

Ward W. Shelly

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It's a real big joy

An editor often gets expressions of sympathy. And it is hard to know how to respond. I am usually not aware of my need for sympathy; because, in spite of what may seem like a lot of criticism, I enjoy my work. So, how can you accept sympathy when you don't know you're suffering?

I enjoy my work because it gives me an opportunity to learn. Every day I observe the Spirit of God at work in the church and in the world. And my job makes me take time to observe what is taking place.

God works through people and my assignment gives me a chance to contact these people. And I'm not just thinking of the famous people of the church like Billy Graham and Thomas Merton, but I have in mind the hundreds of people that write to our paper, who come to our office, and who speak to me wherever I go. In all of them, I see God at work sometimes in a spectacular way (though unnoticed by many). Each person is a pilgrim or potential pilgrim and I rejoice at the opportunity to learn from him.

But I don't learn passively. I wrestle eagerly with most of the people I meet or who write to me. I firmly believe in being an active witness and in giving a reason for my faith. Space doesn't allow me to answer our letter writers publicly, but, with the cooperation of my staff, I answer every letter that comes—sometimes at length. I want every part of the church to be in conversation with every other part, and so I earnestly practice what I preach. And it has been a joyful experience because I have learned so much from and through my correspondents over the last nine years.

All of this has convinced me that no one is really angry with the editor as a person. Rather, all of us are struggling with powerful forces that are loose in our world today and within ourselves. Some persons may for a brief time blame the editor for appearing to aid those forces, but this is only their way of trying to understand what is happening to themselves. As long as they are trying to understand, I do not care if I am used as an example or substitute opponent. The search for truth is always bigger than any one person.

So, I see my task as helping the church see God at work in its life and in the world. This means conversation within the church and conversation between the church and the world. I'm happy that so much is taking place and so many people are willing to open themselves and take the risks required. As an editor, I do have to take the same risks that I expect others to take. I must open myself up and expose myself. Here, I have always felt the support of the brotherhood even in spite of what may seem to be conflicting voices at times.

For my largest joy is that I have been called by the church to serve as an agent of God's spirit in the church and the world. So no matter what happens, I always rejoice that I have been chosen and have the privilege to serve in this way. This experience is not mine alone but that of every minister who serves in the name of Christ.

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